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VOLUME XIV.

THANA.

PLACES OF INTEREST.



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In preparing this volume special help has been received from Mr. W. B. Mulock, C. S., and Mr. A. Cumine, C. S., who supplied drafts of several important places and furnished valuable additions and corrections.

The chief interest of this volume is its original historical and antiquarian information. This has been obtained through the kindness of Mr. Mulock, who, besides making a large collection of land-grant inscriptions, brought to notice several important places of antiquarian interest. The translations of the inscriptions and the description and illustration of the objects of antiquarian interest are the work of Pandit Bhagvānlāl Indrajī, who paid special visits to many parts of the district and whose detailed accounts of the antiquities of Sopára and of Padan Hill, and readings of the sculptures at Eksar in Sálsette and at Átgaon near Sháhápur are of unusual interest and value.

November 1882.

JAMES M. CAMPBELL.

See in d. 11. 11. New series (1882) 198 p. 511 (all)
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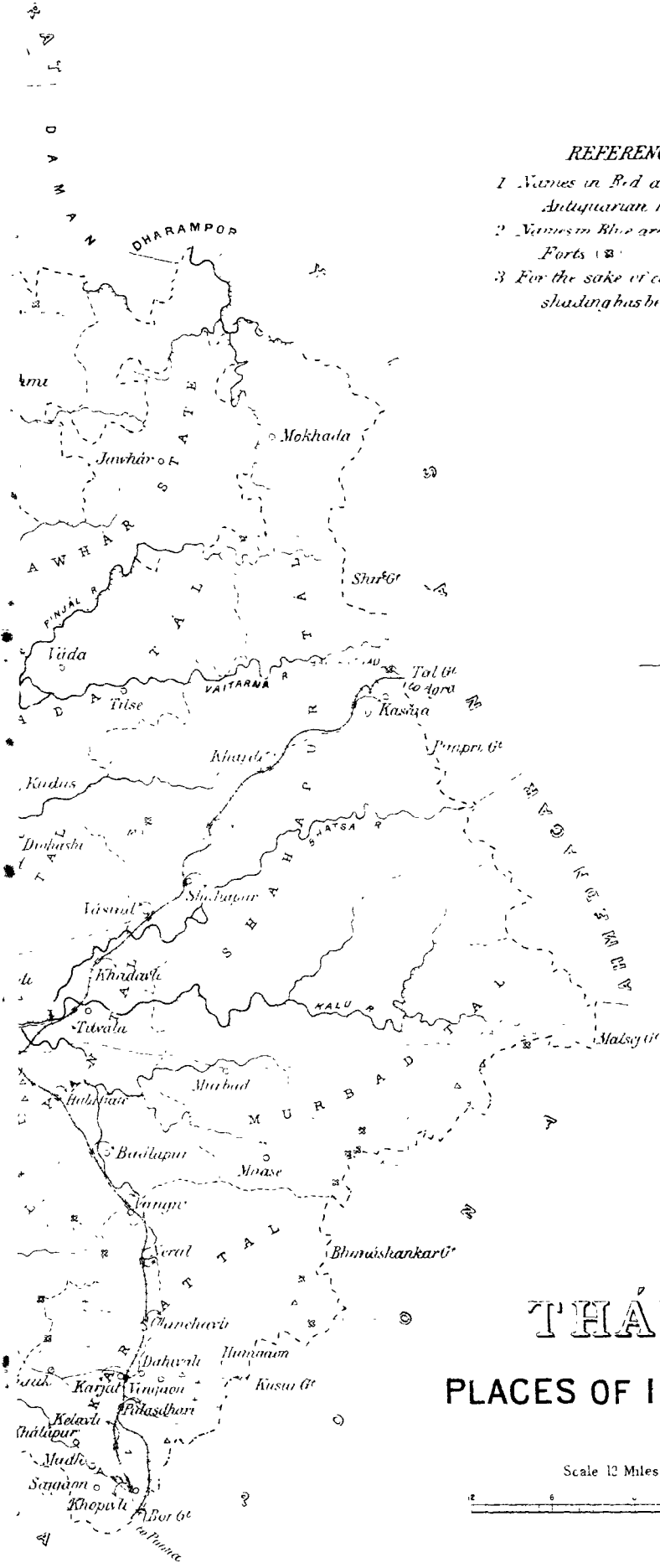
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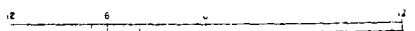
1. Names in *B.d* are Places of Antiquarian Interest
2. Names in *Blue* are *Hills* or *Forts*
3. For the sake of clearness, shading has been omitted



THANA

PLACES OF INTEREST

Scale 12 Miles-11 Inch



CHAPTER XIV.

PLACES OF INTEREST.

Aga'shi, north latitude 19° 28' and east longitude 72° 49', a town and port in the Bassein sub-division, lies about ten miles north of Bassein and 3½ miles west of Virár station on the Baroda railway with which it is joined by a metalled road. Except one channel the mouth of the bay on which the town stands is closed by a reef, and the bay is full of shoals and navigable only by boats and small vessels.¹

Though now of little consequence Agáshi is probably an old timber trade and ship-building centre. In 1530, though poor in buildings, it had a rich timber trade, and built ships as good as Portuguese ships, able to make the voyage to Europe.² The town and 300 boats were burnt by the Portuguese in 1536.³ The Portuguese probably obtained possession of Agáshi in 1533 after establishing their power at Bassein. In 1535 Antonio do Porto, a Franciscan, built an orphanage for forty boys under the name of Nossa Senhora da Luz. In 1540, when it had a flourishing trade,⁴ a Gujarát force passed through Agáshi in retreat from Bassein. Most of the people belonging to the orphanage fled. A few were caught, and, according to Portuguese accounts, refusing to embrace Islám were locked in the orphanage and burnt. In 1570 Agazim is mentioned as one of the European ports, a place of trade with Gujarát,⁵ and in 1615 as one of the Portuguese possessions between Serra de Bazion and Chaul.⁶ In the great hurricane of 1618 a boat is said to have been blown from the sea into a house and to have killed a woman and child.⁷ In 1634 some Moghal raiders from Gujarát destroyed a handsome Dominican monastery and many fine buildings. In 1660 it is mentioned as a coast town,⁸ and in 1750 as once Portuguese then Marátha.⁹ When their possession of the Portuguese territory was secure, the Maráthás did not interfere with the practice of the Christian religion. In 1760

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¹ Horsburgh's Directory, 277.

² De Couto, IV. 99. Mention is made (1554) of a great mosque being converted into a residence for the commandant. Collecção de Monumentos Ineditos, V-2, 142.

³ De Barros, VII., 217, and Faria y Souza in Kerr, VI. 221. Faria notices a second destruction of Agáshi in March 1531. Kerr, VI. 223.

⁴ The customs and town of Agáshi are mentioned to have yielded (Collecção de Monumentos Ineditos, V-2, 142) £234 7s. (281,249 *fedcas*) in 1536; £261 11s. (313,874 *fedcas*) in 1537; £127 7s. (152,822 *fedcas*) in 1538; £146 11s. (175,876 *fedcas*) in 1540; £166 3s. (199,400 *fedcas*) in 1541; £179 10s. (215,400 *fedcas*) in 1542; and £32 6s. (38,800 *fedcas*) in 1543.

⁵ Bird's Mirát-i-Ahmadi, 129.

⁶ Peyton in Harris, I. 155. He writes it Gazien.

⁷ Madras Journal, V. 175.

⁸ Ogilby's Atlas, V. 208.

⁹ Tieffenthaler, Description Historique et Géographique De L'Inde, I. 407.

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Anquetil du Perron found the lanes full of people going to church as freely as in a Christian country.¹ In 1837 Agáshi was the chief town on Bassein island with a large Christian and Hindu population, and a brisk trade to Gujarát and Bombay in grain, garden produce, and salt. Very good fishing boats and coasting craft were built.²

In 1881, of a total population of 6823, 5168 were Hindus, 1500 Christians, and 155 Musalmáns. Agáshi drives a great trade with Bombay in plantains and betel leaves, its dried plantains being the best in the district. The sea-trade returns for the five years ending 1879 showed average exports worth £31,847 (Rs. 3,18,470) and imports worth £8565 (Rs. 85,650). Exports varied from £24,643 in 1875 to £48,181 in 1879, and imports from £5661 in 1876 to £11,030 in 1878.³

The Christian church, which was built after the destruction of Nossa Senhora da Luz,⁴ measures seventy-five feet long by twenty-two broad and sixteen high. It has a vicarage attached, the vicar drawing a monthly salary of £1 9s. (Rs. 14½) from the British Government. There is a school with seventeen pupils who are taught Portuguese reading and writing, arithmetic, singing, Christian doctrine, and music. The master plays the violin in church. There is a large temple of Bhavánishankar which was built in A.D. 1691 (Shak 1613) by Shankarji Keshav Phadke, and enjoys a yearly Government grant of £5 (Rs. 50). Close to the temple is a holy bathing place, or *tirth*, supposed to cure skin diseases.⁵ A second temple dedicated to Hanumán was built by the same Shankarji Keshav and enjoys a yearly Government grant of 16s. (Rs. 8). There are two smaller temples, one of Vishnu and the other of Ganpati. The Jain temple, which is dedicated to Párasnáth, was built about sixty years ago by Motilál a Váni of Bombay.

* AKURLI.

A'kurli. See Goregaon.

ALIBÁG.

Alibág is a small fort on the north bank of the Kelve or Dánda creek in Kelve village about three miles south of Máhim. The walls which are of solid masonry and twenty feet high enclose a space fifty-six feet square. The people say it was built by the Portuguese. An old cannon lies inside.

AMBARNÁTH.

Ambarna'th or **Amarna'th**⁶ is a small village about four miles south-east of Kalyán and about a mile west of the Hala Gate station on the Peninsula railway. It gets its name from a shrine of

¹ Zend Avesta, I. ccccxvii.

² Vaupell in Trans. Bom. Geog. Soc. VII. 140.

³ The details are: 1875, exports £24,643 (Rs. 2,46,430) imports £10,884 (Rs. 1,08,840); 1876, exports £27,455 (Rs. 2,74,550) imports £5661 (Rs. 56,610); 1877, exports £28,898 (Rs. 2,88,980) imports £7261 (Rs. 72,610); 1878, exports £30,055 (Rs. 3,00,550) imports £11,030 (Rs. 1,10,300); and 1879, exports £48,181 (Rs. 4,81,810) imports £7988 (Rs. 79,880).

⁴ Da Cunha's Bassein, 164.

⁵ The reservoir was built in A.D. 1691 (Shak 1613) by a relation of the chief of Miraj in the Southern Marátha Country, who was cured by the waters.

⁶ In 1868 the Ambarnáth temple was minutely surveyed and illustrated by Mr. G. Terry of the Jamsetji School of Arts. The drawings are reprinted in the Indian Antiquary, III. 316. Many of the details in the text are taken from the account of the temple there given by Dr. Burgess.

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change into octagons at a little above one-third of their height. The capitals are round and rest on square plates, or abaci, surmounted by square dwarf columns which end in the usual bracket capitals of the older Hindu works. At first sight the pillars seem to vary little in design, but examination shows that they are carved in pairs, the pair next the shrine being the richest. These four pillars support a dome about five feet deep from the outer rim to the centre. Round the outer rim of the dome is a frieze of dancing figures, and, inside of the frieze, are four narrowing tiers of outstanding geometric tracery, all beautifully carved and rising to the centre of the dome. East from the central dome to the shrine the ceiling is of stone slabs carved with images and geometric patterns. In the east wall, on either side of the passage to the shrine, is an image niche, the jambs carved with elephants and tigers. The niche on the right or south side has a defaced image of Ganpati still an object of worship; the left or north niche is empty. Each of the side walls of the vestibule or lobby that leads to the shrine has a small empty recess and over it a carved pediment. In the middle of the east or shrine wall is a door about nine feet high by four broad, with an ornamental threshold raised about a foot above the level of the hall, the front carved with a much-worn belt of swans. The jambs have a neat pilaster and the pediment above is ornamented with a double band of figures, Shiv in the attitude of contemplation and Yogis below and elephants and lions above, and, over the elephants, a cornice with damaged figures. On either side of the door is a row of three figures about two feet high, the central a male figure wearing a tiara and holding something in his left hand. Of the side figures the two near the doorway are females, probably attendants, and the outer pair are males. Below the central male images are small female figures apparently intended for Párvati.

Through the door nine rough irregular steps lead about thirteen feet down into the shrine or *gábhára*. The shrine is a paved chamber thirteen feet square. The walls, which apparently were originally of smooth close-fitting dressed stone, are now roughened by weather and probably by violence. The north wall has traces of two cornices, one about four and a half the other about eight feet from the ground. The walls rise plain rough and four square, till, about twenty feet from the floor, the corners of the square are cut off as if at the beginning of a dome, the corners being marked by pillars of which traces remain at the north and south corners of the east wall. There are also traces of pillars in the north and south walls. About four feet above these corner stones the roof narrows into a circle about eight feet in diameter, which probably was the outer lip of the dome. Over the dome rose the spire which has fallen in, and in falling carried with it all trace of the dome except part of the outer lip on the northern side.

In the centre of the floor of the shrine, surrounded by a cracked and very roughly cut case or *shálunkha*, is a rounded piece of rough rock about two feet four inches in girth and rising about four inches above the level of the floor. This stone is a natural or self-made *ling*. It is still worshipped under the name of Ambareshvar Mahádev and is probably an early or pre-Bráhma object

of worship, which has been adopted into the Bráhmānic pantheon as a form of Mahádev. The ministrant is not a Bráhmaṇ but the headman of the village of Ambarnáth, a Son Koli by caste. He brings water every day, sweeps the shrine floor and washes the god, offering him *champa* and *rui* flowers, and *bel* leaves.¹ At night he lights a lamp in a small stone oil-saucer. Once a year in February-March (*Mágh*), on the great *Maháshivráttra* day a fair is held to which about 2000 pilgrims come mostly from Kalyán, Badlápúr, and the villages round. The pilgrims are chiefly Bráhmāns, Vánis, and Maráthás. They bring betelnuts, rice, and cocoanuts, offer them to the god, and bow before him. Their money offerings, generally from £4 to £6 (Rs. 40-Rs. 60), go to the ministrant, the village headman. On that great day eleven Konkanasth Bráhmāns come from Kalyán for an hour and recite *rudrí* prayers, for which they have a yearly Government endowment of £2 (Rs. 20). The crack in the sacred stone and its envelope has been caused apparently by a blow, perhaps a trace of Musalmán zeal.²

From the *ling* a small channel, which has been repaired with cement, leads to a hole in the centre of the north wall. The square holes at each corner of the chamber were probably used for lamp pillars. In the south-east corner about five feet from the floor is a small opening in the wall, from which a pipe or channel, six inches by four, runs with a slightly upward slope through the tower wall which is about $7\frac{1}{2}$ feet thick, to a stone trough which stands out from the wall of the tower. The trough or basin is nearly round and about two feet long by six inches broad and eight inches deep. It is of the same age as the rest of the masonry of the tower, and seems to prove that the object of worship has always been deep below the level of the ground. The use of this trough was to fill the shrine with water and drown the 'water-loving Mahádev' in seasons of scanty rainfall. This practice also explains the underground masonry channel, which runs from the north wall to the bank of the river.³ The extreme plainness of the inner walls of the shrine is probably due to the fact, that when the spire was in repair, the shrine was in almost total darkness.

The outside of the temple may be most conveniently examined by going out by the north porch, turning to the left, and passing round by the west and south.⁴ The base of the hall is a series of projecting and receding members with faces about two and a half feet broad except at the north-west and south porches where the faces are about five feet broad. Between the porches the walls of the hall are carved in level belts of tracery and small images, with, about seven

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¹ *Champa* *Michelia champaca*; *Rui* *Calotropis gigantea*; *Bel* *Ægle marmelos*.

² The repulsive statue of Devi in the north face of the spire, the bull in the west porch, and the Ganpati in the east wall of the hall, are among the more notable signs of violence.

³ The practice of drowning Shiv, or his local representative, in seasons of scanty rainfall is not uncommon in the Konkan.

⁴ On the left or west side of the north porch, on the ground, among a heap of rubbish, is a round carved stone of which Mr. Terry has an interesting photograph, with the name *Amla Shila*. It is one of the rounded roof slabs which are known as *amalaks* from their likeness to myrobalan berries.

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AMBARNĀTH.

the god Ambarnāth or Ambareshvar, about 1100 yards east of the village, over which about the middle of the eleventh century a very rich temple was built. The temple which is fairly preserved, is prettily placed on the left bank of a tributary of the Vāldhān river in a hollow shaded by old mango and tamarind trees. From the hollow in which the temple stands the ground rises on all sides in bare uplands over which, about four miles to the south, hang the giant forms of Tavli and Malanggad. The dark basalt of the temple has weathered black, except some patches which are grey with lichen or rusty with dried moss. It is in the many-cornered Chālukya or Hemādpanthi style, with cut-corner domes and close-fitting mortarless stones, carved throughout with half life-sized human figures and with bands of tracery and belts of miniature elephants and musicians. The building, which is altogether about sixty feet long, is in two parts. On the east is a richly carved and ornamented tower and spire about fifty feet high, the spire nearly entire on the north but fallen on the south. To the west of the spire is the hall, or *sabhāmandap*, about thirty-five feet high, with a domed central roof and three domed porches on the north, the west and the south, each porch supported by three pairs of richly carved pillars.

Entering from the west or main door, is a porch about twelve feet square, approached by three steps and with three pairs of richly carved pillars about ten feet high and five feet round, supporting a roof domed outside but with a flat inside ceiling richly carved in geometric designs. The space between the second and third pair of pillars is filled with a wall of smooth dressed stone and the third pair of pillars is half built into the wall. In the centre of the porch is a somewhat broken bull, or *nandi*, carved and ornamented. Through a richly carved doorway the hall is entered by a lobby, about six feet long by nine and a half broad, with walls of plain dressed stone, except carved pilasters in the outer corners and a pair of richly carved half-detached pillars at the inner end. The floor is paved with long slabs of dressed stone and the stone ceiling is carved with beautifully clear-cut geometric tracery. The lobby leads to the hall, a square of twenty-two feet, paved like the lobby with long slabs of dressed stone. Except the pair of rich half-detached pillars at the mouths of each of the three lobbies and of the east lobby or vestibule which leads to the shrine, the walls are of plain dressed stone. On the inner face of the lintel over the pair of pillars at the entrance to the north lobby is a Sanskrit inscription of the eleventh century.

The hall consists of a central square of thirteen feet, raised four inches above the level of the rest of the floor and surrounded by an aisle about four feet broad. The ceiling of the aisles is very richly carved with a frieze of sculptured figures in compartments. Over the frieze are a few mouldings, and above the mouldings is a deep cornice with two large flowered cavettos reaching to within a foot of the architraves of the central columns. These central columns, which stand at the four corners of the central square, are ten feet high and vary in girth from ten feet at the base to five feet about half way up. The entire shafts of all are richly carved with tracery and human figures. They are nearly square at the base and

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feet from the ground, a rich band of human figures about half life-size, most of them figures of women apparently Párvati and dancing girls. The other belts have rows of elephants about a foot high and figures of musicians and dancers, some of them indecent. Except perhaps on the roof and in the interior of the upper story of the hall dome, there is no trace of other than Shaiv decoration.

Passing round by the west and south porches, the tower rises like the hall in a series of projecting corners with faces about two and a half feet broad and double that breadth in the centre face of the south-east and north fronts. In these central faces, instead of porches, as in the corresponding parts of the hall, are recesses or niches. The south and east niches are empty. In the north niche is a bearded three-headed male figure with a woman seated on his left knee. From its three heads this figure has been supposed to represent the Hindu triad, Brahma, Vishnu and Shiv, but it probably is only a three-headed Mahádev with Párvati. Five feet above this Mahádev is a statue of Káli in her terrible form, with thin shrivelled body and drooping breasts, her limbs bent, her hands broken off, a necklace of skulls hanging to her feet, and a serpent twined round her neck and another round her waist. Above Káli, on a level with the roof of the hall, in a smaller niche than at the base, is a second three-headed Shiv with Párvati on his knee. Besides these most notable sculptures the whole face of the spire is covered with belts of carving. About four feet from the ground runs a band of curious horned bat-like faces. The next course is filled with elephants' heads and small human figures, with, in the face of each outstanding corner, a figure in a niche surmounted by an overhanging canopy. The next belt of carving is a heavy moulding with a boss on each face; the next is plain; and then there is a small single figure on each face. The next course which is the deepest and richest, are sculptures illustrating scenes in the life of Shiv and Párvati, and Shiv's chief exploits in the forms he has at different times assumed. All the withdrawn and subordinate positions in this course are filled with female figures, one of whom, on the north, has her back turned and her hair hanging in a large ball. Another on the north-west of the shrine, exceedingly well cut and on the whole well proportioned, is damaged about the feet. In another part of this line is the skeleton form of Bhiringi, the attendant of Shiv. Above this course the horizontal members become smaller; only the next has single figures on each face. A little higher is the cornice which is supported by the dwarf figures so common at Ajanta. A curious belt of beautiful carving runs up each face of the spire.

At the south-east corner of the spire about three feet from the ground is the stone trough or basin, already mentioned, through which water was poured to deluge the god in seasons of scanty rainfall. At the foot of the broad belt in the north face of the spire is a cut-stone cistern four feet deep, which, through a passage in the wall about ten feet long, receives the water used in washing and deluging the god. From the cistern, a covered drain lined with dressed stone two and a half feet broad by two deep runs about twenty yards north to the

river-bank. In the temple wall to the east of the north door is a small shrine of plain dressed stone, five feet square and six feet high, the floor about three feet below the level of the ground. It is entered without steps through a doorway four feet by three, with jambs and lintel carved in the style of the rest of the temple. In the middle of the floor is a roughly-pointed natural stone about four feet round at the base and standing a foot from the floor. Like the stone in the chief shrine it is surrounded by a case or frame about two feet square. The joints of the stones in the walls of this shrine are marked by lines of white, a grey lichen or moss which at a distance looks like cement.

With the help of a ladder there is little difficulty in climbing on the roof of the hall, the bosses on the stones and the round horn-like rings at the corners of many of the carved slabs forming excellent holding points. The hall roof rises in the centre in the main dome and on the north, west, and south in the domes over the three porches. To the east, separated from the central dome by a passage about two feet broad, rises the very richly carved spire with its top open and the stones round the edge loose and shaky.

The roof of the main dome of the hall rises in tiers of dressed slabs slightly rounded like large pot-lids. A good deal of the ornament has been broken and near the top some of it is irregular, bare in exposed places and richly cut in unseen corners, as if the dome had been finished with stones taken from some older building. On the east face of the roof of the dome, in the narrow passage between it and the spire, a door on the left leads through a lobby about three yards long into a central room seven feet by six and about eight feet high. The ceiling of this room seems once to have been domed, but the inside of the dome was either never finished or it has fallen and been replaced by a rough central stone and bits of broken carving. The supports of the roof are irregular. In the west side, opposite the doorway, is a defaced pillar apparently once ornamented and at the north and south are stones piled haphazard, square roughly-hewn blocks, and fragments of carved columns.¹

Round the central chamber runs a low passage, about twenty yards long, two feet six inches broad, and two feet nine inches high. Besides this, three passages run from the central chamber to the domes above the porches. The passages to the domes of the north and west porches are open and in fair order; the passage to the south is in ruins. They are about three feet broad and nineteen feet long, and in height fall from six feet to about two feet. They lead to small chambers, about three feet high and three feet square, lined with rough masonry, much of it fallen from its place. Besides these passages, an underground passage, three feet three inches

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¹ The want of mortar, the cross-corner style of the domed ceiling, the defaced west pillar, and the apparently unchanged position of the stones in the dome roof, suggest that this rough masonry was the work of the builders of the temple and that the bits of carving that have been roughly worked in were taken from some older building. Perhaps the Buddhist monastery of Ambálīka which is mentioned in writings in Kanheri caves 3 and 36 (A.D. 200-300) stood on the raised site to the west of the temple enclosure.

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broad and two feet ten inches high, runs through a hole in the floor of the central chamber, twenty feet east to a window on the west wall of the shrine.

The temple enclosure, which is roughened by heaps of stones many of them richly carved, measures fifty yards from east to west and thirty-five yards from north to south. It has been surrounded by a wall, and in the east had a flight of four steps about ten yards long on the river bank. About fifteen yards to the west of the temple are the ruins of two very richly carved gateways, with steps that lead to the raised ground beyond, and, in the north-west corner, is a devotee's cell of plain dressed stone nearly five feet square and six high. The raised ground to the west of the ruined gateways seems to have been enclosed by a wall of which, in places, the foundation may be traced. Opposite the south door are the remains of a wall with a figure of Ganpati in a niche. About two yards to the west a door with carved jambs and pediment leads to a pond twenty-six feet by twenty-four, surrounded by a ruined wall with elaborately carved groups of human figures. To the right, in a field beyond the line of the enclosing wall, is a circle of carved stones.

Across the rivulet, about a hundred yards to the east, is an oblong masonry-lined pond about twenty-seven yards long by twenty-four broad, with a flight of long steps on the east and south. Six stones carved with beautiful geometric patterns, one on the east and five on the north, have been built into the base of the reservoir wall. This pond is modern, probably Marátha, being built with mortar. The people say, the reservoir was man's work but the temple was the work of spirits, *devs*, and was finished in one night.

On the inside of the lintel over the north door of the hall is an inscription of six lines, so worn that the whole of it cannot be read. As far as can be made out this inscription states that in A.D. 1060 (S. 982), during the reign of Mahámandaleshvar Mámvánirájadev, the royal priest and three other officers built a temple of king Mahámandaleshvar Chhittarájadev. This Chhittarájadev was one of the Silhára dynasty (A.D. 810-1240), the brother and predecessor of Mámvánirájadev. Perhaps by using the phrase 'A temple of Chhittarájadev' the builders meant that the merit of the work should be counted to their late master.¹

¹ The translation of the inscription runs : '(In the) Shak Samvat 982 (A.D. 1060) on Friday the ninth of the bright half of Shrā (van). The illustrious king Mahámandaleshvar Mámvánirájadev, who has obtained the five great entire titles, who is the lord of the ruler of great provinces, is like Dámodar in killing his enemies the demons, a strong cage for suppliants (to take shelter in), illustrious by these and other royal titles. For bearing the burden of this kingdom, the great councillor is the illustrious (Vinta) paiya and the great minister the illustrious Náganaia, and the secretary and minister for peace and war the illustrious Vakadaiya, and the great minister for peace and war the illustrious Jogalaiya, and the first treasury officer Pádhi Sena Mahádevaiya, and the second treasury officer the illustrious Bháilaiya. Under the administration of these and other ministers the beneficent and victorious kingdom is flourishing. The illustrious Mahárāja Guru Nábháta (?), the second Rája Guru the illustrious Vitanda Shiva, Bhat Shakan prai vriayaka (?), the great chief of a district, the illustrious Tásiva Ráola, all these together, (near) Ambanáth temple (nine letters lost) constructed a temple of the god of the most illustrious Mahámanda-

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ÁMBIVLI CAVE.

Ámbivli Cave, about half a mile from the village of the same name near Jambrug and about sixteen miles north-east of Karjat, is a Buddhist work, according to Dr. Burgess between B.C. 100 and to the north of the hill fort of Kotaligad. The cave, is a Buddhist work, according to Dr. Burgess between B.C. 100, is cut in a long low hill in a curve in the bank of the branch of the Ulhás. It is approached by a sloping rock, and looks the river from a height of about twenty feet.

It is a hall about forty-two feet by thirty-nine and ten high with cells opening from each of its three sides. Round these same sides runs a low rock-cut bench like the bench in Kanheri Cave V. A central and a right hand doorway lead into a veranda, twenty-one feet long by about five feet ten inches deep, its eaves supported by four pillars, and, at the ends, by three feet nine inches return wall. Except at the central entrance, between each pair of pillars and the end pillars and pilasters, runs a low seat, backed by a parapet wall along the outer side. Of the outer face of the wall enough remains to show that it was ornamented with festoons and rosettes in the style of Násik Cave VI. The pillars are of the same pattern as the Násik pillars, pot capitals topped by flat roughly finished plates. The shafts that spring from the back of the stone have no bases. The central pair of pillars have eight-sided capitals, the remaining two are sixteen-sided. The doorways have been fitted with modern carved doors with built basements, and six cells at the back are some built basements on which figures are carved. The cave has been changed into a Bráhmānic temple, and was lately used by a devotee the smoke of whose fire has blackened the whole of the hall and the veranda. The second pillar of the veranda, to the left of the entrance, has a Páli inscription in one vertical line reading downwards. Some dim letters can also be traced on each of the central pair of pillars.

Amboli, a small village in Sálsette, about two miles north-west of Ándheri station on the Baroda railway, has a Christian population of about 700 and an old well-kept church, dedicated to St. Blasius, measuring 100 feet long, twenty-five broad, and thirty high. The priest has a vicarage attached to the church and draws £1 10s. 6. 15) a month from Government. A school kept by parish contributions has an attendance of from twenty to thirty pupils.

AMBOLI.

ashvar Chhittarája in Pátapalli (?) restored by Bhagala.' (Jour. Bom. Br. R. As. Soc. II. 331). A suggestion has been adopted in the text according to which the last two lines run, 'All these together built a temple of the most illustrious Mahámānda-ashvar Chhittarájādev.'

The suggestion that the word *samipe*, that is near, filled one of the gaps in the inscription, has given rise to the view that the stone on which the writing is cut, originally belonged to another building and was taken from its place and built into the present temple. The worn state of the inscribed stone and the traces of repairs in other parts of the temple have been brought forward in support of this view.

In spite of these considerations, the facts that there is no other inscription in the temple (the 'letters' noticed by Mr. Terry on the roof seeming on a second examination to be mason's marks), that this inscription holds so prominent a place and that the corresponding lintels are not less worn, seem to show that the inscription refers to the building of the present temple and that the stone has been in its present place ever since the temple was built. It seems doubtful whether the temple has been repaired. If it has been repaired, the repairs were almost entirely confined to a rough propping up of the inside of the roof of the dome.

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In 1877 a plot of ground, eighty feet long by twenty broad, was consecrated as a burying ground. The Bráhmānic caves of Jogeshvari or Amboli (A.D. 600 - 700), of which details are given under Jogeshvari, lie in the woodlands about two miles south-east of Goregaon railway station.

**ARCHÆOLOGICAL
REMAINS.**

Archæological Remains in the Thána district are, except a few Portuguese and Musalmán, almost all Hindu. The most interesting Portuguese remains are the forts and churches at Bassein, and at Mandapeshvar, Ghodbandar, and other places in Sálsette. The chief Musalmán remains are mosques, tombs, and reservoirs at Bhiwndi and Kalyán. The Hindu remains are partly Buddhist partly Bráhmānic. The chief Buddhist remains are caves at Kanheri, Kondivte, and Mágáthan in Sálsette, at Lonád in Bhiwndi, and at Kondáne and Ámbivli in Karjat. The chief Bráhmānic remains are caves at Jogeshvari and Mandapeshvar in Sálsette; temples at Ambarnáth in Kalyán, Lonád in Bhiwndi and Átgaon in Sháhápúr; and caves on the island of Elephanta in Bombay Harbour, and at Pulu Sonála in Murbád. Other remains, either Buddhist or Bráhmānic, are a rock-cut temple at Vásháli in Sháhápúr; caves or cells, at Indragad in Dáhánu, at Jivdhan in Bassein, at Dhák, Gaurkamat, Halkhurd and Kotalgadh in Karjat, and at Uran in Panvel.

ARNÁLA FORT.

Arna'la Fort, also called Janjira or The Island, at the north-west corner close to the water's edge of a small island of the same name,¹ commands the southern and main entrance to the Vaitarna river, which is the most extensive inlet in the north Konkan. The fort was described in 1818 as an oblong square of about 700 feet defended by round towers. The general height of the works including the parapet was about thirty feet. There was no ditch or out-work. The body of the rampart was throughout of solid masonry and in good condition, but the parapet was of inferior dimensions, and in many places, particularly near the towers, was much out of repair. The interior of the fort was covered with trees and swampy. Among north Konkan coast-forts it ranked next to Bassein in size and strength, and was superior to Bassein in the uniform breadth of its rampart top, or terrepleine, and its uniform line of defence.

About 1530, the Portuguese found Arnála a strong fort in the hands of the Gujarát Musalmáns with domes and Saracenic arches. These were destroyed by the Portuguese and the place made over to a Portuguese gentleman of Bassein, who built an oblong square about 700 feet with a round tower and furnished it with a guard of soldiers.² It was taken by the Maráthás about 1737, and, according to a Maráthi inscription over the northern gateway, was rebuilt in the reign of Bájiráv I. in A.D. 1737 (Shak 1659), by an architect named Báji Tuláji. In 1781 the commandant refused to yield to the British, until preparations were made for bombarding

¹ This island was known to the Portuguese as Cows' Island, 'Ilha de Vaccas.'

² Da Cunha's Bassein, 159.

the fort from Agáshi.¹ In 1817, when it finally came under the British, it was for some time guarded by a small detachment of troops.² In 1862 it was described as surrounded by water and in very good order. Water was plentiful but there were no other supplies.

Arnála has two temples, Trimbakeshvar's receiving a yearly grant from Government of £4 10s. (Rs. 45), and Bhaváni's receiving £9 2s. (Rs. 91). There is also a tomb of two Musalmán saints, Sháhali and Hájiali, with a yearly endowment of £8 (Rs. 80) and a stone-lined eight-cornered pond and many wells.

Asá'va Fort in Máhim, about five miles north-east of Pálghar railway station, stands on a hill about 800 feet high and very steep especially on the northern side. Except below the fort the hill is generally well wooded. A long narrow saddle-back joins it with the high ridge of trap-hills, which stretching north and south, cut the Máhim sub-division in two. Another short saddle-back joins it with one or two lower hills to the west. Its position at the north point of the Máhim range gave Asáva the command of the opening between the Máhim ridge to the south and the Dáhánu ridge to the north.³ It had the special value of keeping open military communications between the great fortress of Asheri and Máhim, Sirgaon, Chinchán, Tárápur, and Dáhánu. Below the fort is the large village of Mahágaon, whose numerous hamlets show that it was once a place of importance.⁴

In 1818 Captain Dickinson described Asáva as a hill fort between 600 and 700 feet high, whose top, five hundred feet long by about two hundred and fifty broad, was once inclosed with works of which nothing remained but a low ruined retaining wall of loose stones with here and there a dwarf parapet of the same material. A little knoll within the fort showed traces of works, and three reservoirs yielded excellent water.

Asheri Fort, on the top of the great hill of Asheri (1689), lies in the Máhim sub-division to the north of Pavli hill about twenty miles north-east of Máhim. According to local tradition Asheri was built by a certain Bhoj Rája, and, about the beginning of the fourteenth century, was taken from the Náiks or Kolis by Bimb the ruler of Máhim.⁵

The Portuguese took it in 1556 and made it the head of thirty-eight villages and six parishes. It was the key of their possessions in north Thána and sheltered from land attacks the rich rice-yielding villages of Bassein. It was as a bridle in the mouths of the neighbouring chiefs, the Chodharás (*Chandhárs*) in the north-east, the Kolis in the east, and Malik, that is the

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ARNÁLA FORT.

ASÁVA FORT.

ASHERI FORT.

¹ Grant Duff, 442. Memoirs of a Field Officer, 321; Nairne's Konkan, 102.

² Dickinson in Nairne's Konkan, 117.

³ On the southern point of the Máhim ridge stands Tándulvádi and about the centre the high peak of Kaldrug. This whole ridge is impassable for carts and never seems to have had much of a footpath across it. In 1881 a good road was made over the Chahad pass below Kaldrug. Mr. W. B. Mulock, C.S.

⁴ Mr. W. B. Mulock, C.S.

⁵ Nairne's Konkan, 22.

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Ahmednagar monarch, in the south-east. In the forest at the base of the hill was a Koli settlement named Varanipur, which was strengthened by a Portuguese stockade armed with three guns. The hill was so steep that the ascent was generally made barefoot or with the help of ropes. On the way up there were thirteen passes, of which the four chief were known as the Gate Pass, the Evening Pass, the Prabhu Pass, and the Cow Pass. The main line of approach was through a pass named Salada where was a stockade and a Koli guard. Beyond Salada a footpath ran through a very narrow and steep defile called the pass of Good Hope, because one slip would dash the climber to pieces. At the top of the defile the gate was entered through a cave from which a staircase of seventy steps led to the top of the rock where was another strong gate guarded by four Portuguese families. Inside of this was a second fortified door armed with two falcons. The top of the hill, which was 1600 paces longer than it was wide, was large enough to give room for breeding cattle, pigs, and sheep. It commanded a view of the country round and the sea could be seen in the far west. The rock was not fortified, but round the edge large stones were piled ready to be hurled on any attacking force. On the top were twenty water cisterns and two reservoirs. The garrison, which was chiefly composed of pardoned criminals, numbered about 700, including women and children.¹

The Portuguese set a high value on Asheri. The gates were guarded by Portuguese families and no one could enter or quit the fort without the commandant's leave. The doors were shut at sunset and the keys given to the commandant, who returned them to the gate-keeper at sunrise. The garrison was always on the alert. A night guard of fifty archers and Christian soldiers kept watch, burning torches of cane, which blazed the fiercer the more they were moistened with water.² In 1613, when reductions were made in other forts, Asheri and Manor were kept at their full strength.³ The fort seems to have been taken by the Moghals about the middle of the seventeenth century. It was regained by the Portuguese in 1683 by bribing the Abyssinian commandant with a sum of £650 (Rs. 6500). The Portuguese placed in it a garrison of sixty soldiers and built a church. In 1695 it is mentioned as an impregnable castle on the top of a hill entered by a crooked path cut out of the mountain and defended by several guards, who might withstand an army by rolling down stones.⁴ In 1720 it is described as an inaccessible and most gigantic natural fort, with a plain on the top large enough for 15,000 men, and with pasturage for cattle and provided with great

¹ In 1634 the details were, besides the commandant, chaplain and physician, fifty-five officers and seventy-five Christian archers and arm-bearers, a Portuguese gate-keeper, a Portuguese police inspector, a bleeder, an interpreter, a washerman, six drummers, two archers, and an umbrella boy. The commandant's staff included a clerk, a farrier, a trumpeteer, and three drummers. *O Chron. de Tis. III. 224.*

² From an account written in 1634 in *O Chron. de Tis. III. 224*, and from Ogilby's *Atlas*, V. 215. In parts of Thána blackwood torches are still damped to brighten the flames. Mr. E. J. Ebdon, C. S.

³ *Archivo Portuguez Oriental Fasc. III. pt. I. p. 527.*

⁴ *Gemelli Careri in Churchill, IV. 190.*

cisterns and fountains. The passes through which alone the top could be reached were narrow crevices opened by time and nature. Their walls were of black stone joined with pieces of *khair* wood, a very ancient and admirable work. The ascent was by a flight of steps cut in the rock. At the top of the stair was the fortress with iron doors, and then another very narrow staircase led to a second door, through which the way lay to the top, where was a round and very old fort. To the north-east was a ruined tower without pavement or doors and an open church. The church and the houses of the commandant and soldiers were ruined and neglected. It was garrisoned by 150 men and three corporals, who served more for carrying the commandant's timber than as soldiers. About 1737 Chinnáji Appa, by the capture of Máhim, cut off communication with Asheri, and the fort seems to have soon after yielded to the Maráthás. It was retaken by the Portuguese in 1738,¹ but again fell to the Maráthás, who held it till 1817 when it seems to have been handed to the British without resistance.

In 1818 Captain Dickinson described the fort as situated in forest-covered land on a hill about 1000 feet high. Though easy at first the latter part of the ascent was very steep and difficult, up an almost perpendicular staircase hewn out of the solid rock forty feet high, having at its top an iron door fixed horizontally. From this door the ascent was no less steep and of equal height to a second gateway, the brow of the hill being built up on both sides to prevent access on either flank. The only other works were a ruined circular enclosure one hundred feet higher, and, on the top of the hill, a detached eight-sided tower also in ruins. Though the works were ruinous, the natural strength of the place was so great that a handful of men might hold it against any odds. On the hill top was an open space of about half a mile, on which and near the circular enclosure were three fine ponds and a few huts occupied by the garrison sepoys. In many places the soil was excellent.

In 1862 the fort was in ruins. Water was available but other supplies had to be brought from a distance. A recent account (1881) describes the gate of the inner fort as almost entirely in ruins. About 150 paces east of the fort are remains of a six-cornered laterite tower, and near it is a large stone with a cross, the Portuguese arms, and some Portuguese writing.² There are ten reservoirs, eight outside and two inside the outer wall. Of the eight outside of the wall five form a group to the north-east and three a group to the west. One in each group is dry, the rest have generally about five feet of water. The two inside ponds,

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¹ Grant Duff's Maráthás, 240.

² The writing is, 'REDO O SER SE R D SEBASTIAO | SENDO GOVERNADOR D'ESTE | ESTDO OVICE REI D LUIS DEA | THAIDE SEGUNDAV MANDOFF | ESTA FORT EZA ANO DE 15. This may be translated 'Reigning the most Serene King Don Sebastian, being governor of this state the viceroy Don Luis D'Athaide, the second time, this fortress was commanded to be built in the year 15...' Sebastian reigned from 1557 to 1578, and Don Luis Athaide was twice in India from 1568 to 1571, and from 1578 to 1581. The year in the inscription was probably 1578 before king Sebastian's death was known in India. Dr. Da Cunha.

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each fifty feet square, are of cut stone protected by low laterite walls. One with steps holds about five feet of water, the other without steps about two and a half feet. Besides these reservoirs there are two cisterns. Near the fort is a cellar with openings for light and room for about fifteen persons.

ĀTGAON.

A'tgaon five miles north-east of Sháhápur has a railway station and the remains of an old temple. Details are given under Sháhápur.

**BAHIRUGAD
FORT.**

Bahirugad Fort, commonly called Bairámgaḍ, on an outstanding tableland, about six hundred feet above the base of the Sahyádris and a few miles north-east of the Nána pass, lies about twenty-two miles east of Murbád and close to the village of Moroshi. The fort is a perpendicular rock 100 feet high with a very narrow base. In 1818 the first forty feet of ascent were by a very steep staircase hewn out of the rock. Above the staircase was a massive wooden ladder twenty-seven feet long and fastened at the top with an iron chain.¹ The ascent from the top of the ladder was by an almost perpendicular staircase like the one below, with a very difficult and dangerous trap-door. The fort stood alone with a deep ravine on either side, the top of which was joined with the outstanding and inaccessible peaks of the Sahyádris immediately on the rear. On the top of the hill was a pond and some places in the rock which might serve as dwellings. In the plain below were some buildings which were occupied by the garrison, and there were also two springs giving a sufficient supply of water. From the steepness of the rock and the nature of the ground at the top, even without defensive works, the place could not be taken. In 1862 it was ruinous without water or supplies.

**BALLÁLGAD
FORT.**

Balla'lgad Fort, in Achad village ten miles east of Umbargaon, stands closely surrounded with forest on a hill about 200 feet high. It is a very small place not more than eighty feet in area. The fort gate is in ruins. The works, including a small parapet, are about fifteen feet high and seven thick. Inside is a low thatched building, which, with a ruined reservoir of bad water, takes up almost the whole of the interior. In 1862 the fort was ruinous with no water and no supplies.

**BALVANTGAD
FORT.**

Balvantgad Fort, on a hill about 1000 feet high, in Vihigaon village about twenty-five miles north-east of Sháhápur, stands over the Kására reversing station. In old times it must have commanded the Tal pass. The fort walls, which are eight feet broad and from six to ten high, are built of stone and mortar and are about a

¹ This ladder was destroyed by Captain Dickinson in 1818. In a letter to the chief Engineer (6th January 1818) Captain Dickinson wrote, 'When I was at the fort of Byramghur, intelligence reached me that the Peshwa with the greater part of his army was in the neighbourhood. As the party who had been sent to garrison this place had been obliged to take post below, and, as it was impossible to conjecture what were the plans of the Peshwa, I took upon myself to destroy the massive ladder of wood 30 feet in height which formed one part of the ascent to the fort, which is nothing more than the top of a very high and perpendicular rock, and with some indifferent implements, all I could procure from the neighbouring villages, I set people to work to complete the demolition of the remaining part of the ascent below the ladder, consisting of an almost perpendicular flight of steps hewn out of the solid rock nearly 40 feet in height.' Military Diary, 314 of 1818, p. 1128.

mile round. Within the walls, the foundations of a large and of a small house can be traced.

Ba'ndra,¹ north latitude $19^{\circ} 2'$ and east longitude $72^{\circ} 53'$, a municipal town and port with, in 1881, a population of about 15,000 souls, lies between the Baroda railway and the sea, in the south-west corner of the island of Sálsette nine miles north of Bombay. Between the railway and the sea stretches a low belt of cocoa-palm gardens and rice land, and to the south-west, Bándra hill rises about 150 feet and with flat wooded crest, slopes gently south-west to the level of the plain, and again rises into a rocky knoll.

The town begins at the end of the Máhim causeway which joins Sálsette to Bombay. There are two main roads one that turns to the left and keeps close to the shore, the other that passing to the north skirts the east and north of the village. Turning to the left, at an old banyan tree at the end of the causeway, the shore road passes through the market place. Behind lies the municipal market, and to the right the better part of the town with upper storied houses owned and held by Native Christians, most of whom are in business in Bombay. Round the shore are lanes of huts most of them fishermen's huts, and further on towards the hill the street joins the main hill road. The other road, starting from the Máhim causeway, passes through the middle of the town. On the right are the Bombay municipal slaughter houses, the railway station, and a rest-house. A little further the road is crossed by the Ghodbandar road and from here to the hill it is lined by well built houses, generally two stories high, and surrounded by gardens. St. Joseph's convent on the right and St. Stanislaus' orphanage on the left are the chief buildings. Opposite St. Stanislaus' orphanage, at a cost of about £500 (Rs. 5000), a new local and municipal fund road has lately been made to Páli, Chui, and Dánda. Most of the lowlands close by are used for the growth of rice and vegetables. On the right the land rises towards Páli hill on which are several European houses. On the sea-shore is St. Andrew's church, and to the right the village of Chimbai. Past the church the new Sea Beach road turns on the right to the sea, and passes on to the Point a distance of two miles from the Railway Station. The main road climbs the hill, and at about one-third of the way up, divides in two, one branch leading to the right into the lower road and running round the west of the hill just above sea level, and the other branch winding to the top of the hill. The ridge and the rocky and rather bare western slope are covered with houses most of which have been built within the last thirty years on plots of about one acre.

The only buildings of special interest are the English Church and the Chapel of Our Lady of the Mount. The road along the ridge ends at this chapel, but pathways lead down the hill as far as the Point,² where are the remains of a Portuguese Agoada

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¹ Most of the Bándra account has been contributed by Mr. Bullock of Bándra.

² Before 1869 the people of Bándra hill were in the habit of going to the Point for their morning and evening walks. In 1869 their right of way over Mr. Byránji Jijibhá's land was questioned, and the dispute gave rise to assault and criminal charges

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or block-house which seems to have been built in 1640.¹ On the invasion of Sálsette by the Maráthás in 1737, an English garrison was sent to hold this post, but the place was found untenable and under the advice of the Bombay Government it was destroyed.

The present rents of the thirty-five houses on the hill vary from £4 to £12 (Rs. 40-Rs. 120) a month. Of the whole number six are owned by Europeans, eleven by Pársis, sixteen by native Christians, and two by Musalmáns. Of the present (1881) occupants fifteen are Europeans, twelve Pársis, three Hindus, and five Musalmáns.

Water Supply.

A branch from the main Vehár pipe is brought across the causeway for the use of the slaughter house and the railway station, and carried as far as St. Andrew's church. The houses on the hill get their drinking water from four wells, of which the best is the Rangáris' well. When the wells run dry Vehár water is supplied at the rate of 2s. (Re. 1) for 1000 gallons. Between the village and the railway station is a large reservoir, which was built by a rich Musalmán of Naupáda. Its water is fit only for watering cattle and for washing clothes.

Population.

The 1881 census returns give for Bándra municipal limits a population of 14,996 (males 7805, females 7191). Of these 7272 are Hindus, 5470 Native Christians, 1667 Musalmáns (1267 Sunnis and 400 Shiás), 493 Pársis, 74 Protestant Christians, 12 Jews, and 8 Armenians.³ Except a few Goanese servants in European households, the native Christians are local converts whose forefathers were made Christians by the Portuguese during the sixteenth and seventeenth centuries. They are chiefly of the Koli, Bhandári and Kunbi castes. Most of the native Christians are under the jurisdiction of the Archbishop of Goa who is nominated by the Portuguese government. But a considerable body, who separated in 1852, form the congregation of St. Peter's under the jurisdiction of the Vicar Apostolic of Bombay. Among the Musalmáns are some Khojás and Boráhs, shopkeepers and traders; of the rest about five hundred, who are almost all immigrants from the Deccan, are employed in the Bombay municipal slaughter-

and a civil suit in the mámlatdár's court. Ultimately, in 1877, arrangements were made for taking part of Mr. Byrámjí's land for public purposes, when that gentleman granted a strip of land and gave a sum of money to make a footpath.

¹ Such of the inscription as remains reads, 'ESEBALVAR | TE | SEFESEM | LOBOR | DONO | ME DEIESVS | E. M. 1640.

² The following table gives the details for each of the villages which falls within Bándra municipal limits :

Bándra Population, 1881.

VILLAGES.	Hindus.	Christians.	Others.	Total.
Bándra Hill	534	159	208	901
Bándra Proper	2261	2911	1161	6333
Bhoiváda and Naupáda ...	181	101	548	830
Khár and Khár Road ...	593	525	137	1255
Páli	221	399	0	620
Chimbai Kátvádi	233	584	17	834
Mala	160	509	0	669
Chui	132	357	2	491
Dánda Proper	2957	7	99	3063
Total ...	7272	5552	2172	14,996

houses. Most of the Pársis are of the poorer class. Of the whole number six families, two in Bándra proper, three in Khár and one in Dánda, are liquor-sellers. Two are tavern and lodging house-keepers, some are railway guards or fitters, and some work in Bombay as clerks or compositors. During the hot season about thirty rich Pársi families move from Bombay to Bándra. The men go into Bombay almost every day, some of them being merchants or shopkeepers and others salesmen or clerks.

Bándra is both a port and a railway station. Small coasters find scanty shelter from north-west gales under Bándra Point, but in working north no ships should shoal under five fathoms at day and seven fathoms by night. The tidal rise is fifteen feet at springs and nine feet at neaps.¹

The sea returns for the five years ending 1878-79 show average exports worth £2701 (Rs. 27,010) and average imports worth £7802 (Rs. 78,020). Exports varied from £1204 (Rs. 12,040) in 1874-75 to £4783 (Rs. 47,830) in 1878-79, and imports from £6469 (Rs. 64,690) in 1874-75 to £9540 (Rs. 95,400) in 1875-76.²

The railway returns show an increase in passenger traffic from 451,181 in 1873 to 816,634 in 1880, and a decline in goods traffic from 983 to 421 tons.

The following statement gives the details of the passenger traffic between Bándra and the different Bombay stations :

Bándra Railway Passengers, 1871-1880.

To	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
From Bándra.										
Colába ...	...	...	497	2295	2644	2736	2898	2803	3353	3458
Church Gate ...	4160	30,758	53,554	51,328	68,362	63,613	71,255	47,433	36,530	36,413
Marine Lines...	38,958	29,652	40,008	57,940	67,535	67,058	64,834	70,088	70,740	74,716
Charni Road ...	12,989	17,429	14,942	25,798	27,439	20,084	25,500	27,963	36,945	47,928
Grant Road ...	46,563	51,746	41,769	62,743	70,059	66,884	67,072	78,404	104,714	125,518
From	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
To Bándra.										
Colába ...	...	...	488	2322	2616	2748	2751	2738	3267	3416
Church Gate ...	3714	24,889	36,459	47,376	59,254	59,880	67,862	45,302	34,545	34,135
Marine Lines...	29,398	25,958	40,602	58,728	69,316	66,652	65,302	68,586	70,306	75,086
Charni Road ...	8945	14,065	17,200	27,088	29,368	31,381	29,340	30,622	38,697	49,727
Grant Road ...	39,607	40,479	36,935	55,003	64,522	61,768	63,820	75,183	100,972	118,837

The liberal terms granted to the holders of season tickets have raised the number of trips from 97,680 in 1871 to 249,800 in 1880.³

¹ Taylor's Sailing Directory, 373.

² The details are : 1874-75 exports £1204 (Rs. 12,040), imports £6469 (Rs. 64,690) ; 1875-76 exports £2614 (Rs. 26,140), imports £9540 (Rs. 95,400) ; 1876-77 exports £2354 (Rs. 23,540), imports £7030 (Rs. 70,300) ; 1877-78 exports £2551 (Rs. 25,510), imports £7415 (Rs. 74,150) ; 1878-79 exports £4783 (Rs. 47,830), imports £8556 (Rs. 85,560).

³ The number of trips were : 1871, 97,680 ; 1872, 99,120 ; 1873, 119,440 ; 1874, 127,560 ; 1875, 178,880 ; 1876, 212,600 ; 1877, 208,040 ; 1878, 222,889 ; 1879, 210,560 ; 1880, 249,800.

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Industries.**

The chief industries are the tapping of palm trees, the distilling of toddy spirits, the growth of cocoa-palms and vegetables, fishing, and the work of the Bándra slaughter-house. There is also some pottery making, indigo dyeing, and cotton weaving, the last almost crushed by the competition of machine-made cloth. The village of Naupáda behind the railway station, whose people were all Sunni Musalmáns, was formerly very prosperous working as many as 150 hand looms. The village is now almost deserted, but most of the people have found work at the Kurla mills. The people of Dánda are Hindu fishermen who are said to have come from Thal and Alibág in Kolába. They are vigorous well-to-do men, quite as fond of liquor as their Christian neighbours.

**Slaughter
Houses.**

The Bombay Municipal Slaughter Houses support 150 families of butchers. These slaughter houses stand at the north end of the Lady Jamsetji causeway on the site of the old Jesuit monastery of St. Anne's about 100 yards south-west of the Bándra railway station. They are three in number, one for beef and two for mutton.¹ The buildings, which were finished on the 18th February 1867,² at a cost of £32,000 (Rs. 3,20,000), were designed by Mr. Russell Aitken, then Municipal Engineer, and were built by Messrs. Wells and Glover. They are neat, strong, and well suited for their work. They are built of rubble masonry with facings of Porbandar sand-stone with iron roofs ventilated from above, and with floors of finely dressed basalt set in cement and well drained. The stock sheds, which lie on either side of the slaughter houses, are strong airy buildings 200 feet long by thirty-five broad, with iron roofs, surrounded by stone walls and strong pallsades. The buildings are so arranged as to be easily enlarged. Besides the slaughter houses and live stock sheds, there are lines for the *kámátris*, or slaughterers, and others employed at the slaughter house. There is also a covered space with standing ground for a week's supply of live stock, that is, at least 800 head of cattle and 10,000 sheep; there is also space for weekly and half-weekly markets, and ample convenience for cattle and sheep to reach the slaughter house by rail. In deference to the Hindu feeling against the use of beef, care has been taken to separate the mutton and the beef slaughter houses by a high wall.³ The floors of the houses are very carefully cleaned by water brought across the causeway from the Vehár main. The meat train, which has been discontinued since January 1879, used to pass at the Bándra station through a siding which branched into two lines, the west siding being for the live-stock and the east siding for the meat. The space between the two sidings is filled by the mutton, beef, and Commissariat slaughter houses which are built on the line with their respective yards in the rear. The siding ran close along

¹ These details have been prepared by Mr. P. C. Higgins, Superintendent of Markets and Slaughter-houses, Bombay. One of the slaughter houses is rented to Government for the use of the Commissariat department.

² The first meat train left Bándra at 3-30 A.M. and reached the Bori Bandar station at 4-45 A.M. on the morning of 20th February 1867.

³ For the same reason, in the meat train three passenger vans for the butchers and their servants used to be placed between the beef and mutton vans.

the curve on which the slaughter houses stand, so as to admit of meat being loaded into large airy vans where it used to hang till 3-30 A.M. the time of starting for Bombay. By this arrangement the meat reached Bombay within half an hour. Since January 1879 the meat train has been discontinued in favour of the bullock cart and road system. According to the present arrangements, when the carcasses are cleaned and dressed, they are halved and quartered and hung in the Bullock meat-vans. The vans, of which there are twenty-six, leave the slaughter house at 12 P.M. with a sub-inspector in charge, and reach the Bombay markets at about 3-30 A.M.¹

The monthly average number of animals slaughtered is 305 buffaloes, 2260 cows and bullocks, and 31,816 sheep and goats. The average monthly income of the slaughter houses is £996 (Rs. 9960) and the average monthly establishment charges £76 (Rs. 760).² Except that the Jews have a priest or *mulla* of their own, the throats of all animals are cut by Muhammadan priests. The priests are paid by the owners of the animals, and their monthly earnings vary from £1 10s. to £2 (Rs. 15-Rs. 20). The wives of the mutton dressers, or *Kámátris*, help their husbands, but this is not the case with the wives of beef dressers or of priests. The slaughter houses support about 150 families of priests and meat dressers, and connected with them there are 471 master and working butchers, 386 of whom are Musalmáns, 73 Hindus, 3 Portuguese Christians, and 2 Jews. They all sell wholesale and retail, and nearly all have from one to four servants.

The horned cattle intended for butchers' meat come from the Konkan, Deccan, Haidarabad, Násik, and Khándesh. They are brought by Musalmán dealers who travel from fair to fair, buying as they go till they have gathered 100 or more animals generally cows. They then make their way to Bombay by road,³ timing their arrival at Bándra for Saturday when the fair is held. Their transactions are generally in cash. The sheep are gathered in the same way, and, with the addition of Gujarát, from the same districts as the cattle.⁴ Cattle arriving at the main entrance are

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¹ The meat is all the time in charge of the municipal superintendent of markets, the doors of the vans being under his lock and key with duplicate keys at the different markets in Bombay. The butchers' servants travel with the vans sitting with the drivers. The doors of the vans are opened by the municipal peons on duty at the markets, and on producing the slaughter-house receipts the butchers' servants take their masters' meat to their stalls.

² The revenue is derived from the following sources: Slaughter fees £620 (Rs. 6201), fair ground and feeding fees £302 (Rs. 3025), rent from Government £26 (Rs. 266), butchers' and others' license fees £25 (Rs. 248), chawl rents £13 (Rs. 132), sale of blood £8 (Rs. 80), and miscellaneous fees £1 8s. (Rs. 14). The monthly establishment charges are one assistant superintendent on £16 (Rs. 160), one cattle inspector on £12 (Rs. 120), two sub-inspectors on £3 10s. (Rs. 35) at £1 10s. (Rs. 15) each, three messengers on £1 4s. (Rs. 12) each, thirteen labourers on £1 2s. (Rs. 11) each, one lamp lighter £1 (Rs. 10), one scavenger £1 6s. (Rs. 13), one meat-van sub-inspector £2 (Rs. 20), and twenty-four meat-van drivers on 18s. (Rs. 9) each.

³ Cattle are brought by road, and goats and sheep both by road and rail.

⁴ The Gujarát sheep are all brought by rail by small dealers, Musalmáns and a few Hindus. The Khándesh sheep generally come by road, the dealers are poor, working on small sums of their own and sometimes on borrowed money.

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passed at once into the large open space used for the fairs, or *hákás*. After they have been bought by the butchers they are moved into the large standing or stock sheds on each side of the central road, where they are allowed to cool before inspection. The municipal inspector's office is outside the slaughter-house gate, and cattle are there daily inspected and passed for slaughter before they are allowed to enter the slaughter-house yard. The fairs in connection with the slaughter house take place for horned cattle on Saturdays from 8 to 12 A.M., and for sheep and goats on Wednesdays and Saturdays from 1 to 8 P.M. Animals are seldom left unsold. If unsold they are taken to the waste or grass lands near Bándra, and allowed to graze till the next fair day.¹ There are about fifty buyers of horned cattle and about 100 buyers of sheep and goats. During the rains there is a great falling off in the supply of cows. If they were allowed, the butchers would kill only buffaloes both for the shipping and for the public markets, as their hides and fat yield them a good return. Shipchandlers prefer buffalo to cow-beef, as it does not cost more than 2*d.* a pound (12 *lbs.* the rupee), and they are sometimes able to pass it off as ox-beef. But buffalo meat is so coarse and unpalatable, and so liable to worms, that except the poorest classes no one ever knowingly eats it.

The local consumption of meat is small, about twenty-five sheep and goats, and one cow or bullock a day. The consumers are Europeans, Pársis, Musalmáns, and some Hindus, but most of it goes to the Roman Catholic schools. The retail butchers at Bándra are all Muhammadans, and the general retail price for beef and mutton is from 3*d.* to 6*d.* (2-4 *annas*) and for goats' flesh from 2*d.* to 4*d.* (1½-3 *annas*) the pound. The hides and skins of slaughtered animals are sold either by private contract or by auction to the highest bidder. The buyers are European and native merchants, or Dhárávi tanners. The horns and bones are gathered by a man appointed for the purpose and kept by him at Bándra outside the town limits. They are yearly sold to some European firm for export to Europe; the proceeds are set apart for the benefit of the mosque and the Muhammadan poor.² The blood is bought by Messrs. Rogers and Co., of Bombay, who pay the Municipality a yearly sum of £96 (Rs. 960). They boil the blood and prepare it with charcoal for a coffee planter in Ceylon.

The refuse is gathered in large masonry bins at each end of the slaughter house, and removed daily by a contractor who is paid £75 (Rs. 750) a year by the municipality. It is taken by bullock carts

¹ The average price of a first class buffalo is £5 (Rs. 50) and of a second class buffalo £2 10*s.* (Rs. 25); of first class cows and bullocks £1 14*s.* (Rs. 17) and of second class cows and bullocks £1 6*s.* (Rs. 13); of first class goats 10*s.* (Rs. 5), of second class 8*s.* (Rs. 4), and of third class 6*s.* (Rs. 3); of first class sheep 8*s.* 6*d.* (Rs. 4-4), of second class 7*s.* (Rs. 3-8), and of third class 5*s.* (Rs. 2-8).

² The prices of hides, skins, bones and horns are: buffalo hide large 14*s.* (Rs. 7), buffalo hide small 13*s.* 3*d.* (Rs. 6-10); cow and bullock hide large 6*s.* (Rs. 3), cow and bullock hide small 4*s.* (Rs. 2). Goat skin large 3*s.* 6*d.* (Rs. 1-12), goat skin small 2*s.* 6*d.* (Rs. 1-4). Sheep skin 1*s.* (8 *as.*). Buffalo horns are sold at from £2 10*s.* (Rs. 25) to £4 (Rs. 40) the cwt.; bones and other horns at 1*s.* 9*d.* (14 *as.*), and fat at £1 5*s.* (Rs. 12-8) the cwt.

to Khári, near Andheri, and used for manure and for reclaiming swamps.

The Bándra municipality, which was established in 1876, had in 1880-81 an income of £1536 (Rs. 15,360) representing a taxation of 2s. 0½d. (Rs. 1-0-4) a head. This income chiefly comes from taxes on houses, boats, and roads. During 1880-81 the expenditure amounted to £844 (Rs. 8440), of which £239 (Rs. 2390) were spent on scavenging, £84 (Rs. 840) on lighting, and £520 (Rs. 5200) on roads. The chief municipal works are new markets in Bándra and at Khár, representing a cost of £410 (Rs. 4104), and new roads representing a cost of £1169 (Rs. 11,690).¹ The Bándra municipal district includes the following villages which lie either together or within half a mile of each other: Naupáda, Khár, Páli, Vároda, Chimbai, Kátvádi, Mala, Sherli Rájan, Chui, and Dándá. Of public offices and institutions there are, besides the railway station, a post office, a dispensary, and seven schools. The Sir Kávasji Jahánghir Readymoney Dispensary was founded in 1851 at the request of several influential inhabitants of Sálsette. Subscriptions seem to have accumulated as, in 1867, there was a balance of £1920 (Rs. 19,207). In 1874 Government sanctioned a yearly grant of £260 (Rs. 2600) to pay a medical officer and staff of servants. In 1877 Sir Kávasji Jahánghir handed over £1000 (Rs. 10,000) to Government who directed that the dispensary should be called by his name. The attendance in 1880-81 was 14,565 out-patients and five in-patients. One or two private dispensaries are also kept by Bombay practitioners, chiefly native Christians. Most of their patients belong to the middle and upper classes, and their fees vary from 4s. to 6s. (Rs. 2- Rs. 3) a visit. Of the schools the Jesuits maintain the St. Stanislaus' Orphanage and St. Joseph's Convent, the former with 235 boys and the latter with 214 girls. The following schools are also kept by the native Christian clergy: a Diocesan School with an attendance of 170 pupils, a Portuguese Catechism School at Sherli with an attendance of 50, and St. Vincent's School at Páli with an attendance of 45. There are also two Government Anglo-vernacular schools, one at Bándra with 130 boys and 10 girls and one at Dándá with 28 boys. The elementary education of native Christian children is fairly provided for, and as a rule they do not attend the Government schools.

The only considerable work in the neighbourhood is the Lady Jamsetji Causeway which joins Bándra with Máhim. The following inscription is engraved on a tablet at Máhim :

'This causeway was commenced on the 8th of February 1843 under the auspices of Lady Jamsetji Jijibháí, who munificently contributed towards its cost the sum of £15,580 (Rs. 1,55,800). It was designed by Lieutenant Crawford and constructed by Captain Cruickshank, of the Bombay Engineers, and opened to the public on

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BÁNDRA. Municipality.

Objects of Interest.

¹ The Bándra markets were built from Local Funds in 1874 at a cost of £443 (Rs. 4430), and handed over to the municipality who objected to pay the cost sum.

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the 8th of April 1845, corresponding with the 13th day of the 7th month of Shenshaee Yezdezard ÆRA 1214, in the presence of the Honourable Sir George Arthur, Bart., Governor, the members of Council and principal inhabitants of Bombay. The total cost of construction was Rs. 2,03,843 and 5 pies.¹

In 1854, at the joint expense of this lady and Government, a road from this causeway was continued to the top of Bándra hill, where a small tablet records the gift.

Churches.

St. Andrew's Church stands on the sea-shore on the site of a church of the same name, which was built in 1575 by the Rev. F. Manuel Gomes, the apostle of Sálsette, the superior of the college of the Holy Name at Bassein. By 1588 Gomes had made 4000 converts and by 1591 the number had risen to 6000. Up to 1620 St. Andrew's was the only church at Bándra. Then the Jesuit college of the Invocation of St. Anne was built close to the landing place on the plot of ground now occupied by the Bombay Municipal slaughter-houses. At first this was small with only two friars, but by 1675 it had been enlarged till 'it was not inferior to or much unlike an English university.'¹ The college was destroyed by the Maráthás in 1737.

In the original St. Andrew's church the door was at the west end and opened on the sea-shore. The entrance to the present church, which was rebuilt in 1864, is at the east end which presents the usually quaintly ornamented face. The bare walls are surmounted by a steep tiled roof with bell-towers at each side, and a figure of St. Andrew stands over the central door. The cross to the left of the door, on which the emblems of the Passion are carved in coloured relief, was brought in 1864 from the ruins of St. Anne's college. The church was formerly unenclosed, but is now surrounded by houses and by an ugly wall. It measures 121 feet long by twenty-eight high and twenty-four wide, and has 3800 parishioners. The vicar has a house and monthly allowance from Government of £1 10s. (Rs. 15) and an assistant who is also paid £1 10s. (Rs. 15). There is a school where 125 boys are taught Latin and Portuguese, the expenses being met from fees and out of the revenues of Mount Mary Chapel. The worshippers are mostly Kunbis and Bhandáris. The Koli fishermen, who formerly belonged to the congregation, have since 1852 attached themselves to the Jesuit church of St. Peter. At Easter time the church ceremonies are conducted with much show. On the day before Good Friday the scene of the Last Supper is enacted at the chapel of N. S. de Monte, and on Good Friday the crucifixion is represented in front of St. Andrew's with lights, the firing of guns, and other accompaniments in presence of a great number of people who fill the large churchyard and the neighbouring roads. The image of the Lord is lowered, placed in a bier, carried in procession round the church, and entombed in a sepulchre within the building. On Palm Sunday the cross is borne in procession with the singing of hymns and Latin psalms.

¹ Fryer's New Account, 70.

The chapel of Nossa Senhora de Monte, or Mount Mary as it is commonly called, the most famous church in Sálsette and the most widely respected by the non-Christian inhabitants, stands on the crest of Bándra hill. In appearance it differs little from other native Christian churches. It seems to have been built about 1640 for the use of the garrison of the Agoada, or blockhouse, with which it was connected by a road of which traces remain. According to the local story it was destroyed by the Maráthás in 1738 and rebuilt in 1761. The famous statue of the Virgin was recovered from the sea by a fisherman, and, after remaining for a time in St. Andrew's church, was restored to its former position in 1761, and has since been held in much veneration not only by Christians but by Hindus, Musalmáns, and Pársis. The image which is of life-size and of highly decorated wood, is set above an altar emblazoned with the most grotesque gilt carving. Every September there is a fair which lasts for several days and great numbers come from the country round. Behind the church a long flight of handsome stone steps leads down the east slope of the hill to the market. There is also a small chapel at Mala which was built about twenty years ago by the Rev. Gabriel de Silva.

St. Joseph's Convent,¹ a large airy building within easy walk of the sea, is the only institution of its kind in the Bombay Presidency. It is managed by seventeen nuns of the Congregation of the Daughters of the Cross and contains three distinct parts, the convent, the boarding school, and the orphanage. The orphanage was founded in 1868 when thirty-eight native girls were sent to Bándra from the Poona Orphanage. Before this it was called St. Vincent's Home and supported some indigent men women and children. The two charities continued in the same house till 1874, when the number of children had grown so large that separate institutions had to be formed. After some time, the St. Vincent Home was removed to Bombay where it is known as the St. Vincent and St. Joseph Foundling Home.

The Bándra building proving too small for the growing number of children, £6000 (Rs. 60,000), of which Government contributed £2283 (Rs. 22,830), were subscribed for a new convent and orphanage, and an additional sum of £1000 (Rs. 10,000) has since been collected to complete the out-houses. The foundations were begun on St. George's day 1877, the corner stone was laid on St. Anthony's day in the same year, and the convent was occupied in June 1878. The building, which is 198 feet long by fifty broad and fifty-eight high, faces the main road on its southern side. It is easily known by the long pointed chapel windows on the first-floor. On the ground-floor are the clothes room, the refectory, and the school rooms. In the clothes room each orphan has her compartment marked with a number corresponding to the number by which she is known in the school. A sister is in charge of the wearing apparel and superintends

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Convent.

¹ These detailed accounts of St. Joseph's Convent, St. Peter's Church, and St. Stanislaus' Orphanage have been obtained through the kindness of the Rev. Father H. Bochum, S.J., St. Xavier's College, Bombay.

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 Convent.*

the needlework. The refectory is a place of rest for the orphans who meet there four times a day and are fed on curry and rice, meats, fish, vegetables and fruit, and bread and tea with buns and other extras on feast days. Twice a day, at the principal meals, a religious book is read aloud, and on Sundays, Thursdays, and Feast Days, the children are allowed to talk at table. In the convent is a dispensary furnished by Government with medicines, which are dispensed by a sister according to the prescriptions of a medical man who attends almost every day. One sister is set apart to look after sick children. The first floor has the chapel and rooms for nuns and children with a spacious veranda furnished with venetians. Holy Mass is said daily in the chapel at six in the morning, the inmates of the convent 200 in number forming the congregation. The chapel is also used for morning and evening prayers, rosary, and other devotions. The second floor consists of a dormitory running the entire length with accommodation for more than a hundred children. The smaller children sleep in another part of the building.

Though children of all respectable castes are received, most of the orphans are Portuguese and Eurasians with a sprinkling of native converts. After bathing is over, the morning is devoted to lessons, and the rest of the day to needlework. Instruction in catechism and sacred history is given thrice a week by a priest from St. Peter's Church. After they have finished the fourth Government standard, more of the orphans' time is given to house-work, chiefly cooking, cutting dresses, and needlework. Besides making their own clothes the orphans carry out orders for all kinds of needle-work both plain and fancy. Church vestments and flowers are also made by the children and sold for their benefit. During their play time the elderly girls busy themselves in crocheting, lace-making, and knitting comforters or socks. Care is taken by the managers of the institution to provide suitable husbands for girls who are entirely dependent on the convent.

In addition to the orphans the convent has about fifty boarders all Eurasians or Portuguese. A wing of the main building is set apart for their use, and in it they have their sleeping, study, and work-rooms, dinner-room, clothes-room, and bath-rooms. Besides the eight Government standards, these boarders may be taught at their own expense music, singing, drawing, and French and German. They have their lessons, and they play and work apart from the orphans, and are constantly under the surveillance of the sisters. One sister has a room in each dormitory to be at hand during the night.

Connected with the convent is a day school with an attendance of sixty pupils who are taught the eight Government standards along with the boarders. They are divided into two classes, one of European, Eurasian, Pársi and some respectable Portuguese children who study and associate with the boarders, and the other of the poorer class who learn with the orphans and have a separate class for needlework.

In the beginning of 1874 a Portuguese and English day school was opened in Lower Máhim and placed under the charge of the

Daughters of the Cross. During the first year two sisters used to go every morning and return in the afternoon to Bándra; but as this was found very inconvenient during the rains, a third sister was sent and a community formed, the school taking the name of the Convent of the Sacred Hearts of Jesus and Mary. In connection with the new convent at Máhim a boarding school was opened in 1875 for children of Portuguese descent and for native Christians.

St. Peter's Church and St. Stanislaus' Orphanage are accommodated in a building which was originally intended to be an orphanage for native children. It was taken in hand in 1852 when the Koli fishermen of Bándra went over to the jurisdiction of the Vicar Apostolic of Bombay. The building, which is 100 feet long by seventy-five broad, consists of a ground-floor and upper story with a loft which can be used as a sleeping room. There are no partition walls in the building, but from each corner a room is cut off for the teaching staff. The building cost £6000 (Rs. 60,000) and many additions have since been made. In 1867 a second story was added and above that, at an expense of £718 (Rs. 7181), the middle part was raised to form an airy sleeping room for the orphanage boys. In 1875, £218 (Rs. 2182) were spent in paving the church floor with stone, £106 (Rs. 1062) on a dining room, and £27 (Rs. 275) on a new kitchen. In 1877 a piece of a neighbouring rice field was bought for £114 (Rs. 1144). Till 1852 the parishioners formed part of St. Andrew's congregation when about 1200 Kolis and 100 Kunbis came under the jurisdiction of the Vicar Apostolic. A large number of the Kolis have left their former occupation as fishermen and taken to new callings, some working as carpenters, fitters and compounders, and others as clerks and compositors. On Sundays and holidays there are two Masses in the morning with a Maráthi and English sermon. In the evening religious instruction in Maráthi is followed by service with two choirs, one of boys and the other of young men. On great festival days when all are careful to be present, the congregation numbers between 1000 and 1200 souls. On every Sunday in Lent, and during the Holy Week the Gospel story of the sufferings of Christ is shewn with the help of statues. The Corpus Christi procession passes from St. Peter's through the village, praying and singing to the chapel of Our Lady of the Mount. To the church is attached a free Portuguese school for boys and girls with an attendance of fifty pupils. Catechism and Maráthi are taught to about 100 boys and girls, and Portuguese to about the same number of children in two other places.

The St. Stanislaus' Orphanage had its beginning in Bombay in one of the houses where the St. Mary Institution now stands. Though the Bándra building was completed in 1853, it was not occupied by the orphans till 1863. At present 235 boys study at the Orphanage, of whom 140 are day scholars paying from 2s. to 6s. (Re. 1-Rs. 3) a month. Besides orphans, first and second class boarders, paying £110s. and £1 (Rs. 15-Rs. 10) a month, are admitted, but the boarders form only one-fourth of the whole number, the remaining three-fourths being supported by private charity and by the Bishop. The teaching staff consists of five Jesuit Fathers and five secular

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masters, and English instruction is given up to the sixth Government standard. The orphans rise at half past five, and, after bathing, hear Mass. They attend classes from nine to twelve in the morning and from two to half past four in the afternoon; the rest of the day is left to study and play. They have three meals a day and a piece of bread at half past four. Those who pay no fees have to help in keeping the church and sacristy in order. Under the supervision of the Fathers the maintenance of order and discipline is entrusted to six head boys.

History.

Faria mentions Bandor, perhaps Bándra, as a Konkan coast town in 1505.¹ In 1532 it was burnt by the Portuguese.² After their power was established, the Portuguese made Bándra the head-quarters of a *Thánádár* who had charge of sixty-five villages of which thirteen were Christian. In 1550, it yielded a revenue of 15,580 *fedcas*, and was given to one Antonio Pessoa for a quit-rent of £18 (488 *pardáos*).³ In 1620 there is a mention of two Jesuit farms at Bándra whose rents went to keep up the Jesuit college at Ágra.⁴ In 1639 Mandelslo mentions the islands of Bandera and Bombay.⁵ In 1667 when Bombay was made over to the English, the Jesuit college at Bándra claimed much land and various rights in the island. As these were not acknowledged, they helped a dismissed English officer to attack Bombay.⁶ A few years later (1675), Dr. Fryer gives the following account of a visit to the Father Superior of the north: 'It was not long before I was employed to wait on the Father Superior of the north, a learned man and Spaniard by nation, of the order of the Jesuits. The President commanded his own baloon,⁷ a barge of state of two and twenty oars, to attend me and one of the council, to compliment the Father on the island of Canorein parted from Bombaim by a stream half a mile broad: near our landing place stood a college, the building not inferior to nor much unlike those of our universities, belonging to the Jesuits here, more commonly called Paulistines who live here very sumptuously, the greatest part of the island being theirs. Our entertainment was truly noble and becoming the gravity of the society. After I had done my duty, the Fathers accompanied us to the barge. Afore the college gate stood a large cross thwacked full of young blacks singing vespers: the town is large, the houses tiled; it is called Bandora. At our department they gave us seven guns which they have planted on the front of their college for their own defence, besides they are fitted with good store of small arms: following therein the advice given by a statesman to the king of Spain, about the Netherlands: that if the society of the Loyolists were multiplied their convents might serve for castles. In the middle of the river we had a pleasant prospect on both sides, on Bandora side the college, the town, the church of St. Andrew a mile beyond, and upon the hill that pointed to the sea the Aquada, blockhouse, and a church; on the other side the Church of Maiim with other handsome buildings. Curiosity

¹ Kerr's Voyages, VI. 83. ² Kerr's Voyages, VI. 252. ³ Col. Monu. Ined. V-2, 216.

⁴ Cordava's History of the Jesuits, VI. 258.

⁵ Bruce's Annals, II. 212.

⁶ Voyages, 233.

⁷ Baloon is the Maráthi *balyánv* a state barge. Anderson's Western India, 78.

led me a second time to visit the island of Canorein, having obtained leave for a longer stay, nor went I alone, some of the best quality on the Island being led by the same desire joining themselves with me. We carried a train of servants, horses and palenkeens, which were ferried over before us; and we coming soon after were met by the Fraternity and conducted to the Fathers who detained us till afternoon by a stately banquet showing us the civility of the church and college, diverting us both with instrumental and vocal music and very good wine. After which we were dismissed and four miles off Bandora were stopped by the kindness of the Pádre Superior, whose mandate wherever we came caused them to send his *recarders* (a term of congratulation, as we say, 'our service') with the presents of the best fruits and wines and whatever we wanted. Here, not adjoining to any town, in a sweet air, stood a magnificent rural church; in the way to which and indeed all up and down this island are pleasant aldeas, or country seats of the gentry, where they live like petty monarchs, all that is born on the ground being theirs, holding them in a perfect state of villainage, they being Lords paramount.¹

In 1688, at the time of Sidi Kásim's invasion of Bombay, Ovington complains that the senior Pádre of Bándra (Pandara) wrote to the Sidi to root out the Protestants and gave him money and provisions. The Pádre's church income was said to be a pound of gold a day.² In 1694 the Maskat Arabs descended on Bándra and Sálsette, and plundered villages and churches, killed priests, and carried away 1400 captives.³ Bándra fort is mentioned in 1695 by Gemelli Careri.⁴ A little later (1700-1720) it is described as a most conspicuous village on the Sálsette coast. The river was in the hands of the English, but its mouth was so pestered with rocks that no vessels of any burden could enter. In 1720 the Bándra priests disturbed the English at Máhim, stirring up the people to attack them. But a well directed bomb killed some of the priests and the attempt was abandoned. In 1722 they were again troublesome to the English.⁵ In 1737 the English sent men and munitions to help the Portuguese to defend Bándra against the Maráthás. But as the town could not be held, the fortifications were destroyed and the place abandoned. The Jesuit college or church of St. Anne, which stood on the site of the present slaughter houses, was destroyed, as well as the church of Our Lady of the Mount known generally as Mount Mary.⁶ In 1774 Bándra came into British possession.

Bándra never had much sea trade, but since the making of the Jamsetji causeway what sea trade it had has almost ceased. The opening of the railway caused a great increase of importance, and during the time of Bombay's great prosperity (1860-1864) numbers came to live in Bándra. After this for some years the number of

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¹ New Account, 70-71.² Voyage to Surat, 156-157.³ Hamilton's New Account, I. 182.⁴ Churchill, IV. 198.⁵ Hamilton's New Account, I. 182.⁶ Nairne's Konkan, 82. In 1750 Tieffenthaler notices (Des. Hist. et Geog. I. 411) that on the shore were the ruins of the Jesuit church of Bándra.

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residents fell off and several houses remained empty. During the last four years Bándra has again risen in popularity. Almost all the villa residences are occupied, and building goes on steadily.

Ba'nganga, a river about four miles south-east of Tárápúr, has near it a dam, a large rest-house and a large reservoir, which were built about 1828 by Vikáji Mehrji, who in return was granted the village of Parnáli.¹

BASSEIN.

Bassein, or *VASA'I*, that is the settlement,² in north latitude 19° 20' and east longitude 72° 51', on the coast about thirty miles north of Bombay, on the right or north bank of the Thána creek, is a municipal town, the head-quarters of a sub-division, and, according to the 1881 census, had a population of 10,356 souls, 6850 of them Hindus, 2623 Christians, 835 Musalmáns, twenty-nine wild tribes, fourteen Pársis, and five Jews. The houses of the present town lie about half a mile inland and to the north of the walls of the old fort. A good metalled road 4½ miles long leads to Bassein Road station on the Baroda railway. The Portuguese ruins, which are nearly hid by palm groves and brushwood, stand about fifteen feet above high water level on a low flat plot of land, the south-west point of the rich and well-wooded tract, which, being cut off from the mainland by the Gokhirva or Sopára creek, was formerly known as Bassein island. Off Bassein fort, about 100 yards from the shore, is a dangerous rock which is visible only at low tide.³

History.

As Bassein lies only six miles south of Sopára it can hardly have been a place of consequence so long as Sopára (A.D. 1100) remained a centre of trade.⁴ A doubtful reference makes Bassein the head of a district under the Devgiri Yádavs (1200?-1290). There is no certain notice till 1507, when Mahmud Begada of Gujarát (1459-1513) is said to have effected his designs against the towns of Bassein and Bombay.⁵ A few years later Barbosa (1514) describes it under the name Baxay, as a town of Moors and Gentiles, a good seaport belonging to the king of Gujarát. Much merchandise was exchanged, and there was a great movement of shipping from all parts and many boats came from Malabár laden with arecas, cocoa, and spices.⁶ In 1526 the Portuguese established a factory at Bassein, and in 1529 and again in 1531, in revenge for the hostility of the Gujarát kings, laid waste the Bassein coast.⁷ In 1532, to put a stop to these raids and prevent the Portuguese from spreading further north, Bahádúr Sháh ordered Malik Tokan, Governor of Diu, to fortify

¹ Mr. B. B. Patel. Gov. Res. 1393 of 1829. The village was granted as a mark of approbation of Mr. Vikáji's enterprise in raising a dam and erecting other useful works. Collector to Government, 17th April 1830.

² The Musalmáns called it Basai and the Portuguese Baçaim.

³ Assistant Collector, Thána Files, General Condition, 1843-1853.

⁴ The mention of *Vasai* or Bassein in one of the Kanheri cave writings seems according to the latest translations to be a mistake. Pandit Bhagvánlál Indrají.

⁵ Bird's Mirát-i-Ahmadi, 214. The uncertain reference is in Jervis' Konkan, 81.

⁶ Stanley's Barbosa, 68.

⁷ In 1529 Hector de Sylveira, who had been left with a force of twenty-two row boats to act against the pirates of the north, entered the Bassein river by night, attacked the town, and defeating the Gujarát general Ali Sháh (*Alexiath*), plundered and burnt the place. Faria in Kerr, VI. 210.

Bassein. A citadel was built, both the creek and the sea sides were strengthened with ramparts surrounded by a ditch full of salt water, and the whole was garrisoned by a force of 15,000 cavalry and infantry. Against this new fort Nuno da Cunha, the Portuguese General, advanced with a fleet of 150 sail manned by 4000 men, half Europeans half Goanese. Seeing their strength Malik Tokan made overtures for peace. But Da Cunha's terms were so hard that he was forced to refuse them. On this the Portuguese landed a little to the north of the citadel, and the van, led by Diogo de Sylveira and Manuel de Macedo, scaled the ramparts, and, in spite of their small number, dashed on the enemy and put them to flight. The Muhammadans fled leaving large stores of provisions and ammunition, and the Portuguese secured the island with the loss of only two persons of mark and a few soldiers. On account of its nearness to their new fort of Chaul, and because they could ill spare a garrison, the Portuguese razed the citadel to the ground, and retired to Goa with 400 captured pieces of artillery.¹

About this time Sultán Bahádur of Gujarát, proud of his success in the Deccan and in Málwa, brought on himself the wrath of the Emperor Humáyún. Both parties were anxious to gain the Portuguese as allies. With this object Bahádur, in 1533, agreed to cede Bassein and its dependencies to the Portuguese, gave them the right of levying duties on the Red Sea trade, and arranged that his vessels should call at Bassein and take a Portuguese passport.² In the following year the Emperor tried to tempt the Portuguese to an alliance. But they continued firm friends to the king of Gujarát, and in reward were allowed to build a fortress at Diu. The Portuguese established a factory at Bassein, but did so little to strengthen it, that in 1536 on the advance of a body of Moghals the commandant thought of abandoning the place. This was opposed by Antonio Galvao, and the Moghals, finding the garrison ready to resist, withdrew without firing a shot. Shortly after Nuno da Cunha the Portuguese Viceroy arrived, and dug the foundations of a new citadel, honouring Galvao by asking him to lay the corner stone of the fort. About the same time certain Musalmán mosques were pulled down and in their place a cathedral of St. Joseph was built. In 1539 Bassein was besieged by a Gujarát force, but the attack was repulsed.³ Towards the close of the century (1583) it is mentioned as one of the places of most trade in corn and rice on the coast.⁴ About the same time (1585) it is said to have

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¹ Da Cunha's Bassein, 135; Baldens in Churchill's Voyages, III. 530.

Of the capture of Bassein Camoëns (1534) wrote:

Chaul's high towers Cunha shall rear on high,
And Diu tremble at his very name;
Bassein, though so strong in verity,
Shall yield thy guns to him through smoke and flame.

Compare Da Cunha's Bassein, 133 footnote.

² Da Cunha's Bassein, 136.

³ Faria in Briggs' Ferishta, III. 516.

⁴ Ralph Fitch in Harris, I. 207. In Gujarát Musalmán histories Bassein is spoken of as one of the European ports that paid tribute to the Gujarát king (Bird's Mirát-i-Ahmadi, 129). Perhaps the tribute was revenue raised from Gujarát merchants who traded with Bassein.

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a trade in rice, corn, and timber for ship building, but to be a filthy place compared with Daman.¹ Abul Fazl (1586) calls its Bussy, a city and an emporium like Daman, Sanjān, Máhim and Tárápur, all five of them being in the possession of the Europeans through the negligence of the Moghal officers.² Shortly after (1590) new fortifications were begun and finished about the close of the century.³ They are described as a strong stone wall with eleven bastions mounting ninety pieces of artillery twenty-seven of them bronze, and seventy mortars seven of them bronze. The fort was defended by twenty-one gunboats, each of them carrying from sixteen to eighteen guns.⁴ Bassein, though never so busy a trade centre as Chaul, was famous for its ship building, and had the advantage of being the head-quarters of a rich tract of country,⁵ held by large Portuguese proprietors, whose wealth and the retinue and the court of the Captain of the North greatly enriched the city.⁶ The space within the walls was kept entirely for the higher class of Portuguese who tolerated no artisan or native among them. With straight streets, large squares, stately two-storied dwellings graced with covered balconies and large windows, and many rich and magnificent churches, Bassein was next to Goa the largest and richest of the Portuguese settlements.⁷ Under the General of the North, it was governed by a Captain, with an establishment of sixteen messengers, four torch-bearers, and three water and one umbrella carriers.⁸ With him, at least in the seventeenth century, certain of the chief townsmen seem to have been associated as aldermen, *vereadores*, whom the governor called every morning and consulted, all standing, 'the Governor though gouty not being allowed a chair.'⁹ Next to the Captain came the factor on £43 (200,000 *reis*) a year, with two clerks, two torch-bearers, and two messengers. Order was kept by a constable of the fort on £8 6s. (38,920 *reis*) a year, with twelve bombardiers each paid 1s. (3 *tangas*) a month; a chief

¹ Casar Frederick (1563-1585) in Hakluyt, II. 344. ² Gladwin's *Áin-i-Akbari*, II. 66.

³ De Couto, XIV. 65 in Nairne's *Konkan*, 46.

⁴ O Chronista de Tissuary, III. 250; Da Cunha's Bassein, 16.

⁵ The district of Bassein stretched about ten miles north to the river Agácin, east about twenty-four miles to Asserim and Manora, and about forty miles south to Karanja. This was divided into the Saybana of Bassein, the Kasba of Thána, the isle of Sálsette, the isle of Caranja, the isle of Bellaflor, the sub-division of Manora, and the sub-division of Asserim. Da Cunha's Bassein, 140, 157.

⁶ There were more than 100 families of the highest in India and proverbially rich. At the close of the sixteenth century the ladies of a few of the highest Bassein families showed their wealth and public spirit by subscribing £10,000 (200,000 *xeraphins*) to build a nunnery at Goa. Da Cunha's Bassein, 246.

⁷ See Fryer (1674-75) and other authorities quoted by Da Cunha, 140, 141. Of religious buildings it contained, besides the Cathedral, five convents, thirteen churches, an orphanage, and a hospital. Da Cunha's Bassein, 139.

⁸ The total cost amounted to £147 6s. (686,400 *reis*). The details were: Captain £128 14s. (600,000 *reis*), náik and fifteen peons £3 2s. (14,400 *reis*); four torch-bearers £3 2s. (14,400 *reis*), oil £9 5s. (43,200 *reis*), carriers £3 2s. (14,400 *reis*). In 1634 there were one náik, eighteen peons, four torch-bearers, three carriers, one door-keeper, one watchman, and one translator. The total yearly cost was £128 (3420 *pardáos*). Da Cunha's Bassein, 218. At least in later times (1675) the Captain was always chosen from certain families. He had a term of three years of office. Fryer's *New Account*, 73.

⁹ Fryer's *New Account*, 74; and Inscription below, p. 40.

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constable, *thánádár*, on £43 (200,000 *reis*) a year living outside of the walls in Upper Bassein, *Baçain de Cima*, with twenty constables on 1s. 6d. (5 *tangas*) a month, four musketeers on 2s. 3d. (7 *tangas*), a sergeant, *náik*, on 1s. 6d. (2 *pardãos*), one private or *nafar*, a clerk with a sergeant and four privates, a translator, a Parbhu, a cooper, and a boatswain. Justice was administered by a police magistrate, *meprinho*, on £21 10s. (100,000 *reis*) with ten messengers; a judge, *ouvidor*, on £21 10s. (100,000 *reis*) with five messengers; and an appellate judge, *vedor*, a doctor of laws, who heard appeals from all the judges of the north coast.¹ Of miscellaneous officers there was a sea bailiff, *alcaide do mar*, on £2 10s. (12,000 *reis*); a customs storekeeper, *almoxarife dos almazens*, on £2 8s. (30,000 *reis*); a king's advocate on £4 6s. (20,000 *reis*); an administrator of intestates on £3 16s. (18,000 *reis*); a chief of the night watch on £5 8s. (25,200 *reis*); and a master builder on £3 16s. (18,000 *reis*).

In the beginning of the seventeenth century (1607) Bassein was a great place for ship-building and had a large trade in timber and building stone, which was as fine and hard as granite, and was used in all the Goa churches and palaces.² In 1612 it was besieged by the Musalmáns but apparently without success.³

In 1618 Bassein suffered from a succession of disasters. First it was stricken by a terrible disease which few escaped though most recovered. All the Jesuit fathers at the college sickened, but only one father, Emanuel Acosta, the Superior of the College, died. Before his death he foretold that the city was about to be visited with a grievous punishment. Scarcely was he dead (May 15) when the sky clouded, thunder burst, and a mighty wind rose. Towards nightfall a whirlwind raised the waves so high that the people, half dead from fear, thought that their city would be swallowed up. Many provision boats, which were lying at anchor off the shore, were dashed to pieces. In the city and in the villages houses were thrown down or made unfit to live in. The monasteries and convents of the Franciscans and Augustinians were utterly ruined. The three largest churches in the city and both the house and the church of the Jesuits were unroofed and gaped in clefts almost past repair. Nothing was more hideous than the destruction of the palm groves. Thousands of palms were torn out by the roots, and some the wind lifted through the air like feathers and carried great distances. The whole was like the ruin at the end of all things.⁴

¹ Da Cunha's Bassein, 218-221.

² Pyrard de Laval, II. 226 in Da Cunha's Bassein, 140. In 1595 the commandant of Asheri was ordered to furnish a galley every year built at Bassein (Arch. Port. Orient. Fasc. III. pt. I. p. 510). Bassein would seem to have shared in the great leather trade and manufacture of slippers, for which, as far back as the tenth century (Maçudi, I. 254) Cambay, Sanján, and Sopára were famous. One of the churches is said to have been built by a man who had made a fortune in the slipper trade. Heber's Narrative, II. 188.

³ De Barros, VII. 217.

⁴ Cordara's History of the Jesuits, VI. 162. Faria-y-Souza (Portuguese Asia, III.) thus describes this storm: "In May 1618, six years after the settlement of the English at Surat, 'a general and diabolical storm' occurred in the neighbourhood of Bombaim. It began at Baçaim on the 15th of that month and continued with such violence that the people hid themselves in cellars, in continual dread lest their dwellings should be levelled with the earth; and at 2 A.M. an earthquake destroyed many houses. The

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This storm was followed by so complete a failure of rain that, in a few months there was so grave a scarcity that children were openly sold by their parents to Musalmán brokers. The practice was stopped by the Jesuits, partly by saving from their own scanty allowances partly by gifts from the rich. When the fear of famine was still pressing, orders were issued that all should meet in the church of the Jesuits for prayer. One of the fathers so reproved the people for their sins that they threw themselves on the ground and filled the church with their groans. Their prayers were not unheard. The sky was soon covered with clouds, and next day rain fell so freely that the withered crops revived.¹

The European travellers of the seventeenth century describe Bassein as a handsome well fortified town with a convenient harbour, in a country growing much rice, pulse, and other grains, oil, and cocoanuts.² The city wall was of stone three miles round with three gates, two main gateways one to the east the other to the west, and a smaller portal to the south, and eight bastions, some of them unfinished. On the south or sea-side, where there was little risk of an attack there was only a single wall. The garrison was (1634) 2400 strong, 400 Europeans, 200 Native Christians, and 1800 slaves.³ The city was set apart for the better class of Christians, neither craftsmen nor Hindus were allowed to live within the walls. It had wide straight streets and good buildings round a great square or market. The nobles lived in stately mansions, and there were six churches, four convents, and two colleges, one belonging to the Franciscans the other to the Jesuits. The Jesuit college had five square cloisters with cells on two sides, a spacious refectory, a goodly church, and a fine library of commentaries and works on history and morals.⁴ The hospitality of these monasteries was famous, and made public places of entertainment unnecessary.

In the decay of Portuguese power towards the close of the seventeenth century Bassein suffered considerably. In 1674, 600 Arab pirates from Maskat landed at Bassein, and, unopposed by the panic-struck garrison, plundered all the churches outside of the walls, refraining from no cruelty or violation.⁵ In the same year Moro

sea was brought into the city by the wind; the waves roared fearfully; the tops of the churches were blown off, and immense stones were driven to vast distances; two thousand persons were killed; the fish died in the ponds, and most of the churches, as the tempest advanced, were utterly destroyed. Many vessels were lost in the port. At Bombaim sixty sail of vessels, with their cargoes and some of their crews, foundered." *Madras Journal*, V. 175.

¹ Cordara's History of the Jesuits, VI. 206. In 1623 Pietro della Valle (*Viaggi*, III. 131) noticed that many buildings were in ruins from the great hurricane of a few years before, and in 1670 Ogilby (*Atlas*, V. 214) speaks of an earthquake, which, in the beginning of the century, had swallowed many houses, in the room of which none had been built.

² See Mandelslo's *Voyages* (1638), 233; Thevenot (1666), V. 248; and Ogilby's *Atlas* (1670), V. 214. Tavernier (1651) notices that the Indians worshipped the Virgin Mary as a representation of Sita, pulling off their shoes, making many reverences, putting oil into the lamp, and casting money into the box. If the Portuguese had allowed them they would have anointed the image and offered it fruit. Harris, II. 379.

³ O Chron de Tis. III. 243; Da Cunha's Bassein, 209.

⁴ Fryer's (1675) *New Account*, 74, 75; Gemelli Careri (1695) in Churchill's *Voyages*, IV. 191, quoted in Da Cunha's Bassein, 141.

⁵ Orme's *Historical Fragments*, 46. Fryer notices these Arab incursions. *New Account*, 75.

Pandit established himself in Kalyán, and forced the Portuguese to pay him one-fourth of the Bassein revenues.¹ Two years later (1676), Shiváji advanced near Bassein, and, in spite of 'some slender hostility,' fortified a place called Sibon (probably Saiwán),² and in 1690 the Maráthás, though unsuccessfully, invested Bassein.³ The city which had for some time been suffering from the dishonesty of its governors, the immorality of its upper classes, the interference of the clergy, and the ill feeling shown to unconverted natives,⁴ was about 1690 stricken by a pestilential fever or plague, 'exactly like a bubo,' which, continuing at intervals for several years, robbed the city of about one-third of its people.⁵ In the beginning of the eighteenth century the population was returned at 60,499 souls, of whom 58,131 were Native Christians and 2368 Europeans.⁶ About the same time it is described as a place of small trade and a harbour for small vessels. According to Hamilton most of its riches lay buried in the hands of lazy country gentlemen, who loitered their days in ease, luxury and pride, without the least sense of their country's ruin.⁷ In 1728 a Portuguese officer, sent from Goa to examine the fortifications, found most of the outposts in a wretched state; the forts and stockades ill-placed and in bad repair; the garrison short of their proper strength, and the few soldiers untaught and undrilled, useless except as robbers.⁸

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¹ Orme's Historical Fragments, 45; Da Cunha's Bassein, 143.

² Orme's Historical Fragments, 54.

³ Orme's Historical Fragments, 142.

⁴ In 1587 king Philip II. of Spain (1556-1598) complained of the dishonesty of the captains who let their forts fall into disrepair. Da Cunha's Bassein, 144. He also wrote that offenders against public morals should be punished (Ditto). The rules against unconverted natives were most strict. No heathen might be employed except as a groom, and to none might any friendship or kindness be shown. No infidel could serve in a public office, and all, every Sunday afternoon, were forced to attend a lecture by a priest, or, if they staid away, had to pay a fine of from 4*l.* to about 1*s.* (1-3 *tangas*). Da Cunha's Bassein, 144. According to Goetz (1603) the persecution of the Portuguese made many Hindus, Musalmáns and Pársis leave their homes and live in the dominions of Sháh Jahán where they had liberty of conscience. He adds, 'Between Bassein and Daman there are few natives and the greater part of the village lands lie untilld.' Da Cunha's Bassein, 143. Of the interference of the clergy Hamilton (1720) says, 'The church superintends the General of the North, which makes his government both uneasy and precarious.' New Account, I. 180.

⁵ Gemelli Careri in Churchill's Voyages, IV. 191. This outbreak, apparently the true plague, *táun* and *wába*, raged for several years over a great part of western India. At Ahmedabad, where it lasted for seven or eight years, its visible marks were swellings as big as a grape or banana behind the ears, under the arms and in the groin, and redness round the pupils of the eyes. In 1689 it broke out with great violence at Bijápur 'all attacked with it gave up hope.' It had been in the Deccan for several years (Muntakhabu-l-Lubáb: Elliot, VII. 337). Near Goa in 1684 it attacked Sultán Mossam's army and carried off 500 men a day (Orme's Hist. Frag. 142); raged in Surat for six years (1684-1690) (Ovington's Voyage to Surat, 347); reduced (1690) the Bombay garrison to 35 English soldiers (Bruce's Annals, III. 94); was so violent that it not only took away all means of preparing for a good end, but in a few hours in Surat, Daman and Thána, carried off whole cityfuls of people (Churchill, IV. 191); and at Táta in Sind (1696) killed 80,000 souls (Hamilton's New Account, I. 123).

⁶ Da Cunha's Bassein, 145.

⁷ Hamilton's New Account, I. 180.

⁸ O Chron. de Tis. I. 31, 32. Of artillery Bassein had ninety pieces from three to twenty-four pounders 27 of them bronze, 70 mortars 7 of them bronze, and a garrison of 80 infantry and 12 artillery. In Bassein port were 21 armed boats each with 16 to 18 pieces of ordnance. Bassein, 209. In spite of this weakness the Bassein revenue seems to have increased till as late as 1729. In 1686 it was £8646 (Rs. 86,460), in 1709 £9737 (Rs. 97,370), in 1718 £15,539 (Rs. 1,55,390), and in 1729 £45,706 (Rs. 4,57,060). Da Cunha's Bassein, 145.

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Round the city thus weakened and decayed the Maráthás were gradually closing. In 1738 they seized the small fort of Arnála to the north of Bassein, and soon after, by occupying the islands of Varsova and Dhárávi and the creeks between Bassein and the mainland they completely isolated the city. Goa, distressed by the Maráthás, could send no help, and the English at Bombay, for years annoyed by the hostility and treachery of the Jesuits of Bándra, refused assistance. On the 17th February 1739 the siege of Bassein was begun, and, under Chimnájí Áppa, Bájiráv's brother, was pressed with a skill, courage, and perseverance which no other Marátha besieging force has ever shown. In spite of the loss of their commander, Sylveira de Menezes, the garrison defended themselves with the highest courage and constancy. Among them the Europeans fought with the most signal bravery, driving back attacks, and by midnight sallies harassing the Marátha lines. Still the besiegers pressed closer, mine after mine was sprung, and in spite of a constant fire from hand grenades, musketry and mortars, the wall was breached under Sam Sebastian's tower, and, mounting on its ruins, the Maráthás gained a position from which they could not be driven. The garrison, blockaded by Ángria's fleet and short of food and of powder, with the flower of their officers and men dead or disabled, could hold out no longer. On the 16th May 1739 they offered to capitulate. The terms were honourable. The garrison, auxiliaries as well as regulars, were allowed to march out with the honours of war, and, to such of the people as wished to leave, eight days were given to gather their property. The loss of the Portuguese was about 800; that of the Maráthás, in killed and wounded, about 12,000. Thus Bassein fell as falls a stately tree never to rise. No fight had been more glorious to the Portuguese; in none since the days of Albuquerque had they earned more unsullied fame.¹

Under the Maráthás Bassein, with the name of Bájipur or Bájiráv's city, continued a place of importance, the head-quarters of the governor of the country from the Bánkot river to Daman.² To restore a Hindu population grants of rent-free land were offered, and a tax was levied for the support of Bráhmans who were brought to purify the Christians and make them fit to take their place in their old castes.³

In 1767 the Dutch wished to establish a factory at Bassein.⁴ In 1774 the town was taken by the British but soon after was restored to the Maráthás.⁵ Six years later (1780) Goddard, leading his army by land from Surat, arrived (November 13th) before Bassein. The fortress was a regular polygon without outworks, but so strong as to require regular approaches. On the 28th November the first

¹ Bom. Quar. Rev. IV. 71-87.

² Da Cunha's Bassein, 149. Du Perron (1760) says, 'Except Goa I have seen no town better placed for trade. The fort, in warlike hands, could offer a strong resistance. It is a regular hexagon. The bastions carry nine guns on each face, and those in the middle have double faces. Many of the curtains are protected by a square bastion, and that near the river by masonry built on the sea. Of the two gates the south one is open, the Maráthás have condemned the south-west gate. The walls might mount forty cannon.' Zend Avesta, I. cccclxxiv.

³ Da Cunha's Bassein, 149.

⁴ Stavorinus, III. 107.

⁵ Mill, III. 608, 619.

battery of six guns and six mortars was opened at a distance of 900 yards, and on December 9th a second battery of nine heavy guns and at the same time a battery of twenty mortars were opened at 500 yards. On the 10th, when a breach was nearly completed, a conditional offer of surrender was made but refused, and next morning the garrison surrendered at discretion. On the British side the loss was small.¹ In 1783, under the terms of the treaty of Salbái (March 1782), Bassein was restored to the Maráthás.² At the close of 1802 (December 17th) Bájráv Peshwa, flying from Yeshvantráv Holkar, reached Bassein from Suvarndurg on the Ratnágiri coast. Here he was met by Colonel Close and Mr. Elphinstone his Assistant, and on December 31st the Treaty of Bassein was concluded.³ To ensure the Peshwá's safety a field detachment was sent to Bassein, and to strengthen the passage from the mainland to Bassein island a considerable palm-tree stockade was built at Sopára.⁴ The Peshwa stayed in Bassein till the end of April.⁵

Under the terms of the treaty of Poona (13th June 1817), which was forced on the British by Bájráv's intrigues and failure to supply his contingent of troops, Bassein with the rest of the north Konkan passed to the British. In 1818, the distance between the main defences and the want of any sufficient ditch made the fort of no military value. The ramparts were overgrown with bushes and scarcely a house was habitable. A small detachment of troops was kept in it for some time.⁶ In 1824 it was described as a considerable place surrounded by a regular fortification of ramparts and bastions, but without a glacis which from the marshy state of the surrounding country was not much wanted. A small garrison was stationed in one of the gates, under an English conductor of ordnance, and the place was kept locked. Within it was completely uninhabited.⁷ In 1825 Bishop Heber found it perfectly uninhabited, a melancholy display of ruined houses and churches covered with a rank growth of trees and brushwood. Bishop Heber describes the ruins as of mean architecture, but striking from their lofty proportions and from the singularity of Christian and European ruins in India.⁸ In 1830 an attempt was made to revive industry in Bassein by starting a sugar factory. A mill was built, but the scheme failed from the death of Mr. Lingard the promoter. In 1837 Mr. Vaupell found Bassein the chief market town of a petty division with shops mostly held by Gujaráti Vánis and a few poor Musalmáns.⁹ In 1838 Mrs. Postans described it as long forsaken with no inhabitants except a few fishermen and hunters.¹⁰ Since 1838 Bassein fort has remained almost deserted. In 1834 a travellers' bungalow was built at a cost of

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¹ Mill, IV. 299; Thornton, II. 191; Nairne's Konkan, 101.

² Grant Duff, 457, in Nairne's Konkan, 103.

³ Treaties, Engagements and Sanads, V. 63 in Nairne, 108.

⁴ Captain Dickinson's Report in Nairne, 108.

⁵ Blue Book (1803), pp. 350-463 in Nairne, 108.

⁶ Dickinson's Report quoted in Nairne, 116. See also Da Cunha's Bassein, 210.

⁷ Hamilton's Gazetteer, I. 145.

⁸ Narrative, II. 185, 188.

⁹ Trans. Bom. Geog. Soc. VII. 139.

¹⁰ Western India, I. 179.

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£167 (Rs. 1672), and in 1856 a road was carried through the town to the landing place. In 1852 the ruined church of N. S. da Vida was turned into a sugar factory, and for a time the work and the workmen gave some life to the old town. But the factory did not pay, and has been closed, and the old city within the fort is again desolate.

In 1864 a municipality was established,¹ including besides the old fort and most of the modern town which stand in the village of Malonde, the survey villages of Dhauli, Sandore and Mulgaon, and many gardens and fields between Bassein and Pápdí, about a mile and a half to the east. Though the old city within the fort is desolate, the modern municipal town is busy and prosperous. In 1880-81 the municipal income, collected from octroi, house and privy taxes and tolls and market fees, amounted to £714 (Rs. 7141). The expenditure in the same year was £664 (Rs. 6637), of which £117 were spent on scavenging, £46 on lighting, and £77 on roads.

The Balvantráv Hari Náik dispensary, aided by a Government grant of £173 (Rs. 1730), a municipal grant of £170 (Rs. 1700), and a local funds grant of £60 (Rs. 600) was established in 1872 in a house given by Yashvantráv Balvant Náik, whose father's name the dispensary bears. There is an assistant surgeon in charge, and the attendance in 1880-81 was 18,824 out-patients and 43 in-patients. There are six vernacular schools, the chief of which, with room for 150 pupils, is held in a school-house which was built in 1878 at a cost of £560 (Rs. 5601).

The mámlatdár's office, which is built on the standard plan, was completed in 1869 at a cost of £3553 (Rs. 35,530). The subordinate judge's court is held in what was formerly a private dwelling. Close to the new school-house is a public garden which was granted to the municipality by Government in 1877.² Opposite the garden stand the Robertson vegetable and fruit markets, with an upper story which is used as the municipal office.³

Bassein has a good landing place and a custom house. The returns for the five years ending 1878-79 show an average export trade of £51,414 (Rs. 5,14,140) and an import trade of £22,520 (Rs. 2,25,200). Exports varied from £20,710 (Rs. 2,07,100) in 1876-77 to £97,480 (Rs. 9,74,800) in 1875-76, and imports from £17,295 (Rs. 1,72,950) in 1876-77 to £33,547 (Rs. 3,35,470) in 1877-78.⁴ The railway returns show an increase in passengers from 86,473 in 1873 to 140,837 in 1880, and a fall in goods from 5292 tons to 3278 tons.

Churches.

There are six modern Catholic churches in and near Bassein. The

¹ Gov. Res. 521, 15th March 1864.

² Gov. Res. 1265, 26th February 1877.

³ The markets are called after Mr. James Walker Robertson, Collector of Thána, 1867-1875.

⁴ The details are: Exports, 1874-75 £78,004 (Rs. 7,80,040), 1875-76 £97,480 (Rs. 9,74,800), 1876-77 £20,710 (Rs. 2,07,100), 1877-78 £33,868 (Rs. 3,38,680), 1878-79 £27,007 (Rs. 2,70,070); Imports 1874-75 £19,225 (Rs. 1,92,250), 1875-76 £19,176 (Rs. 1,91,760), 1876-77 £17,295 (Rs. 1,72,950), 1877-78 £33,547 (Rs. 3,35,470), 1878-79 £23,355 (Rs. 2,33,550).

church of Our Blessed Lady of Mercy, about two miles north of the mámlatdár's office, has a congregation of 974. It was built by private subscription and measures ninety-five feet long by fifteen broad and thirteen high. The vicar has a house and draws a monthly stipend of £1 14s. (Rs. 17) from the Portuguese government. A music master plays the violin in church. The Dhanli church, about two miles north of Bassein, is dedicated to Our Blessed Lady of Remedies, and has a congregation of 3238. It was built in 1821 at a cost of £1860 (Rs. 18,600), of which £1800 (Rs. 18,000) were collected by private subscription and £60 (Rs. 600) were granted by Government. It measures 108 feet long by thirty-three broad and twenty-three high. The vicar has a house and a monthly Government stipend of £1 9s. (Rs. 14-8). There is a parish school attended by about fifteen pupils. The Mánikpur church, four miles north-east of Bassein, is dedicated to St. Michael the Archangel, and has a congregation of 800. It was re-built in 1851 at a cost of £1500 (Rs. 15,000) which was raised by private subscription. It is in good order and measures 120 feet long by twenty-nine wide and thirty-six high. The vicar has a house and a monthly Government stipend of £1 9s. (Rs. 14-8). A music master plays the violin in church; there is no parish school. The Sandore church, three miles north of Bassein, is dedicated to St. Thomas the Apostle, and has a congregation of 1725. The side walls were built in the sixteenth century, the chapel in 1838, and the frontispiece in 1858. The chapel measures twenty-five feet long by twenty broad and twenty high, and the body of the church seventy-six feet long by thirty wide and twenty-five high. The vicar has a house and a monthly Government stipend of £1 9s. (Rs. 14-8). There is also a vestry-keeper who gives religious instruction, and a music master who plays the violin in church. There is no parish school. The Páli church, about three miles east of Bassein, is dedicated to Our Blessed Lady the Mother of God, and has a congregation of 900. It was built in 1840 at a cost of £1500 (Rs. 15,000) and measures seventy-five feet long by twenty-three broad and eighteen high. The vicar has a house and a monthly Government stipend of £1 9s. (Rs. 14-8). There is a music master who plays the violin in church and a parish school with about thirty pupils. The Pápdí church, about two miles north-east of Bassein, is dedicated to Our Blessed Lady of Grace and has a congregation of 1294. It measures about 102 feet long by forty-five high and 37 broad, and was built in 1865 at a cost of £1800 (Rs. 18,000) collected by private subscription. The vicar has a house and a monthly Government stipend of £1 9s. (Rs. 14-8). There is a violin master and a parish school supported by Government and attended by fifty-six pupils.

There are two modern Hindu temples inside the fort, one to Hanumán close to the sea gateway and the other to Trivikráṁ. Trivikráṁ's temple enjoys a yearly Government allowance of £106 (Rs. 1061). There are two travellers' rest-houses built by Pársis, one by Mr. Lavji Sorábji Lákdávála in 1780 and the other by Mr. Dádábháí and Mancherji Pestanji Wádía in 1836.

In 1860 the interior of the fort was leased for thirty years to

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Major Littlewood, whose widow now holds the lease, her son cultivating the fields inside. The grant of this lease has made the proper preservation of the ruins almost impossible.¹ Except two openings for the landing-place road, and one or two breaches along the sea face, the old city walls are in fair repair. They are about one and a half miles round, and in shape an irregular decagon, built of stone from thirty to thirty-five feet high, and, except on the west where they are as much as forty-five, not more than five feet thick. At each of the ten corners is a four-sided bastion,² and in the whole circumference are three entrances, two main double gateways, and a postern. Of the two main gateways the Sea Gate, *Porta do Mar*, with massive teak doors cased with iron bars and spikes, is in good repair, but the woodwork of the Land Gate, *Porta do Campo*, is broken. The postern behind the cloisters of the Franciscan church was thought unsafe, and was closed by the bastion of Sam Sebastian.

Within the walls are some fenced fields, and the lines of some of the old streets may be traced. With these exceptions the space is overgrown with palms and brushwood. On the land side are few signs of old buildings, but near the middle of the space are the ruins of the citadel or round central tower, and close together, towards the sea, are the remains of six churches and other religious buildings. Of these some are perfect except that their roofs have gone, of others only the towers are left. The site of others is marked by broken pillars, porches, and cornices, and some are shapeless mounds of ruin. All are overgrown with grass, wall trees, and thick hanging festoons of climbing plants. Of the absence of ruins on the land side two explanations may be offered, that, as the part most likely to suffer from a land attack, it was never built but kept for the growth of grain, or that it was once peopled and fell to ruin during the ravages of the plague at the close of the seventeenth century.

Beginning from the seaside the first object of interest is the massive double sea gateway with its well preserved teak and iron doors, on one of which, partly hid by an iron bar, are the words 'The 20th November 1720.' Within the gate, on the left, is a small temple of Hanumán. On the same side, the building with massive high tower and tree-covered walls is the Cathedral, or *Matriz*, of St. Joseph. Over the door these words are cut in stone :

'In the year 1601, when the most illustrious Sr. Dom Frei Aleixo de Menezes was Archbishop Primate and the Revd. Pedro Galvao Pereira was Vicar, this Cathedral was rebuilt.'³

The towered front and the side walls with arched doorways and lancet windows are in fair repair, but the roof is gone and the steps

¹ Mr. W. B. Mulock, C. S., 24th January 1882.

² Their names are Nossa Senhora dos Remedios, Reis Magos, Sam Thiago, Sam Gonçalo, Madre de Deos, Sam João, Elephante, Sam Pedro, Sam Paulo, and Sam Sebastian.

³ 'The Portugese runs, NO ANNO DE 1601, SENDO ARCEBISPO PRIMAZ O ILLMO SR. DOM FREI ALEIXO DE MENEZES, E VICARIO O PE PEDRO GALVAO PEREIRA, SE REFORMOU ESTA MATRIZ. Da Cunha's Bassein, 214.

up the tower are decayed. On a black oblong tombstone in the chancel, to the right of the main altar, are these words :

'To this grave are transferred the bones of Pedro Galvao, a servant in the Lord, who managed and enlarged this temple. He died at Goa on the 19th March 1618.'¹

At the west end of the nave, a half-buried tomb bears the name 'Antonio de Almeida de Sampaio e Su.' The present building seems to stand on the site of the church of St. Joseph, which was built in 1546 by the Viceroy Dom João de Castro under the orders of Dom João III. of Portugal.² A plain arched passage between the cathedral and a private house to the right is perhaps a relic of the dislike the wives of the old Bassein nobles had, to be stared at on their way to church.³

Facing the sea, the open space at the end of the street, to the left of the sea gate, is the great square or market. Round it are the remains of what were once fine buildings. One of the chief of these was the State House, where in 1675 'the Governor convoked the nobles every morning upon consultation, in which they all stood, a chair not being allowed the Governor though gouty, and where towards evening they met to game.'⁴ The ruined doorway beyond the market belongs to the castle or round citadel. On either side of the door were two pillars of which only the Corinthian capitals are left. Above, are a Maltese cross, a coat of arms, a sphere, and the date 1606. Inside of the gate the whole space is strewn with ruins. To the left, along a path choked with shrubs and fallen stones, are the ruins of a bastion with the oldest inscription in Bassein :

'The first Captain who built this fortress was Garcia de Sa, by command of the Governor Nuno da Cunha in the year 1536.'⁵

These ruins are said to have been older than the Portuguese, and to have been the 'place of residence of the Moors to whom it belonged.'⁶ Further back heaps of rubbish and one or two doored and windowed walls are all that remain of the palaces of the General of the North and of the Captain of Bassein.⁷ A little behind the gate of the round citadel, and near the end of the street that leads from the sea-gate along the wall, are the ruins of

¹ The Latin runs, 'PETRI GALVANI TEMPLUM HOC QUI REXIT ET AUXIT HOC TRANSLATA JACENT FAMULI INDOX OSSA SEPULCHRO. OBIT GOÆ 19 MARTII ANNO 1618.'

² Da Cunha's Bassein, 215. The king allowed the Viceroy to support the vicar and his assistants, from a sum of £112 (3000 *pardãos*) formerly spent on Musalmán mosques. In 1634 the church staff was a vicar, four canons, two choir boys, a treasurer, four singers, and one player. The yearly cost was, for establishment £25 (666 *pardãos*); for ornament, cloth, palm leaves, and flowers £2 5s. (60 *pardãos*); and for candles £3 7s. (90 *pardãos*).

³ Da Cunha's Bassein, 246.

⁴ Fryer's New Account, 74.

⁵ The Portuguese runs, 'HO PRIMEIRO CAPITAM QUE EDIFICOU ESTA FORTALEZA FOI GARCIA DE SA POR MANDADO DO GOVERNADOR NUNO DA CUNHA ERA DE 1536.' Da Cunha's Bassein, 217.

⁶ Bocarro (1634) in O Chron. de Tis. III. 243.

⁷ Da Cunha's Bassein, 218. Of the jail that once stood near the Captain's palace nothing is left but a slab with a worn writing to be seen near the travellers' bungalow outside of the fort. The writing runs, 'Pero da Silva being Viceroy and Rui dias da Cunha Captain of this fortress, the city of Bassein, Dom Luiz d'Athaide, Francisco Pereira, . . . and Alvaro Coelho caused this jail to be built, which was completed while Andre Salema was Captain and Antonio Teles, Tristam . . . Aldermen. The date is gone. It must have been between 1635 and 1639. Da Cunha's Bassein, 236.

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a very large building supposed to be the house of the Captain or the Court of Justice, but more probably the Church and Convent of the Augustinians.

The portico, which is approached by a flight of five deep steps, is supported by four pillars which divide the entrance into three arches leading into the vestibule. In the background are the Portuguese royal arms and some worn devices. Two inscribed stones have fallen, one from the architrave the other from the tympanum. The writing on the architrave runs,

'This portal was built during the government of the Viceroy Dom Miguel de Noronha, Count of Linhares, and on it St. Francis Xavier was placed as patron of the city. The 10th May 1631.'¹

The writing on the tympanum runs,

'When Gaspar de Mello de Miranda was Captain of the city, and Goncalo Coelho da Silva, Pero Ferreira, and Joao Boto Machado and other officers were aldermen, this portal, which took St. Xavier as its patron, was built in the year 1631.'²

Next to the palace are the ruins of the factory, the residence of the factor who was second in rank to the Captain. Close by are the ruins of a very large building apparently a granary. Separated from the palace of the General of the North by the large oblong space of the old palace garden, are the Church and Hospital of Pity. The Hospital, which faces the wall on the river side, is a long massive pile with a large square courtyard surrounded by a beautiful cloistered arcade. The church though small had a handsome front of finely dressed stone and delicately wrought pillars. Above the door is a stone escutcheon with a beautiful Maltese cross in the centre, and, on either side, a dragon with a roll in its mouth. Inside the church are two tombstones, a large one with the words, 'The grave of Po. Cabral de Navais and of his son P. Hieronimo Po. Cabral and his heirs.'³ The other stone has only a few letters.⁴ The Bassein hospital, a very old institution, was endowed by the Portuguese government with a monthly allowance of £5 4s. (140 *pardãos*) and a grant of £17 (79,200 *reis*) to buy rice for the poor. Not far from the entrance of this church is a modern Hindu temple of Mahádev. Parallel to this is the church of Nossa Senhora da Vida. It is one of the oldest churches in Bassein, and in 1695 was mentioned by Gemelli Careri as adorned with three good altars. The modern building in the nave of the church is the sugar refinery, which after a few years of ill success was closed in 1874. In a grave opened when digging the foundations of the sugar refinery were found the bones of a man and horse evidently buried together.⁵

¹ The Portuguese runs, 'GOVERNANDO O ESTADO DA INDIA O VICE-REI DOM MIGUEL DE NORONHA CONDE DE LINHARES, SE FEZ ESTE PORTAL, EM O QUAL SE POZ POR PADROEIRO D'ESTA CIDADE A SAM FRANCISCO XAVIER. A DES DE MAIO 1631.

² The Portuguese runs, 'SENDO CAPITAO D'ESTA CIDADE GASPAS DE MELLO DE MIRANDA, E VEREADORES GONCALO COELHO DA SILVA, PERO FERREIRA, E JOAO BOTO MACHADO COM OS MAIS OFFICIAES SE POZ N'ESTE (PORTAL?) A SAM XAVIER, QUE TOMARAO POR SEU PATRO. . . . NONO ANNO DE 1631.

³ The Portuguese runs, 'SEPULTURA DE PO., CABRAL DE NAVAIS E DE SEU FO. P. HIERONIMO PO., CABRAL SEUS HERDEIROS. Da Cunha's Bassein, 226.

⁴ The letters are SA. DA. L. H. EO. DO. E.

⁵ A case of burying a horse with his dead master occurred as late as 1781 at Treves in Germany. The practice of leading his charger after an officer's bier is probably a relic of the older custom. See Tylor's *Primitive Culture*, I. 428.

To the right of the church of Nossa Senhora da Vida, the chapel which was lately used as a sugar warehouse, is probably the church and monastery of the Hospitallers, a poor and modern (1681) order which never rose to wealth or power in Bassein.¹

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A little beyond, in front of the square, are the ruins of the Church and Monastery of the Jesuits. The church front is the handsomest piece of architecture in Bassein. It has a noble arch, columns with fluted shafts and Corinthian capitals, and the monogram I.H.S. and a cross sculptured on the lintel and above the pillars. Attached to the church are the ruins of the college overgrown with climbing plants and wall trees, but still firm and in good order. The date over the door (1636) must refer to repairs. The foundation of the Church and Monastery were laid in 1548 by Fr. Malchior Gonsalves, a close friend of St. Xavier, by whom the Jesuits had, in the year before, been established at Bassein. Between 1573 and 1588 great numbers were converted, and in the latter year no fewer than 9400 Hindus were baptised in Bassein church. After 1560 there was a commissary of the inquisition at Bassein. In the seventeenth century the Jesuit buildings were the finest in Bassein. Pietro della Valle, in passing down the coast (March 1623),² supped with the Jesuits from whom he received much courtesy. Fryer (1675) speaks of a goodly church, a spacious refectory, and a college of polite structure, with fine square cloisters and side cells above stairs as well as below. In the portico was a copy of Michael Angelo's picture of the Resurrection.³ Twenty years later the church and the three chapels are described as richly gilt. Their garden had some European fruits, among them figs and grapes that ripened in December and March.⁴

In the nave of the church near the chancel are two grave stones, one with the Portuguese inscription, 'The grave of Isabel de Aguiar, a widow lady, the noble helper of this college. Died on the 24th January 1591.'⁵ The other runs, 'The grave of Dona Filipa da Fonseca, a widow lady, the noble helper of this church to which she gave during her lifetime all she possessed. She died on the 20th July 1628.'⁶

A little beyond the ruins of the Jesuit buildings is the Franciscan church of the Invocation of Santo Antonio, the oldest and one of the largest religious buildings in Bassein. The arched ceiling of the chief chapel with elaborate mouldings is still fairly preserved. The great arch near the chapel of the baptismal font is in good order, and the corridor round the cloisters on the four sides of a square courtyard is fairly preserved. Unlike most Bassein

¹ It is (1695) so poor that it can maintain but three friars. Gemelli Careri in Churchill, IV, 192.

² Viaggi, III. 131.

³ Fryer's New Account, 74.

⁴ Gemelli Careri in Churchill, IV. 192.

⁵ The Portuguese runs, 'SEPULTURA DE ISABEL DE AGUIAR, DONA VIUVA, INSIGNE BEMFEITORA DESTA COLLEGIO. FALLECEO A 24 DE JANEIRO ANNO DE 1591.

⁶ The Portuguese is, 'SEPULTURA DE DONA FILIPA DA FONSECA, DONA VIUVA INSIGNE BEMFEITORA DESTA IGREJA, A QUEM EM SUA VIDA DEU TUDO QUANTO TINHA FALLECEO A VINTE DE JULHO DA ERA DE 1628.

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buildings, the Franciscan church is of dressed stone, and has basalt in its staircases, arches, windows, and door posts. One well-built staircase is still in good order. There was a monastery as well as a church, and the ruins of both can be traced. This was the centre church of the great missionary Fr. Antonio de Porto, who, between 1530 and 1540, established many churches in Bassein and Sálsette. About 1550, when the Jesuits first appeared, the power of the Franciscans was much reduced by dissensions and schisms. Among the tombstones in the nave and chancel one has the words ' (The tomb of) His Majesty's Councillor, who died on the 24th August 1558, and of his wife Dona Luiza da Silva, and his heirs.'¹ In early times the Franciscans had much support from the state, and even as late as 1634 there were thirty Franciscans while there were only fifteen Jesuits, ten Dominicans, and eight Augustins.

It was here that St. Francis Xavier staid during his three short visits, one in 1544 and two in 1548. In 1695 Gemelli Careri noticed that, contrary to the custom of India, the church had many chapels.²

To the right of the Franciscan ruins, almost between them and those of the Jesuits, are the ruins of the Dominican church and monastery built in 1583 under the invocation of Sam Gonçalo. Of the church, the walls and tower and a little of the peaked roof near the chancel are still standing, and the chief chapel with its beautiful arch is in good order. On the gospel side of the altar is the ruined tomb of the patron, with a scarcely legible epitaph. In 1695 it had three well-adorned altars opposite the great gate.³ The monastery, which was once famous for its dormitory, is now a ruin.

The road between the Dominican and Franciscan ruins and the fort wall leads to the bastion of Sam Sebastian with the blocked postern. The inscription stone lies neglected near the land gateway. It runs,

'During the reign of the most high and most mighty King Dom Joam of Portugal, the third of this name, and when D. Afonso de Noronha, son of the Marquis of Villa Real, was Viceroy, and Francisco de Sa, Captain of the fort and city of Baçai, this bastion, named Sam Sebastian, was built on the 22nd February 1554.'

¹ The Portuguese is, 'E DO CONSELHO DE SUA Magestade, Faleceu em 24 de Agosto de 1558, e de sua mulher, Dona Luiza da Silva e seus erdeiros.' Of other epitaphs there are in one of the side chapels to the left of the high altar, 'Here rests Dona Francisca de Miranda, wife of Manoel de Melo Pereira, founder of this chapel, and her daughter Dona Ines de Melo and her grandson Luis de Melo. She died on the 10th November 1606.' Near the centre of the building is another, 'The grave of Dona Giomar d' Aguiar, widow of Alvaro de Lemos, may he be with God! Died on the 4th March of 96. Is hers and her son's.' In a third chapel to the right of the chancel is an inscription, 'This grave stone was placed by Dona Fra de Berredo over the grave of her husband, Antonio Teles de Menezes, who died on the 26th October 1676. This grave was bought by Manoel de Carvalho Pereira and his heirs. Our Father.' Close by is, 'This grave belongs to Baltazar Freire da Camara, daughter of Dona Simoa Freire. Died on the 1st November 1601.' In the first chapel to the left of the main altar are the words, 'Grave of Bento da Costa and his heirs.' Da Cunha's Bassein, 238-240.

² Churchill, IV. 192.

³ Churchill, IV. 192.

⁴ The Portuguese runs, 'REINANDO HO MUIO ALTO E MUITO PODEROSO REI D. JOAM DE PORTUGAL 3 DESTA NOME, E GOVERNANDO A INDIA O VICE-REI, D. AFONSO DE

It was through this bastion that the Maráthás forced their way into the city in 1739. A few yards from the bastion is a modern English tomb with the words, 'Here lies the body of . . . Durham, wife of Andrew Durham, Surgeon, who departed this life in . . .'

On the outer side of the wall leading from the postern are the ruins of the pier. Inside of the wall a passage is said to run to the river. But the air is bad and puts out lights, and the passage has never been explored.

On both sides of an old street, nearly parallel to the new highroad which leads along the middle of the fort to the sea gateway, are the remains of the nobles' mansions. Of the stately dwellings, 'graced with covered balconies and large latticed or oyster-shell windows,'¹ only shapeless heaps of brushwood-covered stones and mortar remain. On the Marátha conquest most of the rich families retired to Goa and almost all have since died out.² The only trace of luxury is an ornamental bath-room of hard cement studded with shells and pieces of porcelain. In this quarter of the town is an inscription too confused to be translated.³ Near these old mansions, in a square overlooking the road, are the ruins of the Augustin Chapel of Nossa Senhora de Annunciada. The front is double arched, the walls and side windows of the chancel are well preserved, and parts of a vaulted roof with painted mouldings remain.⁴

Bela'pur Fort, on an island of the same name about a mile long and somewhat less than a mile broad, commands the entrance to the Panvel river about five miles west of Panvel. It was described by Captain Dickinson in 1818 as about 400 feet from north to south, and divided midway, its breadth being about half its length. Near the north point, on a rising ground about seventy-five feet high and about 800 feet from the river, were the ruined remains of a battery, part of which supported the roof of an old guard-room. On a somewhat lower point of land, nearer the mouth of the river, were the remains of another battery like the first, supporting an old roof on either side of which were the ruins of a breast work. Both batteries were under cover of the fort guns. Except the north gateway and two round towers on the south face, the fort works were utterly ruinous. The works, including wretched parapets from two to four feet wide, were nowhere more than eight feet thick and varied from six to twenty feet high. The facing or revetment of part of the works was destroyed by violent rain in 1818. Except a low hut and a low ruined well, whose water lasted only a short time after the rains, the interior of the fort showed nothing but ruins. The

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BASSEIN.

BELÁPUR FORT.

NORONHA FILHO DO MARQUEZ DE VILLA REAL, SENDO FRANCISCO DE SA CAPITAO DESTA FORTALEZA E CIDADE DE BAÇAL, FUNDOU ESTE BALUARTE, PER NOME SAM SEBASTIAM, AOS 22 DIAS DO MES DE FEVEREIRO ERA 1554 ANNOS.

¹ Fryer (1675), New Account, 74.

² Da Cunha's Bassein, 149, 224.

³ The Portuguese words are, 'ESTAS CASAS S | EARA BATRADE | SAM EAFAC | SAE...NO ANO DE | 1617. POR MA | DADO DO DOOM | E DO RCLAF. O | O MAENCOICAE | DON OLOI...A | ... | ... | ... | 20... | NIALFEIAC | AELACDELE | SE | SUL OD. | AEN...SE SE SOMO | DIE CIO AGNEF | CAN PAMEINI | MAAPORMNA- | ENDO | VPORSLPADIAO |'.

⁴ Da Cunha's Bassein, 247.

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BELÁPUR FORT.

harbour, about fifty-five feet from the fort, was defended by a low wall running along the top of the river bank. In the wall were two towers the better placed of which was about twenty feet high, and from its height and capacity was a little fort in itself. The battery above was excellent and roofed. A store room of the same size underneath the ground floor was formerly used as a prison. The enclosure was entered by a gate and had at one end a battery much like the other two, and like them commanded by the fort above.

Under the Portuguese Belápur isle was one of the seven divisions subject to Bassein the capital of the north. It included Panechana with thirty villages, Cairana with seventeen villages, and Sabayo with seventeen villages.¹ In 1781 a British resident was stationed at Belápur and in 1817 (23rd June) it was taken charge of by Captain Charles Gray.²

BHÁNDUP.

Bhándup in Sálsette, four miles south-west of Thána, with, in 1881, a population of 884 souls, has a railway station and a post office. The railway traffic returns show an increase in passengers from 28,988 in 1873 to 51,664 in 1880, and in goods from 126 to 143 tons. It is the nearest railway station, about four miles, to Tulsi lake. The Kanheri caves lie about two miles beyond Tulsi, but the road from Borivli station on the Baroda railway though not so pretty is shorter and easier.

In 1803, on payment of a quit-rent, the East India Company granted the major part of Bhándup and parts of two other villages to Mr. Luke Ashburner, alderman of Bombay and editor of the Bombay Courier. In 1817 Mr. Ashburner sold the estate, together with the contract for supplying Government rum, to his manager Mr. Kávasji Mánékji Ashburner for a sum of £50,000 (Rs. 5,00,000).³ In 1832 machinery was brought from England to work the distillery and in that year about 100,000 gallons of rum are said to have been supplied to Government.⁴ In 1857 Government stopped the rum contract, and the distillery ceased to prosper and was closed in 1878.⁵ It was reopened in 1879-80 but has again been closed.

Near Bhándup is the Povai estate now a wilderness with ruined wells, conduits and walls. About fifty years ago it was well known for its experimental farm. In 1829 Mr. Frámji Kavásji, a rich Bombay merchant, bought the villages of Povai, Tirandáj, Kopri, Sáki, Paspoli, and Tungáve formerly held by Dr. Scott, a botanist and skilful gardener; and in 1833-34 added two villages Kanjur and Vikhroli to the estate and spent large sums in sinking wells and

¹ Da Cunha's Bassein, 206. Panechana is probably Panvel, Cairana is Khairne eight miles north of Belápur, Sabayo is Sháhábáz close to Belápur. Belápur is perhaps Beláwal mentioned (1570) as an European Konkan port. Bird's Mirát-i-Ahmadi, 129.

² Mr. W. B. Mulock, C.S.
³ Mr. Kharshedji Kávasji, the present proprietor of the Bhándup estate, pays Government a yearly quit-rent of £233 14s. (Rs. 2337).

⁴ Mr. B. B. Patel.

⁵ Mr. Bell, in his Excise Report of 1st October 1869, wrote, 'The Bhándup distillery was started to supply European troops with rum. Besides to the troops a considerable quantity of liquor found its way to Bombay.'

introducing exotics.¹ In 1837 the villages were conveyed to him in fee simple, burdened with the charge of maintaining a reservoir in Duncan Road, Bombay. Since his death (1851) and the death of his wife the estate has been the subject of family disputes, and is at present managed by a receiver under the orders of the High Court.

A copper-plate found near Bhándup, about 1835, records the grant by Chhittarájadev Silhára in A.D. 1026 (S. 948) of a field in the village of Nour, the modern Naura, two miles north of Bhándup. Other villages mentioned in the grant are Gomvani, the modern Govhan, and Gorapavalli, perhaps an old name of Bhándup. The boundary of the field to the north and east was a main road, or *rājapatha*, which apparently ran from Thána much along the line of the present Bombay-Thána road.²

Bhavangad is a ruined fort 188 feet long by seventy broad, near the village of Khatali four miles south of Kelvi Máhim. It is overgrown with mango, jack and cashewnut trees, and has a large rock-cut hollow for storing grain and a cistern with five feet of water. In 1862 it had water and supplies, but the walls were so ruined that they added nothing to the natural strength of the place.

Bha'yndar in Sálsette, thirty miles north of Bombay and five south-east of Bassein, with, in 1881, a population of 1901, is a port and a station on the Baroda railway. Perhaps this rather than Bhiwndy is the origin of Binda, Ptolemy's name for the Bassein creek. The station traffic returns show an increase in passengers from 33,455 in 1873 to 47,226 in 1880, and in goods from 2627 to 19,770 tons. Most of the salt from the extensive Rai Murdha salt-pans, about three miles to the west, is sent by rail to northern and central India.

The Christian population of 540 has a church dedicated to Our Lady of Nazareth. It was built by the Portuguese, measures 101 feet by 52 and 20 high, and is in good repair. Formerly the priest's house was in the chapel, but this was given up in 1866 and a new house built for the vicar. The vicar draws £1 10s. (Rs. 15) a month both from the British and the Goa governments. A music master plays in the church choir; there is no parish school.

Bhivgad or BHIMGAD fort in Gaurkamat village, three miles east of Karjat, stands on a hill 500 or 600 feet high below the great spur of Dhák. The walls are ruinous and there are two or three water cisterns.

Bhiwndi or BHIMDI, north latitude 19° 19' and east longitude 73° 9', the chief town of the Bhiwndi sub-division, with, in 1881, a population of 13,837, lies between the Kamvári creek and the Ágra road. It is divided into two chief portions, each forming a separate survey village, Bhiwndi proper and Nizámpur, which may be roughly said to lie, the former to the west and the latter to the east of the Lendi creek which here runs into the Kamvári. The Kamvári is tidal

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BHÁNDUP.

BHAVANGAD
FORT.

BHÁYNDAR.

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¹ Mr. Vaupell in Trans. Bom. Geo. Soc. VII. 152. Details are given under Povai.

² Ind. Ant. V. 277.

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for a mile above the town, where a dam was built in 1845-46 by Káshibái Garboli of Bassein at a cost of from £500 to £600 (Rs. 5000-Rs. 6000). After running westward for seven or eight miles the creek joins the large Bassein and Thána creek at Kerne Deve. By the Ágra road Bhiwndi is thirty-two miles north-east of Bombay and six north of Kalyán, the nearest railway station.¹

Of the whole population, 8057 were Hindus, 5742 Musalmáns, and thirty-eight Pársis. The Musalmán population consists chiefly of the part-foreign class of Konkani Musalmáns, who from the vigour of the local rice trade are more prosperous than in any other town in the district.

The chief industries are weaving, rice cleaning, and oil making, and the chief articles of trade are rice, dried fish, cloth, grass, and wood.

In 1860 the value of the Bhiwndi trade was estimated at from £300,000 to £350,000 (Rs. 30,00,000-Rs. 35,00,000). Of this about £250,000 (Rs. 25,00,000) went to Bombay, from £50,000 to £60,000 (Rs. 5,00,000-Rs. 6,00,000) to the Deccan, and £30,000 to £40,000 (Rs. 3,00,000-Rs. 4,00,000) were disposed of in the town and neighbouring villages. Besides local supplies of rice, wood, and salt worth from £100,000 to £110,000 (Rs. 10,00,000-Rs. 11,00,000), the chief articles of traffic were oil, linseed, and cotton from central India and the Deccan. The through traffic has almost entirely passed to the railway and much of the local trade now finds its way to Bombay by Kalyán.²

Bhiwndi creek is narrow and shallow in parts. In ordinary tides no boats of more than twenty tons and in spring tides of more than forty-two tons can reach the town. The sea trade returns for the five years ending 1878-79 show average exports worth £111,608 (Rs. 11,16,080) and imports worth £54,280 (Rs. 5,42,800). Exports varied from £101,255 (Rs. 10,12,550) in 1877-78 to £108,840 (Rs. 10,88,400) in 1878-79, and imports from £47,574 (Rs. 4,75,740) in 1874-75 to £61,929 (Rs. 6,19,290) in 1878-79.³

Its position on a navigable stream on the direct line of traffic through the Thal Pass must have made Bhiwndi an early centre of trade. The word is perhaps preserved in Binda, Ptolemy's (150) name for the Bassein creek.

In 1542, in a treaty with the Portuguese the rulers of Ahmednagar engaged not to allow pirates to pass by Kalyán and Bhiwndi to Bassein.⁴ In 1570 Bhiwndi is mentioned as a place of trade

¹ The road from Kalyán to Bhiwndi has lately been put in excellent repair. Some fifteen or twenty small pony carts have been made on the Násik pattern and as they can go from the Kone ferry to Bhiwndi in about half an hour they have begun to drive off the old bullock carts. Mr. W. B. Mulock, C. S.

² Mr. E. Lawrence, C. S.

³ The details are : Exports, 1874-75 £106,355 (Rs. 10,63,550), 1875-76 £138,367 (Rs. 13,83,670), 1876-77 £103,245 (Rs. 10,32,450), 1877-78 £101,255 (Rs. 10,12,550), and 1878-79 £108,840 (Rs. 10,88,400); Imports, 1874-75 £47,574 (Rs. 4,75,740), 1875-76 £51,193 (Rs. 5,11,930), 1876-77 £48,813 (Rs. 4,88,130), 1877-78 £61,894 (Rs. 6,18,940), and 1878-79 £61,929 (Rs. 6,19,290).

⁴ Collecção Fragmentos Ineditos, V-2, 119.

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with Gujarát.¹ In 1636 the Emperor Sháh Jahán ceded the province of Kalyán-Bhiwndi to Bijápur.² In 1690 the Bhiwndi Nawáb, Mohtabar Khán, whose fine tomb stands on the edge of the Shenále lake at Kalyán, is mentioned as having ravaged the Portuguese territories,³ and in 1750, under the name Bimbri, Bhiwndi is noticed as the head of 463 villages with a revenue of £101,838 (Rs. 10,18,380).⁴ In 1789, according to Maráthi records, the Bhiwndi sub-division yielded an estimated yearly revenue of £24,177 (Rs. 2,41,770).⁵ From 1817 when it passed into British hands until 1835, a native infantry regiment was kept at Bhiwndi, and from 1836 until the reduction of the Veteran Battalion in 1860, a considerable detachment of that corps under the command of a European officer was stationed at Bhiwndi. The military camp lay to the east of the town on somewhat rising ground which is still locally known as the 'Camp.' In 1837, during the Muharram festival, April 14th to 18th, a somewhat serious riot took place between the Hindus and Musalmáns. The Hindu festival of Rám's birthday, or *Rámnávmi*, fell on one of the Muharram days and the Muhammadans gave out that they would allow no idol procession. Bad blood was aroused and the Muhammadans, who were the stronger party, sacked several temples and beat several Hindus. The rioting was stopped on the 18th April by the arrival of an assistant magistrate with a small detachment of the Regiment of Native Infantry then stationed at Thána. Two hundred and fifty Musalmáns were arrested, of whom forty were tried and twenty-one convicted and sentenced to terms of imprisonment varying from one to ten years. Though there has been no breach of the peace since 1837, the ill-feeling between the two classes remains and during the Muharram special police arrangements are always required.

The old military dispensary is now the subordinate judge's court. On the camping ground there are two European tombs and several more on the margin of the big reservoir to the south of the road that leads into the town. All are in good repair, but the inscriptions are much worn.⁶ The chief Musalmán remains are a tomb in honour of Sháh Husain Káderi, a minister of king Ali

¹ Bird's *Mirát-i-Ahmadi*, 129.

² Grant Duff's *Maráthás*, 63.

³ O Chron. de Tis. II. 52; Nairne's *Konkan*, 37.

⁴ Tieffenthaler, *Des. His. et Geog.* I. 505. ⁵ Waring's *History of the Maráthás*, 238.

⁶ The inscription on the British tomb runs, 'Sacred to the memory of George, infant son of Lieut. H. Sutherland of the 1st Pattery, 7th Regt. N.I., who died at Bhiwndi on the 31st December 1820, aged 5 months.' Another on a tomb between the Musalmán cemetery and a reservoir south of the Kalyán road runs, 'Sacred to the memory of Capt. Hy. Waterloo Prescott, late of the N. V. Battalion, and commanding this station, Bhiwndi, where he died 3rd December 1857, aged 43 years. Born 18th June 1815. This tomb is erected by his friends as a mark of esteem and respect.' A third near this has, 'Here lieth the body of Charles Sutton Ganaway, aged 13 months. Obit 6th September 1828. This simple tomb was erected by his bereaved parents. "Whoever shall humble himself he shall receive great estates in heaven."' Another runs, 'To the memory of Charles Augustus, the beloved child of Mr. and Mrs. Anding, who died at Bhiwndi on the 25th August 1850, aged 2 years 9 months and 10 days.' Another runs, 'To the memory of Ena Isabel and Angelina Susan, the beloved children of Mr. C. Anding, Apothecary. The former died 13th December 1857, aged 11 months, and the latter 26th October 1857, aged 7 years 7 months and 18 days.'

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Adilsháh of Bijápur, who died in 1665 (1076 A.H.).¹ The tomb was completed in 1711 (1125 A.H.) by Sháh Husain's daughter's grandson Syed Kutb-ud-din Sajjadah Nashin. Beside the tomb is a fine reservoir, and a short way south a small but deep well of good water.² There are four chief mosques, Jáma, Kadgya, Dongarkar, and Bhusármala all of the Sunni sect. Besides these there are a Meman mosque and two Momin mosques, one for the Sunnis and one for the Shiás. None of these mosques have any Government allowance. Besides the tomb of Mokri, a Musalmán saint to whom vows are paid in seasons of drought, there is a large *dargáh* of Imámsha Ali, with a yearly fair, *uras*, in May-June (*Vaishákh*) attended by about a thousand people. There are fifteen Hindu temples, but none of any special size, age, or holiness.³

The Government buildings are the sub-judge's court formerly a military dispensary, the mámlatdár's office built in 1844 on the site of the Peshwá's palace one or two towers of which can still be traced, and a public works rest-house off the Bombay-Ágra road, 400 yards east of the town. Bhiwndi has also a dispensary which was started in 1866, a post office, and one English, two Musalmán, and three Maráthi schools. There is also a Muhammadan college attended by about 20 or 25 pupils, who are taught Arabic and Persian. The college is supported from funds contributed by the Konkani Musalmáns of Bhiwndi, and one law doctor or *maulvi* is employed on a monthly salary of £3 (Rs. 30). Pupils whose parents are poor receive money to meet the cost of food and clothing. The town with its suburb of Nizámpur was made a municipality on the 15th March 1865. In 1880-81 it had an income of £1403 (Rs. 14,030), representing a taxation of 2s. 0½d. (Re. 1-0-3) a head. The revenue is chiefly derived from taxes on tobacco and dried fish, tolls, and a house-tax. During 1880-81 the expenditure amounted to £1331 (Rs. 13,310), of which £229 (Rs. 2290) were spent on

¹ Each face of the tomb has a Persian verse. The north verse runs, 'God from on high informed us of the wonderful and astonishing date. This good place for the grandfather of Kutb-ud-din is like the holy temple most sacred.' These words give 1115, that is, A.D. 1701. The east verse runs, "When the earth was adorned by this cupola of his reverence, the heavens like a moth hovered round it to become its sacrifice, Kutb-ud-din found the date of the finishing of this building in the words, 'The sun receives light from this best of domes.'" This gives 1125, that is, A.D. 1711. The south verse runs, "We have heard the name of the sacred cupola, and wonderful still its date from its name said Kutb-ud-din its maker thus: 'Dutifulness and devotion are its doors.'" This gives 1113, that is, A.D. 1699. The west verse runs, "The cupola of the spiritual king when built on the earth, heaven concealed itself from shame and the sky became pleased. Its builder Kutb-ud-din has found its date in the words, 'The dome of Husan Husaini threw light in the world.'" This gives 1116 A. H., that is, A.D. 1702.

² The well has a Persian and a Maráthi inscription. The Persian inscription runs, 'In 1186 Hijri Syed Kutb-ud-din Muhammad Khán gave this well the name of milk well.' The Maráthi runs, 'Syed Kutb-ud-din Muhammad Khán Bahádur built this milk well in *Shak* 1684, the name of the year being Nandan Fasli 1181 (A.D. 1762). Náik Bábale was the mason.

³ One to Bhimeshwar built by a Jawhár chief with a yearly allowance of £12 12s. (Rs. 126); one to Rám with a yearly allowance of £1 14s. (Rs. 17); one to Gopál Krishna built by a Bráhma with 3¼ acres of land; two to Ganpati; two to Devi; one to Vithoba; one to Nilkanth built by Jivráj a Márvádi; one to Báláji, and small shrines to Mahádev, Márutí, and Shitaládevi.

scavenging, £199 (Rs. 1990) on roads, and £71 (Rs. 710) on lighting. The water-supply is drawn from the large Vadála reservoir about 1930 yards north-west of the town, fifty-seven acres in extent and with an estimated capacity of 24,776,820 cubic feet.¹ In 1851, at a cost of £1600 (Rs. 16,000), of which £500 (Rs. 5000) were raised locally and the rest granted by Government, the water was brought to the town by a conduit of ordinary wheel tiles. It was distributed in the town by four masonry cisterns. This supply was unsatisfactory and in 1873-74 it was improved at a cost of £3683 (Rs. 36,830), of which £1500 (Rs. 15,000) were borrowed from Government under the Local Public Works Loan Act (XXIV. of 1871) on the security of the municipal revenue. This loan was supplemented by a local fund grant of £1130 (Rs. 11,300), and the rest was paid from municipal funds.² The works carried out in 1873 were a masonry dam 213 feet long backed by a twenty-one feet deep clay puddle wall; a settling reservoir twenty-seven feet long by twenty-two feet six inches broad and fifteen feet nine inches deep with filtering chambers containing sand and charcoal; a cast-iron six-inch main running 6480 feet from the reservoir to the town; and nine masonry cisterns or dipping wells, each sixteen feet long fifteen feet broad and 7½ deep, and two stand-pipes in different parts of the town with the necessary pipes and valves joining them with the main. These works provide an average daily supply of ten gallons for the whole population, a quantity which has proved to be sufficient. Besides the Vadála reservoir, there are five smaller ponds within municipal limits, Bhivale, Mirale, Nárale, Khakrale, and one near the mosque in Nizámpur. The Mirale pond which is near the camp has five stone steps leading to the water, which are said to have been built by three Bráhmans, Mekal, Khand, and Ghule. One Syed Shabba has brought water from the Nárale pond partly by an aqueduct and partly by piping set in mortar to the Jáma mosque cistern and to two adjoining houses.

Bhiwndi has an animal-home, or *pánjrápol*, a branch of the Bombay home. The yearly number of animals, chiefly cattle and ponies, varies from 300 to 1200, and the yearly cost is about £3600 (Rs. 36,000).³ Healthy cattle and horses are used for light work, chiefly bringing grass from lands near Bhiwndi which the managers of the home have rented. The feeble and worn are fed on hay and grass, and the sick, who are treated by a native farrier, get molasses and clarified butter.⁴ The home is managed by a superintendent, or

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Animal Home.

¹ The Vadála lake is said to have been made by a rich woman who lived at Kámathgad two miles south-west of Bhiwndi. According to a local story the lake refused to hold water till the earth spirit was satisfied by the sacrifice of the headman's daughter-in-law. During the time of Peshwa Mádhavráv (1744-1772) a scheme was framed for bringing the Vadála water into Bhiwndi.

² This was the first instance in which an up-country municipality made use of the provision for borrowing on the security of municipal revenues. Mr. F. Birkbeck, C.S., and Mr. Maclaran, C.E., received the thanks of Government for the example set to other municipalities, and for the way in which the work was carried out.

³ In 1881 there were 1166 animals in the hospital, 817 of them cows, 209 bullocks, 36 buffaloes, 74 horses, 11 dogs, 6 donkeys, 6 fowls, 4 hares, 2 peacocks, and one *nilgái*.

⁴ The details are almost the same as those given below for the Chembur animal-home.

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daroga, and from fifty to seventy-five servants. Almost the whole cost is borne by Gujarát Hindu merchants of Bombay.

A copper-plate found in 1881 with the headman of Bhère, about ten miles north of Bhiwandi, records the grant by Aparájita Silhára in A.D. 997 (S. 919) of the village of Bhádán, the modern Bhádáne ten miles north-east of Bhiwandi. Other places mentioned in the grant are the village of Padigah, the modern Padgha on the Ágra road two miles north of Bhádáne, and the river Kumári, the modern Kumbhári a little to the east of Padgha. The grant was made to meet the cost of the worship of Suryalonáditya on the Ráylavan coast, perhaps, as suggested by Mr. Mulock, a temple in the sacred village of Lonád about six miles south-west of Bhádáne.

At Károli about a mile and a half south-west of Bhiwandi, in wooded rice lands are the remains of a temple of the Naked or *Digambar*, literally Air-clad, Jains. It is on a raised site in a field close to the road on the left. The remains are a heap of stones covered with grass and thorn-bushes. Several finely carved blocks are scattered about. One is the side-post of a door, another in the field about thirty yards to the east is the centre stone of a domed ceiling with a well-carved lotus pendant, and by the road lies a broken capital. Many of the stones have little images of a Jain saint seated like a Buddha. It is not a Buddha because there is no shoulder-cloth; it is not a White-Clothed or *Shvetámbar* Jain because there are no waistcloth folds between the legs. The carving is clear and good, perhaps of the tenth or eleventh century. In Károli pond a little to the east three flat clothes-beating slabs are said to belong to the temple, and large numbers of stones are said to have been carried away for house building within the last ten years. At Kámbe, about a mile north-west of Bhiwandi, the small ruined fort with two bastions, is one of a line of forts that guarded the border between Portuguese Bassein and Marátha Bhiwandi. Besides at Kámbe traces of these forts occur at the villages of Gave, Karbad, and Pai.

**BHOPATGAD
FORT.**

Bhopatgad Fort, in Kurlot village 1500 feet long and 300 broad, stands on the top of a hill about 700 feet high, from twenty-five to thirty miles north of Máhuli and seven or eight south-west of Mokháda. The fort is two miles from the foot of the hill. In 1818 nothing remained of the works except a parapet wall of loose stones along the south-east corner; a gateway between two outstanding towers without parapet or breastwork; and on a rising ground on the hill-top a little tower from six to ten feet high and with a rampart about six and a half feet thick. Not far from the fort, near the main road from Trimbak to Váda, are memorial stones, or *páliyás*, of the same kind as those described in detail under Eksar and Sháhápur.¹

BORIVLI.

Borivli in Sálsette, a station on the Baroda railway about twenty-two miles north of Bombay, has a rest-house and is a convenient centre for visiting several places of interest. The

¹ Mr. Gibson, Deputy Conservator of Forests.

railway traffic returns show an increase in passengers from 47,437 in 1873 to 53,578 in 1880, and in goods from 799 to 1098 tons.

Besides the Kanheri Caves which lie up the Tulsi valley about five miles to the east, there are at Mandapeshvar, or Mount Pezier, about two miles north of Borivli a notable white Portuguese watch-tower, a set of Bráhmānic caves, perhaps about 1000 years old, one of them specially interesting from having been used as a Catholic chapel, and, on the top of the rock in which the caves are cut a large and very high-roofed Portuguese cathedral, lately repaired, and very large ruined buildings belonging to a college and monastery. In a mango orchard, at Eksar, in rich wooded country about a quarter of a mile south of Mandapeshvar and a mile north-west of Borivli are six great blocks of stone about eight feet high by three broad. They are memorial stones richly carved with belts of small figures, the record of sea and land fights probably of the eleventh and twelfth centuries. About half a mile to the east of Borivli station, close to the border lands of Poinisar and the deserted village of Mágáthan, are some Buddhist rock-cut cisterns, and some half underground Buddhist caves. A few hundred yards to the east are some Buddhist tombs and the remains of a Buddhist monastery probably of the fifth and sixth centuries. At Ákurli about two miles to the south-east, in rugged bushland, rises a large mound of black trap on the top of which are some quaint rough carvings and Páli letters, perhaps 2000 years old. About two miles further south, in thickly wooded uplands, is the great Jogeshvari cave, a Bráhmānic work probably of the seventh century. The railway can be joined at Goregaon station which is about three miles north-west of the Jogeshvari cave.¹

Ca'shi, two miles south of Ghodbandar on the Báandra road, has a Christian population of eighty-four and a church dedicated to St. Jerome measuring fifty-two feet long by seventeen broad and eighteen high. Not far off there is a chapel in ruins twenty-five feet long by twenty wide and twenty-four high. It seems to have once formed part of a large church.

Cathedral Rocks. See MALANGGAD.

Chanderi Fort, in Tamsai village about ten miles north-east of Panvel, stands on the top of a hill between the hill forts of Malanggad and Peb. No fortifications remain, but there are two cisterns and the ruins of a few houses.

Chauk, a village of 968 people, twelve miles south-east of Panvel on the Poona road, has a travellers' bungalow built about 1820 at a cost of £206 (Rs. 2067). There is also a school and police lines. Chauk is the first stage on the Panvel-Poona road, and was the starting point for Mátherán before the railway ran to Neral. On March 16, 1781, Chauk was the scene of a severe skirmish between a body of British troops under Captain Mackay and a large force of Maráthás under Parashráam Bháu.²

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BORIVLI.

CASHI.

CATHEDRAL ROCKS.

CHANDERI
FORT.

CHAUK.

¹ Details of these objects of interest are given under Eksar, Mágáthan, Goregaon and Jogeshvari.

² Grant Duff's Maráthás, 444.

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CHEMBUR.

Chembur, a village of 1591 people, lies on the north-west of Trombay island about seventeen miles south-west of Thána and eight north-east of Bombay. Chembur is by some of the best authorities¹ believed to be the Saimur of the Arab writers (915-1137), the Sibor of Kosmas Indikopleustes (535), the Chemula of the Kanheri cave inscriptions (300-500), the Symulla of the author of the Periplus of the Erythræan sea (247), the Symulla or Timulla of Ptolemy (150), and perhaps the Perimula of Pliny (A.D. 77). But both Ptolemy's Symulla and the Chemula of the Kanheri inscriptions come closer to Chevul, the old form of Chaul at the mouth of the Kundalika river thirty miles south of Bombay, than to Chembur,² and, while there is no undoubted reference to Chembur as a place of trade, Chaul was a famous centre of commerce under the Bahmani and Ahmednagar kings and under the Portuguese (1347-1740). The view that Symulla is Chaul, not Chembur, is strengthened by the mention by Pliny and Ptolemy of a promontory of the same name as the mart. As late as the close of the seventeenth century Chaul gave its name, Chaul Point, to the Alibág or south shore of the Bombay harbour, one of the most notable headlands on this part of the coast, but it is not easy to see what part of Trombay or Sálsette could have formed a leading landmark to sailors.³ Again Saimur was a centre of foreign commerce at the same time as Thána, and Sibor and Symulla at the same time as Kalyán. This could hardly have been the case if Saimur and Symulla were Chembur so close to Thána and Kalyán, and so entirely on the same line of traffic.

Animal Home.

The only object of interest in the village is an animal-home, a branch from the central home in Bombay. It has on an average from 800 to 1000 animals a year, cows, bullocks, buffaloes, horses, ponies, asses, deer, goats, pigs, dogs, monkeys, cats and hares; and of birds, parrots, fowls, geese, duck, pigeons, crows and peacocks. Animals are taken whether they are healthy, maimed or decrepit. A few are sent because their masters are unable to maintain them; most are sent because disease or old age has made them useless. No charge is levied, but voluntary contributions are taken in grain, cash, or grass. Animals born in the home become the property of the home, and are used in carrying litter, in drawing grain and grass carts, and in fetching water. This work is generally done by bullocks and he-buffaloes, never by horses. The ordinary daily allowance of food is for a horse four pounds of gram and seventeen pounds of grass; for a cow or bullock $1\frac{1}{2}$ pounds of pulse or seed cotton with ten pounds of rice straw; for a buffalo three pounds of grain and thirteen pounds of grass or rice straw; for an ass three

¹ The identification was made by Pandit Bhagvánlál Indrají. It has the support of Dr. Burgess and Prof. Bhándárkar.

² The form Chevul is preserved in the name of a sub-division of several castes who have moved from Chaul to Bombay, as Chevulkar Sális and Chevulkar Vánis. It also appears in the term Chevli betel leaves and perhaps in Chebulic myrabolans. Though Chembur is the ordinary official and local spelling of the village in Trombay, another spelling, Chimod, very close to the Kanheri Chemul, is used by the managers of the animal home.

³ Fryer (1675) talks of Bombay facing Chaul, and notices the gulf or hollow in the shore stretching from Bassein to Chaul point. New Account, 62, 77.

pounds of grass and half a pound of grain ; for a pig the same as for a bullock except that it gets no rice straw ; for a goat half a pound of seed cotton or gram with tree leaves ; for a dog three-quarters of a pound of boiled pulse and rice and bread ; and for a cat the same as for a dog but less in quantity. Sick or diseased cows, buffaloes, bullocks or horses have a mixed diet of millet flour, seven rupees weight of molasses and three and a half rupees weight of clarified butter. Plots of grass land have been taken for grazing and grass cutting, and hay and rice straw are bought in large quantities and stacked. The total charges, amounting to about £2000 (Rs. 20,000) a year, are met from a fund raised by Hindu merchants in Bombay from a percentage charge on trade transactions and from the interest of funded capital. The home is managed by trustees helped by a sub-committee with a manager and a secretary who live in Bombay. The local staff consists of a superintendent, or *daroga*, a clerk, messengers, grooms, and sweepers.

Chinchni, a town of 4165 inhabitants, stands on the north bank of the Chinchni-Tárápur creek five or six miles west of the Vángau station on the Baroda railway and eight miles south of Dáhánu. Chinchni is a very old town, the Chechijna of a Násik cave inscription of the first century.¹ In 1826 it had 500 houses, a large market and a travellers' bungalow.² A municipality was established in 1866 and abolished in 1874 as no commissioners could be found fit to be trusted with the management of municipal affairs. There is a dispensary called the Sákárbái Dispensary, endowed by Mr. Dinsha Mánékji Petit of Bombay, who gave £1000 (Rs. 10,000) towards the building. It is maintained by a Government grant of £78 (Rs. 780) and an equal sum from the local funds. The attendance in 1880-81 was 6739 out-patients and twenty-seven in-patients. A Maráthi school is held in the old travellers' bungalow.

Da'ha'nu, north latitude 19° 58' and east longitude 72° 45', a fort and seaport, the head-quarters of the Dáhánu sub-division, lies seventy-eight miles north of Bombay and about two miles west of the Dáhánu Road station on the Baroda railway, with which it has lately been connected by a good road. Off shore shoal grounds, nearly dry in parts, stretch from two to six miles to the west and about thirty miles north as far as Daman. Within the outer reefs, about four miles west of the fort, small coasting craft find anchorage in three or four fathoms. The creek can be entered at high water only.³ The 1881 census showed a population of 3525 souls, 3215 of them Hindus, 286 Musalmáns, fifteen Pársis, and nine Christians. The chief class of Hindus were the Bhandáris or palm-juice tappers. The traffic at the Dáhánu railway station shows an increase in passengers from 22,291 in 1873 to 37,373 in 1880, and a fall in goods from 1514 to 1156 tons. The sea trade returns

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CHEMBUR.

CHINCHNI.

DÁHÁNU.

¹ Transactions Second Oriental Congress, 337.

² Clunes' Itinerary, 13.

³ It is high water on full and change of the moon at 1 P.M. The tidal rise at springs is about 20 feet. Taylor's Sailing Directory, 371. In 1634 the mouth of the river was crossed by a sand bank, dry at low tide and with from eight to nine feet (10-12 spans) draught at high water. O Chron. de Tis. III. 198.

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DÁHÁNU.

for the five years ending 1878-79 show average exports worth £14,520 (Rs. 1,45,200), and imports worth £1701 (Rs. 17,010). Exports varied from £8759 (Rs. 87,590) in 1875-76 to £19,484 (Rs. 1,94,840) in 1877-78, and imports from £1286 (Rs. 12,860) in 1874-75 to £2290 (Rs. 22,900) in 1875-76.¹ The traffic along the Bombay-Surat road and a large timber trade at Savte, six miles inland, formerly made Dáhanu a more thriving and busier place than it now is.

A municipality was established in 1866² and abolished in 1878,³ as the funds were not large enough to carry out useful improvements. The town has the office of a *mámlatdár*, sub-judge, chief constable, sub-registrar, a post and sea customs office, and a school which is held in the old travellers' bungalow.

Dáhanuka occurs in one of the Násik cave inscriptions, as the name of a town and of a river on which Ushavadát the son-in-law of Nahapán (A.D. 100) made a ferry.⁴ Dáhanu is mentioned as passing from Gujarát to the Portuguese under the treaty of December 1533.⁵ In 1582 the garrison was attacked by the Moghals, but defended itself successfully.⁶ In 1634 Dáhanu is mentioned as celebrated for its image of Nossa Senhora des Augustias which had wrought many miracles. Ten paces from the shore was a round fortress with bastions about thirty-six feet high, including an upper story. It was well supplied with ammunition, and, besides an iron gun and a bronze six-pounder, had four falcons used for throwing two-pound stone balls. The garrison consisted of a captain with two Arab horses, several Portuguese soldiers, two corporals, and thirty messengers.⁷ There were four Portuguese and fifty native Christian families well supplied with guns, lances, and swords.⁸ In 1670 Ogilby mentions Dáhanu as a coast town.⁹ Early in the eighteenth century (1720) it is described by Hamilton as of little account for trade.¹⁰ In 1739 it was taken by the Maráthás under Chimnáji Áppa.¹¹ It passed to the British in 1817 under the terms of the treaty of Poona. In 1826 it had 600 houses, seven shops and a reservoir.¹²

The fort on the north bank of the Dáhanu river at a little distance from its mouth is of cut stone and well built. In 1818 the works, which averaged about thirty feet high and ten feet thick, were in excellent order, defended by four casemated towers with ruined terraces. Most of the interior was occupied by old terraced buildings all out of repair. There was not a single habitable dwelling within the fort, and a well totally ruined yielded a scanty supply of water. The fort gateway which was very strong and in good repair was

¹ The details are: Exports, 1874-75 £17,284, 1875-76 £8759, 1876-77 £18,265, 1877-78 £19,484, 1878-79 £8809; Imports, 1874-75 £1286, 1875-76 £2290, 1876-77 £2128, 1877-78 £1377, and 1878-79 £1424.

² Government Resolution 154 of 20th January 1866.

³ Government Resolution 167 of 18th January 1878.

⁴ Trans. Sec. Or. Cong. 328, 337. ⁵ Da Cunha's Bassein, 137. ⁶ De Couto, XI. 195.

⁷ The Captain was paid £21 10s. (100,000 *reis*) a year; the Portuguese corporals 4s. 9d. (12 *larins*) a month; and the common soldiers from 2s. 9d. (7 *larins*) to 1s. 10d. (5 *larins*).

⁸ O Chron. de Tis. III. 198.

⁹ Atlas, V. 208.

¹⁰ New Account, I. 180.

¹¹ Grant Duff's Maráthás, 240, 242.

¹² Clunes' Itinerary, 13.

covered by a low round wall which stretched from tower to tower. In 1862 it was described as a strong fortress overgrown with brushwood and with a ruined well.¹

Dahivali, a village of 1239 people on the east bank of the Ulhás half a mile north of Karjat, was formerly the head-quarters of a sub-division. There are two or three large temples, one of which a large handsome building dedicated to Vithoba, has the following inscription on a stone to the north of the temple: 'Párvatibái Pimpalkhare, Gotra Váshishtha, Shak 1714' (A.D. 1792), '*Vaishákh Shuddha* 13th Tuesday, son Bhikáji, grandson Yisoba, resident of Dahivali.'

Danda. See KELVI-MÁHIM.

Dantivra, in the Máhim sub-division ten miles south of Máhim, has a small ruined fort probably built by the Portuguese. It has a sea customs office, with, during the five years ending 1878-79, average exports worth £10,738 (Rs. 1,07,380) and average imports worth £831 (Rs. 8310). Exports varied from £7651 (Rs. 67,510) in 1877-78 to £13,877 (Rs. 1,38,770) in 1875-76, and imports from £220 (Rs. 2200) in 1875-76 to £1635 (Rs. 16,350) in 1877-78.² There is a large rest-house with room for more than 100 travellers, built by Mr. Ardeshir Dády of Bombay.

Dhák, a massive flat-topped spur running west from the Sahyádris five or six miles east of Karjat, has a village and some tillage on its top. From the south-eastern end nearest the Sahyádris there rises a round hill 2898 feet high, crowned with a long fort wall. On the steep south-western face of this hill are some caves most difficult of access.

Dhára'vi island, on the west of Sálsette at the mouth of the Bassein creek, has, on a ridge of hill, the ruins of a large Portuguese church and the remains of a fort. The church was noticed as a ruin by Anquetil du Perron in 1760. About twenty years later Dr. Hové described the fort as situated on the highest hill in the island, with only a front and a hind wall and no guns but only English colours. At the foot of the hill close to the river side a battery of eight guns had been raised since the last war (1774). Dhára'vi has some curious and excellent quarries of basalt columns which are separated by the crowbar. Much of the Bassein fort seems to have been built of this stone, and this is probably the Bassein stone of which many of the chief buildings in Goa are made. The Dhára'vi hill has many springs whose water was formerly used for irrigation by the Portuguese. The water is now carried in pipes to the Rái-Murdha salt-works.

Dheri, two miles south of Umbargaon, then known as Darila or Dary, seems to have been a place of some importance in the sixteenth century. In 1583 when they took it from the Kolis, the Portuguese

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DAHIVALI.

DANDA.

DANTIVRA.

DHÁK.

DHÁRÁVI.

DHERI.

¹ Gov. List of Civil Forts, 1862.

² The details are: Exports, 1874-75 £11,140 (Rs. 1,11,400), 1875-76 £13,877 (Rs. 1,38,770), 1876-77 £12,125 (Rs. 1,21,250), 1877-78 £6751 (Rs. 67,510), 1878-79 £9796 (Rs. 97,960); Imports, 1874-75 £403 (Rs. 4030), 1875-76 £220 (Rs. 2200), 1876-77 £1039 (Rs. 10,390), 1877-78 £1635 (Rs. 16,350), 1878-79 £758 (Rs. 7580).

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found a considerable number of great stone and tiled houses.¹ Under the name Dary, Ogilby (1670) mentions it as a town near the sea.² The 1881 census shows a population of 1372, of whom 1260 were Hindus chiefly Dublās, 109 Pársis, and three Musalmáns.

DIGHÁSHI. **Digha'shi** is a village of 803 people on the Tánsa river about twelve miles north of Bhiwndi. A basalt dyke across the river is well suited for the foundation of a masonry dam.³

DINDU. **Dindu** in Phanse village thirteen miles north of Umbargaon, is a small ruined fort probably built by the Portuguese. It was described in 1757 as under repair by the Maráthás, who found it difficult to protect the coast from pirates.⁴

DONGRI. **Dongri**, in Sálsette four miles west of Bháyndar station on the Baroda railway, with a Christian population of 1280, has a Portuguese church dedicated to Our Lady of Belem or Bethlehem, in good repair measuring 72 feet long by 24 wide and 23 high. The vicar has a house and is paid by Government £1 10s. (Rs. 15) a month. Except that the priest teaches the catechism there is no school. The church has a music master. In the church garden are traces of what seems to have been a college 82 feet long by 62 wide. On a hill about a mile from the church are the ruins of a chapel and a house.

DUGAD. **Dugad**, a prosperous village about nine miles north of Bhiwndi, with, in 1881, a population of 575, is perhaps Ptolemy's Dunga. It is famous for the defeat of the Maráthás by Colonel Hartley in 1780. On the 8th December, hearing that the Maráthás intended to throw troops into Bassein then invested by General Goddard, Colonel Hartley, with a force of about 2000 effective men, marched from Titvála near Kalyán, fifteen miles north-west to Dugad. On the 10th, the Maráthá general, Rámchandra Ganesh, with 20,000 horse and foot, thrice attacked the Bombay division in front and rear. On each occasion he was repulsed with little loss to the British, though two of the slain, Lieutenants Drew and Cooper, were officers. Next day (December 11) the attack was renewed, the well-served Maráthá artillery causing the British a loss of 100 men, of whom two, Lieutenants Cowan and Pierson, were officers. During the night Colonel Hartley strengthened with a breastwork and guns two knolls which covered his flanks. Next morning the Maráthás advanced in front and rear against the right of the two knolls, Rámchandra leading a storming party of Arab foot and 1000 infantry under Signior Noronha a Portuguese officer. A thick morning fog helped Rámchandra to reach close to the piquet. Then the mist suddenly cleared and the guns did surprising execution. Rámchandra died fighting gallantly, Noronha was wounded, and the Maráthás, dispirited by the loss of their leaders, retired in haste and with great loss.⁵

The villagers still find bullets in their fields after the first heavy falls of rain at the break of the south-west monsoon. The large tomb without inscription in the village of Akloli, three miles

¹ De Couto, IX. 257; XI. 346; Nairne's Konkan, 45.

² Mr. W. F. Sinclair in Ind. Ant. IV. 68.

³ Grant Duff's Maráthás, 439.

⁴ Atlas, V. 214.

⁵ Zend Avesta, I. ccclxxx.

to the north, was probably raised in honour of Lieutenants Drew, Cooper, Cowan, and Peirson. On the Gumtara hill close by are the remains of an old fort and water cisterns.

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EKSAR.
Memorial Stones.

Eksar, an alienated village of 701 acres, about a mile north-west of Borivli station on the Baroda railway, has in a mango orchard, on the west bank of a fine pond, a row of six slabs of trap, four of them about ten feet high by three broad, the fifth about six feet high by three broad, and the sixth about four feet high by one broad. All, except one which is broken, have their tops carved into large funereal urns, with long heavy ears and hanging bows of ribbon, and above floating figures bringing chaplets and wreaths.¹ The faces of the slabs are richly cut in from two to eight level belts of carving, the figures in bold relief chiselled with much skill. They are *páliyás* or memorial stones and seem to have been set in front of a temple which stood on the top of the pond bank, a site afterwards taken by a Portuguese granary. Each stone records the prowess of some warrior either by land or by sea. In each case the story begins with the lowest belt and works to the top. Starting from the north, the first stone (10' x 3' x 6") has its top carved in the form of an urn and under it four belts of figures. In the lowest belt, on the left, two horsemen armed with swords attack an archer who falls dead, and on the right² rises on a cloud, with other dead warriors and attendants, to Shiv's heaven. In the second belt on the right two swordsmen run away and leave an archer who stands facing six men armed with spears and swords.³ In the third belt the archer is struck from the left by a footman's spear, behind whom are two elephants carrying archers, and below three men with swords and shields. To the right the central figure borne to heaven in a car along with other figures, perhaps the men he has slain. Above, heavenly damsels lead him to Shiv's paradise. The fourth belt is in Kailás, Shiv's paradise. A man and a woman on the left come forward to worship a *ling*; on the right is a group of heavenly choristers one dancing, others singing, clashing cymbals, and playing the guitar. Above is the urn with its floating wreath-bearing figures.

Stone II. (10' x 3' x 6"), with a rounded urn top, has four belts of carving. In the centre of the lowest belt three dead figures lie on the ground. Above them is a larger dead figure, perhaps the same as one of the three. Over the three dead warriors three heavenly damsels drop garlands of flowers. On the right are two figures mounted on elephants; one the chief, the other probably his minister or general. The chief's elephant has rich housings, and a car with a hood to keep off the sun. The elephant seizes a man, tosses him in the air, and dashes him under foot. In the second belt the central figure is a chief, with an attendant holding an umbrella over

¹ Compare Forbes (1774), *Oriental Memoirs*, I. 448. Water colour sketches of these slab carvings, the work of Mr. James Wales a Scotch painter (1801), are in the possession of Dr. Fergusson, C.I.E., D.C.L.

² Right and left are visitors' right and left.

³ The waistcloth of this central figure, and most other waistcloths in these stones, hangs behind like a tail. It recalls the remark in the *Raja Tarangini* (1148) that the Konkan waistcloth ended like a sheep's tail. Pandit Bhagvánlál Indrají.

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him, and another servant with a bottle of perfume. On the right a horseman fights with the chief. There are fighting figures above and one broken figure below. In the third belt, on the left, are three elephants one behind the other, the drivers with goads in their hands. A figure in front fights with two bearded swordsmen. The centre is confused. A chief with an umbrella over his head seems to press on and drive back the elephant, which again seems to advance. There is great confusion and fighting. The big earrings are notable in connection with the Arab traveller Sulaiman's remark (850), that the king of the Konkan was the ruler of the people with pierced ears.¹ In the fourth belt the scene is in Kailás. On the left is the dead warrior with angels dropping wreaths over him; on the right are heavenly dancing girls and musicians. At the top is the funereal urn with side floating figures bringing garlands.

✓ Stone III. (10' x 3' x 6") has four belts of carving. In the lowest belt five high-peaked vessels with masts and one bank of nine oars aside advance to battle, the heads of the rowers showing above the gunwale and archers crowding a raised deck above. The last of the five is the chief's ship apparently with women at the prow. In the second belt four ships, probably part of the fleet shown below, attack a ship and put it in great straits, the crew falling or throwing themselves into the sea. ✓ Above the carving is a worn unreadable writing in eleventh century letters. In the third belt on the left three men in heaven worship a *ling*; on the right is a band of heavenly minstrels. The fourth belt is cut in window-like panels. In the centre are defaced images of Shiv and Párvati and other gods in the side panels. On the top is the usual long-eared funereal urn.

✓ Stone IV. (10' x 3' x 6") has eight belts of carving and a broken top which lies on the ground. ✓ In the lowest belt eleven ships like those in the last stone, with masts and one bank of oars, go to meet a ship crowded with troops armed with spears and shields. In the second belt five vessels from the left meet a galley from the right, and seem to surround and disable it, the crew falling or throwing themselves into the sea. ✓ On the strip of plain stone below is a line of worn unreadable letters probably of the eleventh or twelfth century. ✓ In the third belt nine ships pass along, probably the winning fleet on its way back. In the fourth belt the troops have landed and march along. In the fifth belt the troops advance from the left and are met on the right by some leading person with four attendants. It is not easy to say whether these are ✓ townsmen come out to honour a victorious army on its return, or a band of suppliants the people of a conquered country. In the sixth belt in heaven eight men on the left worship a central *ling*; on the right is a band of heavenly dancers and players. In the seventh belt the central seated figure is either Shiv as an ascetic or a warrior chief in heaven. On the left are warriors and heavenly

¹ Elliot's History, I, 3.

maidens, and on the right players blowing the horn, sounding the war-shell, and clashing cymbals. In the eighth or top belt is a shrine of Mahádev in heaven with several panels.

Stone V. (6' x 3' x 6") has four belts of carving. In the lowest belt are six vessels with oars and masts; one with a poop is the chief's ship with the umbrella of state held over him. In the second belt six ships from the left and three from the right meet in the centre with much confusion and distress, figures falling into the water. Over the central ship heavenly damsels float bringing garlands to drop on the warriors. The third belt is in heaven. In the centre is a *ling*, and on the right a warrior worships seated on a chair; behind him are women with water and other worship-vessels. On the right is a band of heavenly players. In the top belt the central figure is a chief holding court in heaven with heavenly damsels saluting him. The chief and other side figures seem to move along in cars supported by animals, apparently with horse-like heads. Above is the ordinary funereal urn.

Stone VI. (4' x 15" x 6") has two belts of carving. In the lower belt is a sea fight and in the upper a warrior seated in heaven. Above is the usual heavy-eared funereal urn.

Elephanta or **Gha'ra'puri**,¹ an island in Bombay Harbour about seven miles east of the Apollo Bandar and three miles south of Pir Pál in Trombay, has an area of about four miles at high water and about six miles at low water. The Hindu name, Ghárápuri, is the name of a small village in the south of the island; it is perhaps Giripuri or the hill city. Elephanta, the European name, was given to the island by the Portuguese in honour of a huge rock-cut elephant that stood on a knoll a little to the east of Ghárápuri village.

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EKSAR.

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ELEPHANTA.

¹ This account of the Elephanta caves, with some changes and additions suggested by Pandit Bhagvánlal Indrají, has been mainly prepared from Dr. Burgess' *Elephanta*. The following is a list of modern notices and accounts of the Elephanta caves. Garcia d'Orta (1534), *Colloquios*, 2nd Ed. (1872), 212; Dom João de Castro (1539), *Primeiro Roteiro da Costa da Índia*, 65-69; Linschoten (1579), *Discourse of Voyages* (London, 1598), Boke I. 80; Diogo de Couto (1603), *Da Asia*, Decada VII ma. liv. III. cap. II. (Ed. Lisboa, 1778), tom VII. 250-261; also translated in *Journal Bombay Branch Royal Asiatic Society*, I. 41-45; Fryer (1675), *New Account of East India and Persia*, 75; Ovington (1689), *Voyage to Surat*, 158-161; Captain Pyke (1712), *Account of a curious Pagoda near Bombay*, extracted from his journal by A. Dalrymple, Esq., F.R.A.S., *Archæologia*, VII. 323-332; Captain A. Hamilton (1720), *New Account of the East Indies*, I. 241-242; Grose (1750), *Voyage to the East Indies*, I. 59-62; Ives (1754), *Voyage from England to India*, 45; Anquetil du Perron (1760), *Zend Avesta*, *Discours Preliminaire*, I. 419-423; Niebuhr (1764), *Voyage en Arabie*, II. 25-33; Forbes (1774), *Oriental Memoirs*, I. 423-435, 441-448; Hunter (1784) in *Archæologia*, VII. 286-295; Macneil (1783) in *Archæologia*, VIII. 270-277; Goldingham (1795) in *Asiatic Researches*, IV. 409-417; Valentia's (1803) *Travels*, II. 199-200; Moor (1810), *Hindu Pantheon*, 49, 59, 97-98, 241-249, 334-336; Erskine (1813) in *Transactions Bombay Literary Society*, I. 198-250; Mrs. Graham (1814), *Journal of a Residence in India*, 45-51; *Asiatic Journal* (1816), II. 546-548; FitzClarence (1817), *Journal of a Route across India*, 321-322; Sir W. Ouseley (1819), *Travels in the East*, I. 81-95; Heber's (1824) *Narrative*, II. 179-183; Captain Basil Hall (1832), *Fragments*, III. 192-281; Fergusson (1845), *Rock-cut Temples of India*, 54-55, and *Journal Royal Asiatic Society*, VIII. 83-84; Dr. Wilson, *Journal Bombay Branch Royal Asiatic Society*, III. part II. 41-42, IV. 341-342; and *Calcutta Review*, XLII. 1-25; Dr. Stevenson in *Journal Bombay Branch Royal Asiatic Society*, IV. 261-275; Lady Falkland (1857), *Chow Chow*, I. 109-114.

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ELEPHANTA.
Description.

The island is a range of trap hills about 500 feet high and one and a half miles long, cleft by a deep ravine that crosses it from north to south about the middle of its length. In the west the hill rises gently from the sea, and, with waving outline, stretches east across the ravine gap, gradually rising to the extreme east, which, with a height of 568 feet, is crowned by a small dome-like knob the remains of a Buddhist burial-mound. Except on the north-east and east, the hill sides are covered with brushwood; in the hollows under the hill are clusters of well-grown mangoes, tamarinds, and *karanj* trees; and over the hillside and standing out against the sky is a thick sprinkling of brab palms along the crest of the hill. Below is a belt of rice land with rows of trees and high prickly-pear hedges. In front is the foreshore of sand and mud, bare and black except for a fringe of mangrove bushes. There are three small hamlets and landing places, Shet bandar in the north-west, Moreh bandar in the north-east, and Ghárápuri or Ráj bandar in the south.

Though it has long lost almost all its people and almost all its holiness, Elephanta, perhaps from about the third to about the tenth century, was the site of a city and a place of religious resort.¹ The Great Cave about half way up the north face of the western block of hills is the chief object of interest. Besides the Great Cave there are, in the rice fields to the east of the northern or Shet bandar landing place, brick and stone foundations, broken pillars, and two fine fallen statues of Shiv. About 200 yards to the south-east of the Great Cave and almost on the same level, are two large much ruined caves. On the crest of the hill, above the Great Cave, is a broken stone lion or griffin, probably originally one of the warders of the main entrance door to the Great Cave. Near the shore, to the south of the range between the two blocks of hills, are the small village of Ghárápuri, the dry bed of a pond, an uninscribed stone with the ass-curse, the old landing-place, the ruins of a Portuguese watch-tower, the site of the huge rock-cut elephant that gave the island its European name, and several large *lings* square below and conical above.

Across the ravine crest, on the eastern hill, close on the right, is a plain cave, and, on the left, about 200 yards further two small unfinished cells. About 300 yards to the east is the dry bed of a pond and underground to the left three small rock-cut water cisterns like those at Kanheri. A little further and higher, the extreme eastern point of the hill is topped by the remains of a large brick Buddhist burial-mound with which the three cisterns are probably closely connected. The mound seems to have been surrounded by a heavy wall or rail of undressed trap boulders. To the east a little below the top of the hill are the ruins of a Mahádev temple, and down the north-east ridge of the hill face there seem traces, though faint traces, of a winding roughly built footway. At the north-east foot of the hill is a round brickfaced mound

¹ The Buddhist mound and cisterns are of the third century or earlier, the town, if it is Puri, from the sixth to the tenth century, the lion head of the sixth century, and the caves of the seventh or eighth century.

perhaps the remains of another Buddhist burial mound, and near it to the right, an old well, with modern facings, and, in a field nearer the shore, a spirited old lion's head cut in stone through which water original flowed into the well. From the well, along most of the north-east and east face, the lower slopes have been carried away to fill the Bombay foreshore. From the well, about half a mile south-east to the ruined wooden piers, close to the village of Moreh, the ground is strewn with large old bricks and pieces of tile. The work of clearing the surface soil is said to have shown a notable number of building sites and the remains of some temples. This must have been a place of religious importance, and may possibly be Puri, the unknown capital of the Maurya and Silhára rulers of the North Konkan, from about the sixth to the tenth century.¹

From the north-west shore a low stone pier runs out for about 150 yards. Under high-tide mark the pier consists of two rows of concrete blocks about six feet long laid about a foot apart, the upper blocks covering the space between the lower blocks and fastened to them by iron clamps. Above high-tide mark the separate blocks become a causeway about seven feet high and six feet broad which runs to the edge of the shore. Then, with low side-walls, a paved way about six feet broad crosses the flat belt of rice land with only an occasional step, and then climbs the wooded slope in flights varying from three to thirteen steps. In the woods on either side several of the brab palms seem to rise out of the heart of large banyan trees. But the palms are older than the banyan trees, and, in the rough canvas-like sheaths of their branch ends, have given lodging and support to bird-sown banyan seeds, which as they grew forced their roots to the ground, and gaining a separate sustenance and growing into trees, have covered the palm stem with their roots and branches.

On the shore about 100 yards east of the pier, under some trees, are the remains of a statue of Shiv and of another figure apparently an attendant. The remains of old bricks and pieces of white stone seem to show that this was the site of a small temple or shrine. About 200 yards further to the south-east, close to the hill-foot, difficult to find among thick brushwood, is a well-carved five-headed image of Shiv. This also seems to be the site of an old temple.

Returning to the approach to the Great Cave, at the top of the flight of steps, a terrace, about eighty yards long and forty broad, stretches to the south-east with a pavement about eight feet broad that passes to the front of the cave between two small tile-roofed houses, the custodian's dwelling on the right and the police guard-house on the left. The open terrace, which is shaded by large nim and banyan trees, commands a view of the well-wooded slope of the east Elephanta hill and beyond in the north-east the Belápur ranges. To the north, beyond the brushwood-covered slope the bare rice fields and the mangrove-fringed shore, is a belt of bright sea about two miles broad, and over the sea the bare but gracefully rounded hill of Trombay.

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¹ Indian Antiquary, V. 70, 72, 277; VII. 184; VIII. 242; IX. 44. Asiatic Res. I. 361.

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Great Cave.

To the west are the rocks of Butcher's Island, and across a broad stretch of sea the long low line of Bombay.

In front of the cave an open wooden railing encloses an entrance passage thirty-six yards long, broadening from nine yards at the railing to eighteen yards at the cave steps. On either side, a rocky bank rises to a rugged tree-fringed front about forty feet high, the upper twenty feet a bare rough scarp and the lower twenty feet the cave mouth, with two pillars and two pilasters about fifteen feet high, on a four feet high plinth. Over the front, across the whole breadth of the cave mouth, ran an eave of rock about four feet deep. At first view the inside of the cave seems full of a confusing number of lines of plain massive pillars running at right angles, with side aisles and porches leading to open courtyards. On the right centre of the hall the lines of pillars are broken by a raised and walled shrine or chapel, and in the south wall are dark recesses filled with groups of colossal figures.

The cave is most easily understood by looking at it as forming two parts, a central hall about ninety feet square, and four aisles or vestibules, each sixteen feet deep and fifty-four feet long. The side walls of each aisle have recesses filled with groups of colossal figures, and, except the west aisle which is partly filled by the walled shrine, the roofs are supported by two rows of two pillars and two pilasters. The side aisles, like the north aisle, lead to open courts, and the south aisle leads to the recesses in one of which stands the mighty three-headed bust, one of the finest pieces of sculpture in India. The central hall has, on the north and south, two outer rows each of four pillars and two pilasters, and, inside, in the centre of the hall two rows of three pillars each, and to the right between the centre and the west aisle, the shrine or chapel which occupies the space of four pillars or about ninety-five feet round.

Of the original total of twenty-six pillars and sixteen pilasters, eight of the pillars are destroyed and others are much injured. As neither the floor nor the roof of the cave is level, the pillars vary in height from fifteen to seventeen feet. They are strong and massive, of considerable elegance, and well suited to their position and use. With a general sameness there is some variety of size and ornament. All have a square shaft about three feet four inches each way, rising eight feet or nearly half the total height. The upper sixteen inches of this shaft is bound by a slightly raised bandage of the same shape. The next two inches are octagonal, and, in all the columns within the square of the temple and in the west porch, on the shoulders thus formed, sit small figures of Ganesh or some other spirit. Above the shoulders is a band seven inches broad, cut in thirty-two shallow flutes, and above the fluted band is an eight cornered belt about six inches broad. From this belt springs a three feet long fluted neck narrowing from three feet one inch to two feet nine inches, the flutes ending in outstanding cusps under a thin-headed torus, and over this a second line of cusps stand out and curve outwards under a thin fillet. On the fillet rests the squeezed cushion-shaped capital, one foot nine and a half inches thick and standing out about sixteen inches from the face of the pillar;

the middle bound by a narrow flat band which breaks its sixty-four flutes. Above is a round neck, three inches deep, and then a square plinth of the same width as the base, and about eight inches deep. This last and the bracket it supports are clear copies of wooden details. The bracket slopes upwards on each side to the lintel in a series of fanciful scrolls divided, or joined, by a band over their middle. The lintels, which are imitations of wooden beams, run generally from east to west across the cave, the exceptions being the lintels over the east and west entrances, and those joining the two inner pillars of the east portico, and the two pillars in front of the east face of the shrine. Almost the only other architectural features are the door side-posts, and the bases, under the front and sides of the main cave and under some of the sculptured compartments.

The sculptures may be best examined by beginning with the groups in the south wall of the central hall. Then taking the groups in the east aisle which form a pair, then those in the west aisle, and lastly those in the north aisle. Of the groups in the south wall the most striking is the famous colossal three-headed bust that faces the north entrance. It stands on a base about two feet nine inches high, in a recess ten and a half feet deep, exclusive of two and a half feet the thickness of the front pilasters. The opening between the pilasters is only fifteen and a half feet, but inside of them the recess broadens to twenty-one feet six inches. The bust represents Shiv, who is the leading character in all of the groups in the cave. The front face is Shiv in the character of Brahma the creator, the east face (visitor's left) is Shiv in the character of Rudra the destroyer, and the west face (visitor's right) is Shiv in the character of Vishnu the preserver. In the corners of the opening, both in the floor and in the lintel, are holes as if for door-posts, and in the floor is a groove as if for a screen or perhaps for a railing.

The bust is seventeen feet ten inches high. At the level of the eyes the three heads measure twenty-two feet nine inches round; and the greatest breadth, between the wrists of the two side figures, is twenty-two feet. The middle face (Brahma's) is four feet four inches long, the east face (Rudra's) is about five feet, and the west face (Vishnu's) is four feet one inch.

The expression of the heavy-lipped central face is mild and peaceful. The breast is adorned with a necklace of large stones or pearls, and below it is a deep richly-wrought breast ornament, whose lower border is festooned perhaps with pearls. In his left hand Brahma holds a citron, an emblem of the womb. The right hand is broken, but the rough piece of rock was probably cut into the form of a roll of manuscript representing the Vedas.¹ A thick ring encircles the wrist. The ears are slit and drawn down, a sign of a composed placid mind. From each ear hangs a jewelled ornament, that in the right ear (visitor's left) in the style known as the tiger-head

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¹ This hand was broken as early as 1538. Dom João de Castro remarks, 'The third hand holds a pointed globe (the citron) and the last has been broken so that it is impossible to make out what symbol he held.' Prim. Rot. da Costa da India, 65-69.

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earring or *vyághra kundal*, a tiger's head and forelegs holding three hanging garlands, and that in the left ear (visitor's right) the alligator or *makar kundal* earring, whose broken tail may still be traced. The head-dress consists of the hair raised in the *jata* or dome-coil style, with on the top of the hair a royal tiara in three pieces, one over each ear, and the richest in the centre in the fame-face or *kirtimukh* style, most tastefully designed and most beautifully carved.

The face to the left or east is Shiv as Rudra or the destroyer. The brow has an oval swelling above the nose representing a third eye. The eyebrows are somewhat twisted and slightly depressed towards the nose. The nose is Roman and the upper lip is covered with a moustache, the mouth is slightly open with an amused, perhaps *bháng*-intoxicated look, showing the tip of the tongue and perhaps a tusk or long tooth.¹ The right hand is held in front of the breast, and he smiles at a cobra which is coiled round his wrist and with outstretched hood looks him in the face.² Rudra's hair, like Brahma's, is rolled in the *jata* form, and he has a similar but lower tiara over the hair. Among his ornaments are some of the peculiar symbols of Shiv, a human skull over the left temple; a leaf of the *Gloriosa superba*, (M.) *kalulávi*, (Sk.) *lángali*; a branch apparently of the milk-bush; twisted snakes instead of hair, and, high up, a cobra erect with outstretched hood. The back part of the head ornament seems unfinished. Behind the tiara the rock is cut into a shallow recess, roughly divided into two narrow strips one lower than the other.

The right or west face has generally been considered to be Shiv in the character of Vishnu, the preserver, holding a lotus flower in his right hand. The face is gentle and placid, much like and almost as feminine as most of the sculptures of Párvati. The hair falls from under the head-dress in neatly curled ringlets like Párvati's hair and like the hair on the female side of Ardhanári the half-man half-woman statue. The tastefully ornamented pearl-festooned tiara, which is lower than that of the central figure, is also more like the female side of Ardhanári's head-dress than any head-dress among the sculptures. Over the temple is an ornament like a large lotus leaf, and, above the leaf, near where the side and the central head join, is a lotus flower. In front is a twig of the *Jonesia asoka*, or *ashok* tree. From the ear projects what was probably part of a large jewel. On the walls of the recess are traces of the cement painted with water colours with which, according to De Couto (1603), the whole cave was covered. The

¹ It is believed that Shiv's third eye, the *jñána chakshu*, or eye of knowledge, was painted on the knob in the brow in a vertical position. It is from this third eye that at the end of time fire is to burst and waste the world. Pandit Bhagvánlál doubts if the mark at the corner of the mouth is a tusk.

² The meaning of Rudra's expression is disputed. Mr. Erskine (Bom. Lit. Soc. Trans. III. 232, New. Ed.) detected the marks of habitual passion. Capt. Basil Hall (Fragments, III. 230-236) saw no signs of anger rather of mirth, as if he were singing to the snake, the corners of the mouth turned up and the cheeks dimpled as if by a smile. Burgess (Elephanta, 6) characterises the expression as a grim smile. The description in the text is Pandit Bhagvánlál's.

bust shows no sign of colour. If they were coloured, Brahma was white, Rudra black, and Vishnu red.

On each side of the Trimurti recess is a pilaster with broken guards or doorkeepers. The warder on the visitor's right, who is twelve feet nine inches high, is less damaged than the other. Round the high cap is a double coronal of plates, pointed above, the lower plates being smaller and the upper rising from within them. On each side between the lower plates is a crescent with a star between its tips. Behind the upper plates the cap looks like a deep crimped leaf, probably, as in the tiara of the central head, intended to represent rolls of twisted hair. The doorkeeper's ears are large, and a pendant from the head-dress falls behind the head. The left arm leans on the head of a dwarf, and the hanging central fingers of the left hand are held between the finger and thumb of the right hand. Both arms are adorned with round bracelets. There was a necklace of round beads; a band passed over the left shoulder behind the hands and round the right hip, a girdle bound his middle, and the ends of his robe hung by the right side. The dwarf, who is one of Shiv's *gans* or sprites, stands about seven feet high. His hair is close-cropped, he wears a necklace, and a belt is folded across his stomach. His right hand is raised to his breast; the left is broken above the elbow.

The east doorkeeper, who is thirteen feet six inches high, is more defaced than the other. In 1766 the figure seems to have wanted only part of the left arm and right leg with the left foot; now little remains except the head and shoulders.¹ The tiara is broader-topped than that on the other figure and every part of it is carved with minute care. In front of the upper plate is the grotesque fame-face or *kirtimukh*; the lower plate is carved to represent a flower over jewels, and other flowers on each side, whilst the band that encircles the brow consists of three rows of pearls or jewels from beneath which the hair crops out. The shell-like wrinkles of the crown of the cap are beautifully worked, and from the cap on the left the hair hangs in separate ringlets. From the back stands out a fan-shaped frill like a small Elizabethan ruff.² In the ears are heavy earrings, that on the visitor's right supported by a band passing over the ear. The lips are thick and the face placid, and round the neck the folds of a band pass behind the ear to the head-dress which it secures. He wears a necklace of large round beads, a thick fillet falls as a festoon from his shoulders; and round the upper part of each arm he wears a bracelet in the form of a snake twisted fully twice round, the ends being left free. The right arm is bent just above the head of the attendant sprite or *gan*, and the hand appears to have been open upwards in front of the side. Below the navel a string was knotted in front, and about the loins was a girdle, with a robe passing from the right hip over the left thigh, the ends hanging at the side. The

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¹ Niebuhr's *Voyage en Arabie*, II. 26.

² This frill is more clearly shown in the figure worshipping Shiv in the compartment to the west of the Trimurti.

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sprite or *gan* on his right was about six feet one inch high, and the right leg of the doorkeeper was advanced so as to admit the sprite's arm behind it, so that his left hand and leg were seen between the legs of the doorkeeper. His right hand, which is now broken, was laid on his breast. His head-dress seems to have been a tight fitting cap, with a circle of three jewels over the brow, and three tags of cloth hanging behind. A scarf passes across his shoulders over the arm and falls on each side over his thighs. He has a band or loincloth, earrings, bracelets, and a necklace from which hangs a tortoise. He stands half crouching, with outstanding eyes, thick lips, and looks up to the doorkeeper with an odd smile and outthrust tongue.

Shiv and Párvati.

The compartment to the west or visitor's right of the Trimurti is thirteen feet wide by seventeen feet one inch high, with a base rising two feet six inches from the floor. The leading figures are Shiv and Párvati on his left. The figure of Shiv is sixteen feet high, and has four arms, of which the two to the left are broken. He has a high cap with three-pointed plates rising out of its band and a smaller plate in front of the band on the forehead. Between these is a crescent over each temple. From the crown rises a cup or shell in which is a singular three-headed female figure, with broken arms, probably representing the three sacred rivers Ganga, Jamna, and Sarasvati.¹ Shiv wears a necklace, the usual open armlets, heavy bracelets, and earrings. An ornamented girdle binds his waist, from under which his garment hangs and is brought round the right side, and tied in a knot outside of the left thigh. Over his left shoulder a sacred thread hangs in front of his right side and passes over his right arms. The back right hand holds a snake, the tail hanging upon the arm, while the body passes behind his back and the cobra's expanded hood is raised outside his left shoulder. The front right hand which is damaged is raised as if to command attention. The back left hand, which is broken above the wrist, appears to have passed across Párvati's breast, and with one of the fingers to have touched her under the chin; the other, which has but lately been broken, rested on the head of a sprite who seems to stagger under its weight. This sprite, whose head is thickly covered with curly or matted hair, wears a waistbelt and a loincloth, and holds a fly-whisk in his left hand and a small cobra in his right. He carries a bundle on his back and has a tortoise hanging from his neck.

On Shiv's left stands Párvati, about twelve feet four inches high, with a frontlet from under which the hair comes out in small curls. The head-dress rises in tiers, and has a pointed plate in front, and behind the neck on the right side is a cushion, perhaps of hair. She wears heavy earrings of different shapes, several necklaces, broad armlets and bracelets, a girdle with an ornamented clasp,

¹ The Ganga or Ganges is fabled to flow from Shiv's hair, and the three heads probably represent the three chief streams, the Ganga, Jamna, and Sarasvati, which, according to Hindu geography, form at Allahabad the sacred meeting of the three plaited locks, *Triveni Sangam*.

and heavy anklets. Her dress comes over the right leg, the corner falling to the ankle and then passing over the left leg, and a loose robe hangs over her right arm. With her right hand she seems to touch the fly-whisk in the sprite's hand or leans on the bundle on his back; her left hand is over the head of a female sprite who wears large elliptical earrings, a huge back-knot of hair, richly carved anklets, and a robe of which the corner falls in front. Over her left shoulder she carries Párvati's dressing-case fastened by cords or straps.

On Shiv's right are Brahma and Indra. Brahma has four hands, one of the right hands holding a lotus, the other touching his breast; one of the left hands appears to have held a rod or the roll of the Vedas, and the other perhaps his sacrificial butter-vessel. His lotus seat is borne by five swans. Close to his left, Indra, on his elephant, holds up his left hand towards Shiv. On Párvati's left is Vishnu, on his half-man half-bird carrier Garud. His back right hand holds a mace or club, the front right hand is broken; the front left hand rests on his knee and the back left hand

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and rests on the bull, *nandi*, with one of its four arms. The head-dress is the usual high tiara with two heavy folds falling to the shoulder on the left or female side. The right side has a crescent. On the left side the hair falls along the brow in a series of small neatly carved ringlets, while on the right there is a line of knobs along the under edge of the cap. The right ear is drawn down and has only one ring, the left has a jewel in the upper part and a large ring in the lobe. The girdle is drawn over the hips and is tied at the left side where the ends hang down. The male arms have twisted open armlets and thick wristlets, that on the front hand being knobbed as if set with jewels; the female arms have broad armlets and a long solid bracelet with thick jewelled rings at the ends. The back pair of hands is in fair preservation, the right holds the cobra and has a ring on the little finger; the left holds a metal mirror and has rings on the middle and little fingers. The front left hand which is broken, seems to have hung down and held the lower part of the goddess's robe, which hangs in folds over both her arms. The front right arm rests with the elbow on the hump and the hand on the left horn of the bull. The head of the bull, Shiv's carrier, is in fair order, the face being two feet seven inches long.

The lower part of this group, which is about sixteen feet wide, is much damaged, owing partly to decay partly to violence. The figures on the visitor's left are connected with Shiv and those on the right with Pārvasī. Besides the usual sprites or attendants, they include some of the more notable Hindu deities. Opposite to the back left or Pārvasī's arm (the visitor's right), riding on his carrier the eagle or Garud,¹ is a four-armed Vishnu; the front left hand seems to have rested on his knee, the other is raised and holds his discus; both right hands are broken. Vishnu sits on the shoulders of Garud, who holds him by the ankles. On Garud's forehead is the Vaishnav sect mark, and his large outstretched left wing may be clearly traced. Below is a woman bearing a fly-whisk. Her head-dress is carved with minute detail and has a crescent on the left side, and a back-knot of hair decked with flowers. She has large earrings and a triple necklace. Beside her are two dwarfs, and on her left is another woman whose robe falls over her left arm, and a sash or belt, perhaps the edge of a jacket, crosses the breast from each shoulder to the opposite hip. She wears thick Vāni-like anklets, and carries in her left hand the dainty Pārvasī's dressing-case. Between Garud and the central figure is the bust of a woman holding a flower in her left hand; above this are two curly-haired figures, one of them Varun riding his alligator. Behind Vishnu are a man and a woman, and under them a dwarf standing on a cloud and holding a fly-whisk.

¹ Garud is half-eagle half-man, generally with wings and a beaked human face. He is the son of Kashyap and Vinata and younger brother of Aruna, the legless charioteer of the sun and the personification of dawn. Garud, who is of incomparable swiftness and has exquisitely beautiful plumage, married a beautiful woman named Shukī. As Garud's food was snakes, the serpent tribes feared that his children would eat them up, and waged war against him. Garud destroyed all the snakes except one cobra, which he wore as a necklace.

On the right or Shiv side of Ardhanári (visitor's left), and on a level with Vishnu and Garud are Indra and Brahma. Brahma is seated on a lotus throne borne by five wild swans. Three of his four faces are visible, the fourth is hidden as it faces backwards. He has four hands, the back right hand holding a lotus, the front right hand broken, the front left hand with a sacrificial butter-pot and the back left hand with a broken ladle, or perhaps a roll of the Vedas. He is decked with earrings, two necklaces, bracelets, and a robe which passes over his left shoulder and breast. In a recess between Brahma and the uplifted right arm of Ardhanári is Indra riding on the heavenly elephant. In his left hand is the thunderbolt and in his right what may have been an elephant goad. Between Indra and Brahma is a figure, perhaps Kubera the god of wealth, holding a flower or a purse in his hand. Below Brahma is a large high-capped male figure, probably Kártikeya with his spear or *shakti*. He has earrings which differ on either side, a necklace, armlets like those on the other male figures, bracelets, a girdle, and a pendant from his cap hanging on his left shoulder. - Between this figure and the bull is a woman with a fly-whisk resting on her shoulder, and behind her is a dwarf and another woman whose head has been destroyed. In the upper portion of the compartment are thirteen figures of sprites and attendants. Those to the visitor's left are borne on clouds, and one of them has a dagger by his side. Behind him is a woman holding a round object in her left hand; and behind her is an ascetic, perhaps a Siddha, very lean, with a long beard, and an offering in his left hand; lastly, behind the Siddha, is a small broken female figure. On the right is another ascetic with an offering in his hand and curiously twisted hair. Two figures hold part-broken garlands touching the head of Ardhanári, and on the right are two larger male figures also holding wreaths of heavenly flowers.

Passing east the much damaged group in the south wall of the east aisle or portico represents a scene between Shiv and Párvati who is in a pet or *mána*. They are seated on the holy hill of Kailás and are both adorned as in the other sculptures. Shiv's four arms are all broken, as also are his crown and the disc or nimbus behind his head. His armlets are of the usual spiral form with open ends, his sacred thread lies across his shoulders, and part of his robe comes over his knees. Párvati, her face turned slightly away, is seated at his left and wears a tassel hanging between her breasts from a thick twisted necklace, the same as in the marriage group. Over the left arm, and on the right thigh and leg her garments may still be traced. Behind her right shoulder stands a female figure with a child astraddle on her left hip, perhaps a nurse carrying Shiv's son Kártikeya, who is also called Skanda and Mahásena the war-god. On Párvati's left stands a female attendant, and further off, a larger male figure who seemingly held his right hand to his breast and rested his left on the side-knot of his robe. Behind Shiv's right shoulder is another female with a fly-whisk, and at his feet (now headless) his faithful follower Bhiringi worn to a skeleton. Behind Bhiringi stands a tall figure, with the usual high head-dress, earrings, necklace, and robe covering his left arm to the wrist, and

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passing under his right. At his foot, in a recess behind the pilaster, stands a three-feet high dwarf, with his arms crossed. Beneath, or in front of the hill on which the chief figures rest, the sculpture is so defaced that little can be made out. Under Párvati is the holy bull, and at his left shoulder a face with a wig such as is elsewhere given to Garud. Below the bull are two animal figures, perhaps monkeys. It is impossible to say how the left side was filled. The rock over the heads of Shiv and Párvati is carved into patterns, irregular frets on an uneven surface, representing the rocks of Kailás. On clouds on either side are the usual heavenly spirits, perhaps Gandharvas and Apsaras, rejoicing and scattering flowers. Some of the male figures have curly wigs and on each side is a skeleton-like ascetic, one of whom has a basket in his left hand while he scatters flowers with his right. On the roof is a small fat figure, which may be Ganesh, Shiv's second son.

Rávan under Kailás.

Crossing to the north of the portico is a companion group in which Shiv and Párvati again appear seated together in Kailás. Shiv's brow-knob or third eye is clearly marked, his cap which is cleverly carved bears the crescent and has a disc behind it, and he has large hanging earrings. He had eight arms, all of which are more or less broken. Two of them rested on the heads of attendants, and in one of the back right hands he held the trident, the head of which remains. On his right sat Párvati, with her face turned towards Shiv, but little except her trunk is left. On each side of the compartment is a large figure somewhat like the door-keepers round the chief *ling* shrine, except that they have knobs on their brows, and that the figure to the visitor's right has a skull prominently carved on the forehead and snakes coming round from behind his left shoulder. The same brow-knob occurs on the forehead of servants of Shiv in other compartments at Elephanta. To the left of Shiv are several figures all more or less defaced; Shiv leans his hand on the head of one of them, and in front near his foot is the familiar hollow-ribbed Bhringi. On Bhringi's left, and in front of the large figure behind the pilaster, is the elephant-headed Ganesh or Ganapati.¹ Under the group is a back view of the ten-headed Rávan, king of Lanka or Ceylon. His ten heads are entirely broken off and only a few of his twenty arms can be traced. Beside him there were perhaps some demons as at Elura. Above Shiv are numerous figures, one almost a skeleton; on his left is Vishnu on Garud, and in a recess is a couched figure of Párvati's tiger.

These two groups in the eastern aisle illustrate the story that once Párvati getting into a pet, turned her face away from Shiv. While she was still angry, Rávan, chancing to pass near Kailás and enraged

¹ The Puráns have more than one story to explain Ganesh's elephant head. According to one account Ganesh quarrelled with Vishnu, and was winning when Shiv interposed and cut off his head. This so enraged Ganesh's mother Párvati that she performed austerities so extreme that they threatened to upset the whole order of heaven. The gods prayed Shiv to restore Párvati her son. But Ganesh's head could nowhere be found, and in their haste it was replaced by the head of an elephant the first animal they chanced to meet. Another account says that when the gods were called to see the infant deity, Shani or Saturn, knowing the baneful effect of his glance, refused to look at the child, till Párvati, taking it as an insult, provoked him to cast his eyes on Ganesh whose head was at once reduced to ashes.

that it should stop his progress, clasped the hill in his arms and shook it. Párvati felt the hill move, and ran for protection to Shiv's arms, who, according to one story, stamped Rávan under his foot, or, according to another story, blessed him for stopping Párvati's fit of ill-temper.

Crossing the cave towards the west aisle is the central shrine or chapel, which fills a space equal to that enclosed by four columns. It is entered by four side doors, each approached by six steps, which raise the floor of the shrine eight feet eight inches above the hall floor. The eight giant doorkeepers, from fourteen feet ten inches to fifteen feet two inches high, that stood guard at the sides of each door, are all damaged except the one on the east side of the south door. This figure, who wears a somewhat peculiar head-dress, has a large skull carved above his forehead, the parted lips showing the teeth, a single bead necklace, earrings, plain twisted armlets and thick wristlets. He rests on the right leg, and the knee of the left is a little bent. The right shoulder hangs down parallel to the body, and the upturned hand, held opposite the navel, strains under the weight of a massive globe. The left hand rests on the knot of the robe on the outside of the left thigh. The muscles of the left thigh and the knee-pan are particularly well carved. The calfless unshapely legs are probably true to the local model. The keeper on the west side of the same door is much broken, but the neck jewels, head-dress, and armlets have been elaborately carved. Except the face which is broken, the keeper on the south side of the east door is nearly whole. The turban is high crowned; the plates round the head are smaller than on most of the other figures; the earrings are large; the end of the turban cloth is plaited into a circular frill behind the head, and the sacred thread is formed of twisted strands of beads or pearls. The end of the robe which hangs by his left side is well carved. The keeper on the north side of the same door has lost his legs and forearms, and is damaged about the nose. The head is finely carved with a rich band round the brow, and rich large plates that rise from the brow and hide the turban except the frilled end at the back. The hair falls from under the cap to the shoulders in four sets of neatly carved curls; the armlet on the left arm is broad, passing twice round, and jewelled at the ends and in the middle; the right forearm has been raised; and the sacred thread is of twisted strands of beads or pearls.

On the east side of the north door is a similar figure with the head-dress falling on the left side in five thin overlapping folds. The keeper on the west side is less defaced, and leans his left elbow on the head of a bushy-haired sprite. He has a ribbon tied round his waist, and a cobra comes over his right shoulder and raises its head in front. The doorkeeper has a large round earring in the right, and a smaller ring in the left ear. A thick mass, as of twisted cords, hangs on the right side of the head from the top of the cap, and on the left side is the frill. On the cap are two crescents. Behind the head is a disc or shield; and under the usual bead necklace is a breast ornament; while the robe falls in clean-cut folds over the right hip and thigh. Both keepers on this side have their right hands raised.

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The Ling Chapel.

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The Ling Chapel.

The figure on the south side of the west door has a very elaborate head-dress secured by a folded tie round the neck; he has a crescent above each temple; a frill behind the head on the left side; and the top of the cap and the heavy roll that falls over on the right side are carved with open flowers and strands of cord or hair. The breast ornament, the sacred thread with its fastening on the left breast, and the broad jewelled waistband that held up the covering on the loins, have been wrought with much skill. The lower part of the figure is gone. The lower part of the companion keeper, on the north side, with the sprite at his right side is also entirely destroyed. He has a crescent over the right temple, and on the left side of the head, and otherwise resembles the last, though the details are somewhat plainer. These statues are among the best pieces of carving in the cave.

The doors into the shrine have plain side-posts with two plain bands round them. Inside, both in the floor and roof, are the sockets of door posts. The chamber is perfectly plain inside. The east side measures nineteen feet four inches, and the west twenty feet two inches, the north measures nineteen feet three inches, and the south eighteen feet four inches. In the middle of the room stands a base, or altar nine feet nine inches square, moulded like the base under the Trimurti and other sculptures, and about three feet high. In the centre is a *ling*, cut from a harder and closer grained stone than the cave rock. The lower end of the *ling* is two feet ten inches square, and is fitted into a hole in the base. The upper part is round, two feet ten inches in diameter, about three feet high and rounded above. The frame, or *shálunkha*, is somewhat hollowed to hold the water, oil, and butter poured on it by the worshippers, which were carried off by a broken spout on the north side.

To the west of the shrine is the western aisle or portico, which still has in the roof some traces of the 'beautiful mosaic workmanship' mentioned by De Couto (1603).

*Marriage of Shiv
and Párvati.*

The group in the compartment in the south wall of this aisle or portico represents the marriage of Shiv and Párvati, Párvati standing on Shiv's right, a position which a Hindu wife rarely holds except on her wedding day.

The group is unfortunately greatly damaged. Of Shiv's four hands only the front left hand remains entire, and the whole of his right leg is gone. He wears the usual tiara crowned by coils of hair, and behind the cap has an oval nimbus-like disc. On his right arm appears his shouldercloth, and he has a band about his waist which comes over his right hip and is knotted at his left side, his left hand rests on the knot, while the ends hang loosely down. His sacred thread hangs from his left shoulder, passing to his right thigh and over his right arms.

Párvati or Uma, who is eight feet six inches high, is one of the best proportioned and most carefully carved figures in the cave. Her head-dress is lower than Shiv's head-dress, the hair escapes in little curls from under a broad jewelled fillet, and behind the head is a large back-knot of hair. She wears heavy earrings and several necklaces, from one of which a string ends in front in a tassel. Except for

ornaments her body is bare above the waist. The robe that hangs from her waist is shown by a series of slight depressions between the thighs. She slightly inclines her head, as if bashful, and is being pushed forward by a large male figure, possibly her father Himálaya, who lays his right hand on her right shoulder while his left hand holds a necklace of beads near her ear. Both her hands are broken. The right was laid in Shiv's right, as it is in a similar sculpture at Elura.

At Shiv's left, crouching on his hams, is the much-shattered three-faced figure of Brahma who acted as marriage priest. Behind Brahma stands Vishnu with four hands and a peculiar cylindrical cap from under which his hair appears in abundant curls. In his front right hand he holds a lotus and in the back left hand the discus; the other two hands are broken. On the extreme right stands a woman, who may be Mena the mother of Párvati.

On Párvati's right stands a female fly-whisk bearer with necklaces, pendant earrings, and holding her robe in her left hand. Behind her is a larger male figure with a plain cap and hair curled like a barrister's wig. A large crescent behind his neck shows him to be Chandra or the moon. He brings a great round pot, perhaps of nectar, for the marriage ceremony. Above Shiv's head is a male between two females, all with damaged heads, and above them two smaller figures. On the other side are six more figures, a male and two females below, and above two bearded ascetics, probably Siddhas, and Bhringi next to Shiv's head, with a small figure on the roof.¹

The main figure in the group at the north end of this aisle is Bhairav or perhaps Virbhadrá, a terrible form which Shiv assumed on hearing from his first wife Sati that he was not asked to attend a sacrifice given by her father Daksha. In the Dumar cave at Elura the figure of Bhairav or Virbhadrá, which is the same as this Elephanta figure, has lost only one arm. At his left is a seated Sati with her left hand on her bosom, terror-struck with the sudden change in Shiv's appearance. Beside Sati is a fly-whisk bearer as in Elephanta.

This is one of the most remarkable sculptures in the cave. The central figure, which is much damaged below, stands about eleven and a half feet high. He is in the act of running, the left foot raised higher than the right. He wears a high much carved head-dress, with a ruff on the back, a skull and cobra over the forehead, and the crescent high on the right. The expression of the face seems fierce and passionate. The brow skin is wrinkled in a frown over the eyes, the eyes are swollen, and the teeth are set showing a long hanging tusk at the right corner of the mouth. Over the left shoulder and across the thigh hangs a rosary of human heads. He wears a waist-

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Bhairav.

¹ These floating figures are heavenly attendants. The males are known as Gandharvas or heavenly choristers, Vidyádhara or fairies, and Yakshas or demigods; the females are Apsaras, Vidyádhari, and Yakshis, the word Apsaras being commonly used to include all three classes. The Siddhas or heavenly ascetics, all of whom are males, are believed to live in mid-air between the earth and the sun. All of these heavenly attendants strew flowers or witness the act which the sculpture records.

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Bhairav.

band, some folds of which hang over the right hip. Both the legs and five of the eight arms are broken. The front right and left hands were destroyed by the Portuguese in the sixteenth century, and the others have suffered since.¹ All the arms have broad ornaments under the shoulders and round the wrists. The front right hand (visitor's left) seems to have hung down and perhaps grasped the butt of the long spear that passes in front of the chest to the visitor's right, where it impaled the small human figure which now seems to hang in the air. The small figure has lost the head, both arms and one of the legs, the other leg resting on a projecting ledge of rock. The second right hand holds a guardless sword; the third is broken, it originally hung down and held a human figure by the left knee as in the Dumár cave at Elura, and as noticed by De Couto and by Niebuhr in his drawing. The back right hand is stretched up and held an elephant's skin as a canopy, from which in the left corner hangs the elephant's head with specially well carved tusk and trunk. The front left hand which is broken passed down probably to a Sati below, who is gone but traces remain in front of the figure of the woman with a fly-whisk; the second left hand has a snake coiled round it and holds a bowl as if to catch the blood falling from the impaled human figure above; the third hand rings a bell; the fourth is stretched up, holding the elephant's hide as a canopy.²

Below, to the spectator's right, are some fragments of a male and of two female forms. Above them, in a recess, are two ascetics with a small figure in front, and above it a female figure. On the other side below, there have been two dwarfs, and a third figure under Shiv.

Above the screen, in the centre, over the head of the chief figure, is a peculiar piece of carving, not unlike the section of a very wide bottle with a curved groove in the middle of it. A similar form appears in some of the other sculptures, but not in so leading a position as this, where the figures on each side seem to be paying it reverence. It is supposed to be the mystic trilateral syllable *aum* or the *linga*, but neither explanation is satisfactory. It is much like a Buddhist relic-shrine or *daghoba* with a heavy tee or umbrella above. In front of the building is a curious curved hollow line. Perhaps it is a Shaiv shrine, and the object of the hollow curved line is to bring out the *ling* which stands in the centre of the shrine. At the foot, on each side, are two small prostrate figures. Over the back of each are two figures, apparently worshipping. The pair nearest the central carving have uplifted clasped hands; the next, to the visitor's left, holds a garland; and that to the right holds his hand before his forehead. Both of these, which are the largest figures in the group, have their hair elaborately dressed, and wear necklaces, armlets, and other ornaments. Behind each of these last is a floating female figure. In front of this compartment may

¹ Jour B. B. R. A. S., I. 42.

² The chief points of difference between the Elephanta and the Elura Bhairavs are, that in the Elephanta figure the second left hand holds a bowl and the third a bell; in Elura the second hand holds the shaft of the spear near the point, and the third hand holds the bowl.

be traced the figure of an elephant and some plants, part of the painted design that once graced the ceiling.

Passing to the north or main entrance, in the west recess, the left to one leaving the cave, is a spirited group of Shiv performing the *tándav* or wild religious dance. The recess is ten feet nine inches wide at the entrance and fully thirteen feet inside, and eleven feet two inches high. The group is raised on a low base. The central Shiv, which has been about ten feet eight inches high and originally had eight arms, seems within the last century to have lost its first right and third left hand. The first right arm passed across the body and rested on the left side; the second was thrown out from the body and the fore-arm has been bent, perhaps, so as to bring the hand before the breast, but it is broken off below the elbow; the third arm is broken above the wrist; the fourth which hangs down and is broken below the elbow, probably held the *khatváng* or club, round the top of which a large cobra is twined. The first two arms on the left side hang down and are broken off near the wrists; the third, which is also broken, is bent up and probably stretched towards Párvati's face; the fourth is raised above the shoulder. The usual high head-dress is secured by a chin strap, and is so delicately carved that, as De Couto says, it seems to have been painted rather than cut with the chisel. The right thigh is bent upwards, but broken off near the knee, and the left leg is entirely gone. The armlets have been elaborately wrought, and are still sharp and clear, as is also the belt or ribbon round the waist whose end is fastened to the skirt of the robe. To the left of Shiv (visitor's right) is a female figure, six feet nine inches high, probably Párvati. She wears the same pendant from the necklace as in the marriage scene and other sculptures, large earrings, rich bracelets, and a girdle with carefully carved drapery. Her breast and face have been broken away. On her left has been another female figure, but only the breast and part of the arm are left. Above Párvati's right shoulder is a flying female figure. Over this is Vishnu, with his mace in one remaining hand and the shell in the other, riding on the shoulders of Garud which has lost its head. In front of Vishnu and over the left hand of Shiv is a male figure between two females, and behind these is a fourth figure, of which the face is gone, holding perhaps a water-vessel. Over Párvati's left shoulder is Indra on his elephant.

Below, at Shiv's right, is the skeleton form of a much defaced Bhringi. Beside it is a part-broken tabor with a female figure beating it. Above is Kártikeya with a high cap bearing a crescent and a skull from the right eye of which a snake is crawling. In his right hand he holds Shiv's trident which has lost two of its prongs. Above the trident-bearer is a fairly entire and still worshipped Ganesh, who holds in his right hand a club and in his left a broken tusk. To the left of the trident-bearer is the body of a woman whose dress has been carefully and sharply cut even to its edges on her thigh. Higher, on a flat seat, borne by five swans, is Brahma with three heads and four hands, in one of which he holds his sacrificial butter-vessel; the other hands are broken.¹ Between

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Shiv Dancing.

¹ De Couto describes Brahma as holding a book in his left hand.

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*Shiv as Mahāyogi,
or Dharmarāja.*

Brahma and the head of Shiv are three figures, a male between two females, the inner one holding some object like a dish. Behind Brahma are two figures, both probably intended for Shiv devotees or sages. The figure next to Brahma wears his hair coiled in the *jata* form on the top of his head.

The group at the east end of the north portico is Shiv as the great Yogi. In character and position, and in many of the surroundings, this figure resembles the figure of Buddha. Unfortunately the group is much defaced, and many details are lost. Shiv has had only two arms, both of which are broken at the shoulder. He is seated cross-legged on a lotus-seat, and the palms of his hands probably rested between the upturned soles of the feet as in most images of Buddha and of Jain Tirthankars. The stalk of the lotus-seat is, like Buddha's lotus-seat, held by two Nāga figures, shown down to the waist. Shiv's crown has been carved with wonderful detail. The front plate is minutely graven and has three knobs at the top, the central knob round, and the side ones probably damaged. High on the left side is the crescent; from the back of the head ringlets fall on each shoulder; and at the back is the circular frill which has been noticed on other statues. Round the whole is a large aureole. The expression of the face, though marred by a broken under-lip and a break under the left eye, is calm and unmoved, deep in thought with half-closed eyes.

This figure represents Shiv doing penance, after the death of his first wife Devi or Sati. The scene is laid in the Himālayas. Above are the heavenly minstrels; below are attendants mostly seated among rocks; to the left of Shiv is a plantain-tree with three open and one opening leaf; a sunflower blossoms under his left knee. On each side stands a female fly-whisk bearer, and behind each a smaller female figure, so defaced that it is difficult to fix more than parts of the outline. Below, on each side of the plantain, sit two attendants, one with his ankles crossed. On the opposite side sits another with a rosary of *rudrāksha*, *Elæocarpus ganitrus*, berries. Over the plantain a faceless Vishnu rides on a faceless Garud, who has curly hair and wings streaming like ostrich feathers. Above Vishnu is a figure on horseback perhaps the sun; the head of the horse is gone, but the hoof, saddle, saddle-cloth, girth, and bridle are distinct. Behind this is an ascetic holding a rosary. Between the horseman and Shiv's head heavenly choristers float in the clouds, the edges of the robes over the thighs of two female figures being carefully carved. Behind is a fourth faceless figure, probably the moon, apparently holding a water-vessel. On the right side of the head are three similar figures, a male between two females, the male carrying what looks like a shell. Next comes a skeleton ascetic, behind whom is a broken-armed Brahma on his usual swans. The figure below Brahma is probably Indra, but his elephant has disappeared.

The only remaining parts of the main hall of the Great Cave are two cells at the ends of the back aisle. They are a little above the level of the rest of the cave, and are entered by two doors. Both are irregular; that on the east is eighteen feet one inch by about fifteen feet nine inches, the north and south sides differing by six

inches. The other is seventeen feet six inches from north to south, while the south side measures fourteen feet ten inches and the north sixteen feet three inches. Both are roughly hewn and were probably used as store-rooms.

The court-yards to the east and west of the Great Cave had separate entrances, which have been blocked by earth and rubbish cleared out of the hall and the courts. From the eastern aisle or portico a neat flight of nine steps, ten feet ten inches wide, leads into a court fully fifty-five feet wide, whose separate entrance to the north was, about thirty years ago, blocked by earth and stones thrown out from the court. The south wall of the court is a temple with a well-preserved front. The roof of the Great Cave stands out about seven feet beyond the line of pillars, and that of the smaller temple on the south has similarly overhung the front. The rest of the court has always been open. The circle in the middle of the court, sixteen feet three inches in diameter and raised two or three inches above the rest of the floor, probably formed the pedestal of a *nandi* or bull.

The cave in the south wall of the court is raised on a panelled basement about three feet six inches high, which again stands on a low platform two feet four inches in height. The front is about fifty feet long and rises eighteen and a half feet from the platform. It was probably divided into five spaces by four columns and two demi-columns. Of the columns the only traces are the fragments of a base and capital at the west end. These pillars were the same in style as those of the Great Cave, their bases were three feet square, and they were surmounted by a plain architrave of two fascias, of which a small portion remains. On the original basement are three courses of hewn stone.

On each side of the steps which lead to this temple is a stone tiger or leogriff, sitting on its hind quarters, each with a raised forepaw. The portico of this temple measures fifty-eight feet four inches by twenty-four feet two inches. At each end is a chamber, and at the back is a *ling* shrine, with a passage round it varying from eight feet four inches to eight feet nine inches in width. Five low steps and a threshold lead into the shrine which is thirteen feet ten inches wide and sixteen feet one inch deep. In the middle of the floor stands a low altar, nine feet five inches square with a spout to the east. In the middle of the altar is set a *ling* two feet five inches in diameter, and of the same compact stone as the *ling* in the centre of the Great Cave. The shrine door, which has been of a tasteful pattern, is much damaged. Outside the two fascias of the jambs are two neat pilasters, over the capitals of which runs a neat frieze, and round all a crenellated moulding. At the back of the portico, near the east end, is a gigantic statue or doorkeeper with two attendant demons. The whole is much ruined; the principal figure has had four arms, and the demon on his right stands with his arms crossed, and has a knotted snake which twists round him and rears its hood under his elbow. Near the west end is a similar statue reaching nearly to the roof, with four arms and the usual swelling to mark the third eye; he has moustaches and a Roman nose now damaged; his hair is gathered in a dome of coils, and in his left ear

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is a twisted snake. He leans the elbow of his front left hand on a ball placed on the head of the demon ; the back hand is raised over his shoulder and holds his robe ; the front right hand is broken, and the back right hand holds a snake ; above, on each side of his head, is a fat flying cherub-like figure.

At the west end of this portico is a small chapel ten feet ten inches deep, by about twenty-five feet wide. It has two pillars and two pilasters in front, and the floor being one foot eleven inches above the portico floor, it is entered by steps in front of the central opening. The pillars and pilasters are ten feet $5\frac{1}{2}$ inches in height. They are two feet four inches square, and of the same type as the pillars in the Great Cave, except that they have bases $7\frac{1}{4}$ inches in depth, and no part of their capitals is fluted. Over the pillars runs an entablature two feet eleven inches deep, consisting of five bands of different breadths, the central band which is one foot two inches deep having sunk panels about $11\frac{1}{4}$ inches square and as much apart. Both the pillars are broken and the northern one is almost gone. In the openings into this chapel there has been a railing with a door, doubtless in the centre ; the mortices for the ends of the bars are still visible in the bases and at the top of the square portions of the pillars, $5\frac{1}{2}$ feet above the floor.

The inside of this chapel has been full of sculpture, but the figures are broken and covered with a crust of soot. At the south end is a large image of Ganesh. A squat figure on his right rests his head on Ganesh's knee, who lays his hand on the figure's neck. Another figure holds an offering, and has a cobra wound round his waist. Above are two flying figures, and the usual three on each side, as in other sculptures.

At the north end is a standing figure holding in his hand the shaft of what was probably a trident. His left hand rests on a defaced figure, perhaps a demon. This is doubtless Shiv or Shulapáni, the wielder of the trident. On his right is a swan-borne Brahma. Behind him is a monkey-faced dwarf, and above him three figures, two of them, a man and a woman, holding offerings. On the left of Shulapáni is Vishnu mounted on Garud, and holding his mace in one of his right hands while the other is open. In one of his left hands he holds his discus, and in the other his shell resting on the shoulder of Garud. A male figure below holds the stalk of a lotus in his left hand, much as Padmapáni is represented in Buddha sculptures. Between him and Shiv is a female attendant with a fly-whisk.

The west wall is nearly filled with a row of ten colossal figures standing on a base about two feet seven inches high. Of the ten figures seven, perhaps eight, are female figures. The whole frieze is terribly defaced. Several of the female figures have aureoles and some of them carry children, or have children standing beside them. At the north end, visitor's right, is the elephant-headed Ganapati. Next Ganapati is a much defaced figure, perhaps a six-headed Kártikeya or war god, three of his heads facing the visitor and three not shown as they look back. Next is a female figure with, behind her on her right, a staff surmounted by a trident. Close by the trident is a second sign, perhaps an elephant, which seems to be the sign of

the second female figure. Next in the background is a staff holding a swan, apparently the sign of the third female figure. Then behind is what seems a Garud or man-vulture, apparently the sign of the fourth female figure. Then comes a peacock sign and a fifth woman; then a bull and a sixth woman; then a duck and a seventh woman; then a defaced sign and an eighth woman.¹ Over this sculpture is an architrave, two feet ten inches deep, of three plain members, the lower and upper projecting five inches from the line of the central band. The upper is divided into six equal spaces by five ornaments with two half spaces at the ends, and the lower is divided by larger ornaments into five full spaces and two half spaces at the ends. These ornaments are the same as the well-known Buddhist window-pattern, except that, instead of lattice work or a human head they contain a grotesque face called *kirtimukh* or the face of fame. The sunk frieze between the projecting members keeps the ground colours of the chequer pattern in which it was painted.

At the east end of the portico is another chapel, with two pillars and two pilasters in front, raised above the floor of the temple but perfectly plain inside. It measures twenty-seven feet seven inches by eleven feet seven inches, and, as the floor is sunk a few inches below the level of the plinth or step on which the pillars stand, the water that drops into it from the rock above remains during most of the dry season.

Passing to the west through the Great Cave a few steps lead into another court, the floor of which is covered with fallen rock and earth. On this side also the roof of the Great Cave has projected some seven feet beyond the pillars of the portico, and the roof of the small chapel on the west side has projected five and a half feet; the rest of the court, about nineteen feet wide, is open to the sky. The old entrance to the north-west has been blocked by earth and stones taken out of the court. On the south wall of the court a large cistern runs under the hill, the roof supported by two roughly hewn square pillars. The cistern is now much filled with earth and a great part of the rock in front has fallen in. Originally, on the plan of most Buddhist cisterns, it probably had only a square opening above, near the east end. According to De Couto it was commonly believed to be bottomless. The water is cool and pleasant.

The shrine on the west side of the court is entered through a portico supported in front by two square pillars and pilasters, now broken away, and approached by four or five steps before the central opening. This portico is about twenty-seven feet long, thirteen feet seven inches deep from the front of the platform, and eight feet ten inches high. It contains a good deal of sculpture. At the north end is a group of figures similar to those in the left recess at the north

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The West Wing.

¹ These female figures are the *Mātrikās*, the divine mothers or female energies, who attend on Kārtikeya. They are generally reckoned seven, but sometimes eight, sometimes nine, and sometimes sixteen. Each *Mātrika* has a staff surmounted by a flag bearing the mark of her carrier, which is the same as the carrier of the corresponding male deity. Thus Brāhmi has the swan, Vaishnavi the eagle Garud, Māheshvari the bull, Kaumāri the peacock, Aindri the elephant, Vārāhi the buffalo, and Chāmunda a dead body.

The *Mātrikās* are carved in the Kailās cave at Elura and in the Gulvāda cave near Ghatotkach in the Nizām's Dominions. Cave Temples of India, 423, 453.

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entrance of the Great Cave. In the centre is Shiv, seated as an ascetic on a lotus throne, upheld by two fat heavy-wigged figures shown to the waist. Niebuhr's drawing represents Shiv as resting his left hand on his thigh, and having the right hand slightly raised. The fore-arms are now broken. To the right of Shiv is a figure sitting on his heels and holding an opening plantain, and behind him is a bearded ascetic or sage. On the left is a similar sitting figure, and above is a Brahma with three faces, and some other forms ; in the clouds are the usual flying attendants four on each side.

A door at the back of the portico leads into a *ling* shrine about ten feet seven inches by nine feet seven inches. In the centre is a *ling* conical above and below square with faces eighteen inches broad. It stands in a case or *shálunkha* which is roughly cut on the floor. On each side of the door is a warder with two demons at his feet and two fat flying figures above his shoulders. To the south of this door is a group of figures, among whom Shiv appears with six arms and the third eye in his forehead. His high crown is ornamented with a crescent ; in the front right hand he holds a cobra ; in the second the club, as in the dancing Shiv ; the third or outer arm is broken. In his front left hand he holds his dress ; in the second is some object now defaced, and the palm of the third is exposed. At his right is a plantain tree with a figure sitting on the ground, and above is Brahma on his swan-borne lotus-seat. On Brahma's left a male figure rides a bull with a bell fastened to its neck, and between this and Shiv's head are two figures, one of them a female holding a fly-whisk. Beside Shiv's front left arm is a female figure with a jewel on her forehead, and a neatly looped head-dress. Above her left shoulder is Indra on his elephant, and behind him Vishnu, with four arms, holds his discus in one of his left hands and rides on the shoulders of Garud, whose brow is marked with the Vaishnav sect mark. In front of Garud's wing is a small flying figure, and beneath is a male figure with a crescent in his hair.

At the south end of this portico is the beginning of a small rude chamber, rough and scarcely large enough to hold more than one person.

History.

There is no inscription in the caves. It is hoped that the date and name of the builders may be learned from a stone which was taken to Europe about 1540 by the Portuguese Viceroy Dom João de Castro, and which may still be found in Portugal, and deciphered.¹

Besides the stories that they are the work of the Pándavs, or of Sikandar that is Alexander the Great, the Musalmán Pándav or

¹ Trans. Bom. Lit. Soc. (Reprint), I. 270. It was thought that a stone mentioned by Murphy in his Travels in Portugal (1795) might turn out to be the Elephanta stone. But that stone has been lately deciphered by Pandit Bhagvánlál, and has been found to refer to Somnáth in Káthiáwár, not to Elephanta. Archaeological Survey, No. 9, 104. Two inscribed copper-plates were found in clearing earth in the north-east corner of the island. They are believed to be now in England in the possession of a Mr. Harold Smith, a contractor, who took them with him about 1865. The mention of a Persian inscription at the mouth of the cave (Macneil in Archaeologia, VIII. 279) seems to be a mistake. Erskine, Trans. B. L. S. (Reprint), I. 226.

King Arthur,¹ De Couto mentions a local tradition that the caves were cut by a Kánara king named Bánásur, whose daughter Usha dedicated herself to perpetual virginity and lived on the island for many years. Besides the caves, Bánásur is said to have built many mansions on the island, and a beautiful palace at a city called Sorbale. In support of this legend De Couto noticed, that when he wrote, old bricks and cut-stones were found in great quantities, probably the remains that still give an interest to many parts of the island.²

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¹ The Pándavs are the five brother heroes of the Mahabharat, Yudhisthir, Bhim, Arjun, Nakul, and Sahadev, who with their wife Draupadi were banished and forced to wander over India for twelve years. At each of their halting places, though they stopped but one night, they built a temple or cut a suite of caves. With the Pándavs to explain all traces of Buddhist buildings, and Shiv as the great ascetic and king of righteousness to explain all traces of Buddhist faith and feeling, the restorers of Bráhmánism secured the complete forgottenness of their old rivals and conquerors. To the people of the Konkan the name of Gautama Buddha is now as strange as the name of Fo.

The tradition about Alexander is mentioned by Pyke (1712), by Grose (1751), and by Goldingham (1795). Alexander's Dyke across the Bassein creek, about two miles above Ghodbandar, Alexander's Horse formerly one of the sights of Elephanta, and Alexander as the builder of the Mandapeshvar caves are other instances of the Musalmán practice of translating Pándav into Sikandar.

² De Couto in J. B. B. R. A. S., I. 40-44. De Couto notices that the island was known as Santapur, a name interesting from its similarity to Sandabur, a port mentioned by several Arab and European writers between the tenth and sixteenth centuries. The chief references to Sandabur are Maçudi (915) (Prairies d'Or, I. 207; Yule's Cathay, I. celi.), who notices that crocodiles were found in the bays of the Indian sea, such as the bay of Sandabura in the Indian kingdom of Bághrah, apparently of the Balharahs that is the Silhāras (compare Elliot, I. 22). Al Idrisi (1153) places Sindapur four days from Broach, on a large gulf where ships cast anchor. It was a commercial city with beautiful houses and rich markets (Jaubert's Idrisi, 179). Idrisi also describes it as four days from Thána or Bana (Elliot's History, I. 89). Rashidu-d din (1290) mentions a Sindábur (Elliot, I. 68), the next town to which is Faknūr, apparently Baccanor south of Honávur (Yule's Cathay, II. 45). Abu-l-fida (1320) has a Sindápur which he is said to confuse with Sanján (Yule's Cathay, II. 444). Ibn Batuta (1347) describes Sindábur as three days from Gogha and one day from Honor (Ditto, 416). Chintabor is mentioned in the Catalan map (1375) (Ditto, 444). A Kuwwai Sindápur appears in the Mohit an Arab work on the navigation of the Indian Ocean (1554), J. A. S. Bl. V. 2, 464. Finally there is a Cintapur in Linschoten's map (1573) (Navigation de Jean Hughes de Linschot. 20), but its position south of Dábhól seems to point to Jaitápur (Bombay Gazetteer, X. 341). Sir H. Yule is satisfied (Cathay, II. 444) that Sandábur and Goa are the same. Several of the references suit Goa harbour and do not suit Bombay harbour. But other notices seem to fit better with some place in the Thána coast. The use of the double name Kuwwai-Sandábur in the Mohit seems to point to two Sandáburs, and De Couto's name seems to make it possible that Santapuri or Elephanta was one of the two. The origin of De Couto's name Santapuri is probably the holy city. Its resemblance to Shonitpur perhaps explains why De Couto's Bráhmán informants made Elephanta the seat of the great Bán. Sonápur, another (Wilson's Works, XII. 396) but incorrect form of the name of the same city, probably explains De Couto's story of the shower of gold.

According to the Harivansh, Bán the Asur, the eldest of the hundred sons of Bali, had a thousand arms and a capital called Shonitpur, or the city of blood. So high did Bán stand in his favour that Shiv allowed him to be called his son, the younger brother of Kártikeya god of war. Bán defeats all his enemies, and, wearied with idleness, prays Shiv to find him work for his thousand arms. Shiv promises a combat that will tax his powers and tells him that the fall of the standard from his palace-roof is the sign that war is at hand. Soon after, among many other omens, a hurricane and an eclipse, the standard is struck by lightning and falls. Bán is delighted and orders a feast.

One day Shiv and Párvati, with a band of heavenly damsels and a company of sages, were amusing themselves on the bank of a river. The god was seen by Usha the daughter of Bán, and full of admiration she prayed Párvati to grant her such a husband. Párvati promised and said that on a certain night she would see her

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The style of the pillars and the close resemblance to the Dumar cave at Elura led Mr. Fergusson to assign the building of the Elephanta caves to the eighth century. Dr. Stevenson places them between the eighth and twelfth centuries, and Dr. Burgess in the latter part of the eighth or the ninth century.¹ Pandit Bhagvánlál agrees with Mr. Fergusson in assigning the caves to about the middle of the eighth century. As features peculiar to this date he notices, among architectural details, the fluted pot-shaped capitals of the pillars. Among characteristic forms of sculpture, he notices, in the male figures, a proud soldierlike bearing and the practice of setting the hand jauntily on the hanging waistband; the sacred thread made of braided ropes of pearls; the curled hair falling in long ringlets over the neck, the tall three-plated crown, and the fanlike frill or ruff at the back of the head, the three last features being adapted from Sassanian models.² The characteristic details in the female figures are the large round knot of hair that shows a little over the back of the head, the row of formal close-twisted curls that line the brow and temples, and the delicate and suitable shades of expression that appear in some of the faces. In Pandit Bhagvánlál's opinion these characteristics point to a date slightly later than the date of the Dasavatár cave at Elura, which is known to have been built between 720 and 750. They are not found in sculptures separated by any considerable interval from the Dasavatár sculptures. They are notably absent from Ambarnáth, a good typical instance, whose date is known to be 1060.

future husband in a dream. On the night named Usha dreamed that she had been visited by a warrior of great beauty. With the help of the fairy Chitrakha, or the Painter, she sees portraits of all famous princes, and among them finds the hero of her dream, Aniruddh grandson of Krishna king of Dwárka in Káthiáwár. The fairy Painter goes to Dwárka, finds Aniruddh unhappy, full of a beautiful girl he has seen in a dream. The fairy tells him she has come to take him to his ladylove, and brings him safe to Usha's palace. They are married in the Gándharv or unceremonious style, and a few days pass quietly. Then the story spreads that a stranger has taken up his quarters in the princess's palace. Bán, beside himself with rage, sends a band of men to kill the stranger. But Aniruddh wrenches the weapons out of their hands and drives them off. Bán comes himself, and, after a great fight, Aniruddh is beaten and bound. At Dwárka news comes that Aniruddh is a prisoner at Shonitpur. Krishna gathers a great army, breaks through all barriers, and forces his way into Shonitpur. Bán is defeated and all his arms cut off but ten. In spite of his defeat and his wounds Bán remains firm in his trust in Shiv. He dances, maimed and weak as he is, before the god, and, in reward, is allowed to go to heaven and be a leader of Shiv's angels. Krishna returns to Dwárka, and, with great rejoicings, all Usha's handmaidens are married to young Yádavs. Langlois' *Harivansh*, II. 192-269.

The story is full of the marvellous. Shonitpur is girt with a wall of fire, the warriors use the elements as weapons, and make their journeys through the air by the help of the magic of sages or by the exertions of heavenly bearers. No details show where Shonitpur was, how far or in what direction from Dwárka, whether on the sea or inland. Shonitpurs are not uncommon. There is one in north Bengal; one on the Coromandel coast, and one on the Godávári (Langlois' *Harivansh*, II. 193). Its war with the chief of Dwárka favours the view that Bán's city was somewhere in Western India.

The story of Usha and Aniruddh is the subject of a modern (17th century) drama named *Madhurániruddh*, which is given in Wilson's Works, XII. 396-399. According to a Gujaráti poem of the seventeenth century, called *Okháharan* or the abduction of Okha, Okha was the daughter of Párvati whom Bán was allowed to adopt. When the girl grew up Bán, finding that her husband was destined to be the cause of his death, imprisoned her in a tower under his palace. The rest of the story is much the same as the account in the *Harivansh*.

¹ Burgess' *Elephanta*, 5.

² The Sassanian dynasty of Persia, A.D. 230-650.

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As the sculptures are almost entirely confined to the representation of supernatural beings, they have little of the value which attaches to the Ajanta caves as illustrations of the style of dress and the manner of living at the time to which they belong. Except one or two bearded *rishis* and the moustached Rudra, the faces of the male figures are hairless. Some wear the hair coiled into a high dome in the ascetic or *jata* style, others wear the hair either cropped or in close wig-like curls. The chief head-dress is the rich royal tiara, much the same in shape and details as the royal head-dresses painted in the Ajanta caves of the sixth and seventh centuries, a trace of which survives in the modern wedding tiara or *basing*. None of the figures is shown with a modern turban. The east guardian of the Trimurti, the worshipping figure in front of the group in the west side of the back aisle, and the great statue of Bhairav or Virbhadrā in the group at the north end of the western aisle have a peculiar fanlike frill or ruff at the back of their necks. In several instances the waistcloth, or *dhotar*, is tied in a bow on the right thigh and allowed to hang down the leg; and the sacred thread is heavier and broader than the present slight string. In other respects the dress of the male figures is much the same as at present. The very rich and heavy jewelled necklaces are much like Ajanta necklaces of the sixth and seventh centuries, and, as in Ajanta, a large number of the figures have their ear-lobes drawn down by heavy ornaments.¹

The female figures generally wear the hair tied in a large ball behind the head. None of them wear the bodice and none draw the end of the robe over the shoulder; in other respects the robe is worn as it now is. None of the figures wear noserings and many wear girdles, but the ornaments of the ear, neck, arm, and ankle appear to be the same as those now worn by the Hindu women of Gujarāt and the Konkan.² Among the weapons shown are the trident, the sword and dagger, the discus, and the mace: among animals the tiger, elephant, eagle, alligator, bull, horse, tortoise and swan: and among plants and trees the lotus, plantain, *ashok*, and milk-bush. Of miscellaneous articles are a looking glass, baskets, bowls, bells, conches, and water and butter-pots.

When new the walls and ceiling of the caves, and probably as at Ajanta and Kanheri the pillars and figures, were covered with a

¹ The appearance of the ears of many of the figures recalls the Arab traveller Sulaiman's (850) remark that the Balhara, perhaps rather Silhara, the king of the Konkan, was the prince of the men who have their ears pierced. Elliot's History, I. 3. The practice of dragging down the ear-lobes remains in the Bombay Presidency among some Vanjāris and among the small band of devotees, who are known as Kānpatis or slit-ears. (Details of this sect are given in Bombay Gazetteer, V. 85). In 1583 the English traveller Fitch noticed that the ears of the women of Ormus were so stretched by the weight of their earrings that a man could put three of his fingers into the holes in the lobes. Harris' Voyages, I. 207. About 120 years ago (1750-1770), according to Grose (Voyage to the East Indies, I. 245) on the Malsabar coast most of the people had their ears hanging almost to their shoulders. When young the lobes were bored, a spiral slip of the brab-palm leaf was introduced and renewed as the hole grew bigger. When the hole was made as big as possible, they adorned the ear with pendants heavy enough to burst the gristle. The same author (23) notices the same practice in Mozambique where the women of Johanna considered it a beauty to have the ear-lobes greatly dilated and weighed down.

² See Trans. Bom. Lit. Soc. (Reprint), I. 263.

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coating of painted cement.¹ The caves probably continued well cared for till the overthrow of the Devgiri Yādavs by Alā-ud-din Khilji (1295-1316) at the close of the thirteenth century. At the beginning of the sixteenth century, perhaps during the greater part of the fifteenth century, Elephanta, with the rest of the Thāna coast, was nominally under the Musalmān kings of Ahmedabad. They do not seem to have interfered with the caves, which, when they passed to the Portuguese in 1534, were the best of all the cave temples, as big as a monastery, with courts and cisterns, and, along the walls, many sculptures of elephants, tigers, human beings, and other cleverly figured images well worth seeing.²

Five years later Dom João de Castro thought the caves so beautiful that they could not be the work of human hands. Even Apelles might have learned from the proportion and symmetry of the figures.³ On a second visit in 1550 Garcia d'Orta found the caves much damaged by cattle.⁴ About thirty years later Linschoten (1583-1596) described the Elephant Temple on the island of Pori as the most famous temple in Western India. It was as large as a monastery, and had many places and cisterns, figures of elephants, lions and other animals, and amazons cut with exquisite skill. He thought them the work of the Chinese who had lately traded to those parts. When he wrote they were deserted and ruined, only serving as a monument of the splendour of the Indians which was still great in the inland parts.⁵ At the beginning of the seventeenth century DeCouto complains of the sculptures 'and indeed almost everything else' being injured by the frolic of the soldiers.⁶ In 1673, Fryer

¹ De Couto (1603) says that though the stone of the mountain is of a grey colour, the whole body inside, the pillars, the figures, and everything else, had formerly been covered with a coat of lime mixed with bitumen and other compositions, that made the temple so bright that it looked very beautiful. Not only did the figures look very beautiful, but the features and workmanship could be very distinctly perceived, so that neither in silver nor in wax could such figures be engraved with greater nicety, fineness, or perfection. Grose (1750) took particular notice of some paintings round the cornices, not for anything curious in the design but for the beauty and freshness of the colouring (Voyage, I. 62). Erskine (1813) mentions several concentric circles with some figures in the roof of the grand entrance. (Trans. Bom. Lit. Soc. [Reprint], I. 266). In 1835 remains of painting were still observable, which seemed to have originally been of a red colour, but had in some places faded to a purple blue. (Mad. Jour. V. 171). Many patches of cement remain and colour may still be traced especially on the roof of the west portico of the Great Cave and in the west or Mātrika chamber of the east wing. Scanty as are the traces of cement and colour, De Couto's statement and the enthusiasm of the first Portuguese visitors, seem to show that Mr. Griffiths' thoroughly informed and beautifully finished 'Ajanta in the Sixth Century' is a close representation of the soft and varied brilliancy of the Great Elephanta Cave when it passed from the architects' hands.

² Garcia D'Orta, Colloquios in Traus. Bom. Lit. Soc. (Reprint), I. 269. Garcia was not certain whether the temple was the work of the devil, who had exerted all his skill in deceiving the heathen, or the work of the Chinese.

When the Portuguese took the island, it was rented to one João Pires for the annual quit-rent of £4 (105 *pardãos*). It remained with him till 1548, when it passed to Manuel Rebello da Silva, who again made it over to his daughter Dona Rosa Maria Manuel d'Almeida, who was married to Lopo de Mello Sampaio on the 22nd April 1616. The descendants of this lady were living in Bassein as late as 1848.

³ Primeiro Roteiro da Costa da India, 66. Oh marvellous hardihood, he adds, truly it never entered the mind of man even to plan such a work, much less to carry it to completion.

⁴ Colloquios in Trans. Bom. Lit. Soc. (Reprint), I. 269.

⁵ Navigation de Jean Hughes de Linschot. 83.

⁶ Journal B. B. R. A. S., I. 42, 44. De Couto's account, one of the earliest and

repeats that the cave was defaced by the Portuguese.¹ Pyke, in

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still one of the best descriptions of the caves is given in full : This remarkable and splendid temple of Elephanta is situated in a small island about half a league in circumference, which marks the Bombay river just when it is about to enter the sea from the northward. It is so called, on account of a great stone elephant in the island, which is seen on entering the river, and is said to have been built by a Hindu king named Bānāsūr, who became master of everything from the Ganges inwards. It is affirmed (and so it appears) that immense sums of money were expended on this temple, and that millions of workmen were employed on it for many years. The site of this temple stretches from north to south. It is nearly open on all sides, particularly to the north, east, and west ; the back lies to the south. The body of the temple is about eighty paces long and sixty broad. It is all hewn out of the solid rock, and the upper roof, which is the top of the rock, is supported by fifty pillars, wrought from the same mountain, which are so arranged as to divide the body of the temple into seven naves. Each of those pillars is twenty-two spans square, and from the middle upwards is eighteen spans round. The stone of the mountain where this temple has been carved is of a grey colour. But the whole body inside, the pillars, the figures, and everything else, was formerly covered with a coat of lime mixed with bitumen and other compositions, that made the temple bright and very beautiful, the features and workmanship showing very distinct, so that neither in silver nor in wax could such figures be engraved with greater nicety, fineness, or perfection.

On entering the temple to the right hand there is a recess sixteen and a half spans broad, and fifteen and a half high. Within are many figures, that in the middle seventeen spans high, with a large and beautiful crown on the head, so nicely made, that it appears to have been painted rather than carved in stone with the chisel. This figure has eight hands and two legs ; one of the right hands holds a sceptre with a snake round it like that of Mercury. Over the top of the sceptre there are three small idols of a cubit each ; one of the left hands supports in its fingers three other idols of the same size. To the left there is another large idol with a cymitar, and over it another very large one, with the body of a man and the head of an elephant, from which I think the island took its name. In this idol they worship the memory of an elephant, whom the Hindus call *Ganeś* of whom they relate many fables. Near this idol, issues from the rock a stone seat in which is seated a figure with one body and three heads, each of them having one hand except the middle one, which has two, and in the left hand holds a book. To the left of this idol there is the figure of a woman three spans high, her left hand resting on the shoulder of another small figure of a woman, and the right hand twined round another even smaller figure. Immediately above this idol there is another mounted upon the head of an elephant, and near this another on the neck of another idol.

Two paces from this recess towards the south the temple begins to widen eleven paces towards the west, thence to proceed towards the south another eleven paces, and returns again towards the west eleven paces. In this aisle there is, to the right hand, a recess hewn in the rock seven and a half feet high and sixteen broad. In the middle of this recess is an idol in a sitting posture, twelve spans high from the waist upwards, with a very curious and beautiful crown. It has eight hands and two legs, and with one of its right hands and another of the left spreads over the head a canopy of the same stone. Above it in the air are many male and female idols one cubit each. In the second right hand it has a two-edged sword, and in the third a small idol hanging by the legs. The fourth right hand with a part of the arm has been broken by the fralic of the soldiers of the fleet that visited the place, as is nearly the case with everything else. In the second left hand it has a little bell, and across the shoulder a large collar of many little human heads strung together, and all hewn in the same stone and engraved on the neck itself. In the third hand it has a kettle with a small idol on it. The fourth left hand, with the arm, is broken. On both sides of this idol and throughout this recess there are thirty small idols standing. A few paces from this recess to the right hand, which lies to the south, there is a square room ten paces long and as many broad, hewn in the rock, and so constructed as to admit of a person walking all round. It has a door on each side entered by a flight of five steps. In the middle of the chapel is a square stone seat of twenty-four spans, where there is a figure of an idol so very dishonest that we forbear to name it. It is called by the Hindu *ling* and is worshipped with great superstition, and it is held in such estimation that the Kānarese Hindus used to wear such figures about their neck. A Kānarese king of sound principles and justice abolished this shameful custom. These four gates of this house, the sockets of which still exist, were never opened except once in the year, on the day of its greatest festivity, to show in what

¹ New Account, 75.

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1712, found the Portuguese foddering cattle in the caves in the rainy season. He heard that lately one of their Fidalgos, to divert himself with the echo, had fired a great gun into it with several shot, which had broken some of the pillars.¹ In 1720 Hamilton found the island serving only to feed cattle.² Grose (1750) describes the caves

eneration they held the idol in question. At each entrance of this house there are two beautiful giants twenty-four spans high.

Ten paces from the chapel going towards the south there is another recess with a beautiful porch of mosaic workmanship, twenty-four feet broad and twenty-six high. In the middle there is an idol sixteen spans high, with four hands and two legs, and one hand round a female figure. To the left of this idol there is another of equal size, and below it another small one with three heads, four hands and two legs, and around all this recess inside are many other idols. From this to the west there is a cistern of excellent water, the bottom of which, like the fountains of Alfeo and Arethusa, is said never to have been found.

Here ends the western wall, which is that of the right hand of the body of the temple. Returning hence to the east there is a recess very curiously worked, fourteen feet broad and eighteen long. In the middle there is an immense idol, with crossed legs and a very beautiful crown on the head, and on both sides there are many images of men and women and some on horseback. Thence the pagoda begins to extend towards the east, where there is another recess like the others, from beneath which issues an idol from the waist upwards, very large, with five faces in proportion to the body, with crowns on the heads, and twelve hands, with which it supports a stone seat, over which there is another immense idol, with one face, six hands and two legs, having one of the right hands over the neck of a woman, also very large sitting by him, and on each side of the idol there are others of nearly the same size, seated on the same seat; and in the body of the recess there are about a hundred more idols of the figure of men and women. Proceeding thence towards the south, there is another recess with a giant-like idol sitting in the middle of it with a crown on the head, and with four heads and two legs, having on each side a large idol, one of the figure of a woman and the other of a man, besides many other idols.

Here ends the eastern wall, which is that of the left hand of the pagoda. At the end of these two eastern and western walls of the pagoda there are three large recesses. That in the middle which lies more to the interior is thirty feet broad and sixteen long. From the pavement of this chapel issues a body from the waist upwards of so enormous a size, that it fills the whole vacuum in length and breadth of the recess. It has three large faces, the middle one looks to the north, the second to the west, and the other to the east. Each of these faces has two hands, and on the neck two large necklaces, wrought with considerable perfection. These figures have on their heads three very beautiful crowns. The middle one, which is bigger than the others, holds in one hand a large globe, and whatever it had in the right hand cannot be discovered, as it is defaced. The face on the right side holds in the right hand a Cobra di capello, and in the left a rose called Golfo, which are produced in large lakes. At the entrance of this chapel there are two giants standing on each side of an idol ten spans high. The second recess which is to the right side is nineteen feet broad, eleven long, and thirty high and has in the middle of it an immense idol with four hands and two legs, as all the others, and a beautiful crown on the head, and above it there is another of the figure of a woman twenty spans high. Throughout the whole of this group there are many other small idols. To the right side of this group there is a gate seven feet high, and five and a half broad, which communicates with a dark square chamber ten paces broad and as many long, and there is nothing in it. Turning to the other side of the middle recess there is another recess twenty-three feet long, and thirty broad, having in the middle another idol twenty-two spans high, with four hands, and standing upon one leg only, with a beautiful crown on the head, which rests on that of a bull. The ancients believed this idol to have been half man and half woman, because it has only one breast like the ancient Amazons, and has in one hand a Cobra di capello, and in the other a looking-glass. In this group there are more than fifty figures. To the left side of this recess there is a gate six spans high and five broad, which communicates with a room nearly square and very dark, where there is nothing to be seen. With this ends the edifice of this pagoda, which is injured in many parts, and whatever the soldiers have spared is in such a state that it is a great pity to see thus destroyed one of the most beautiful things in the world. It is fifty years since I went to see this extraordinary pagoda, but, as I did not enter it with such curiosity as I now should, I did not remark many things that

¹ *Archæologia*, VII. 329.

² *New Account*, I. 241.

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as water-logged. According to him the figures were in a tolerable state of preservation, until the arrival of the Portuguese, who were at some pains to maim and deface them, even bringing field pieces to the demolition of the images.¹ Du Perron (1760), whose account of the caves is very detailed, seems to have misunderstood what he was told about the injury to the figures. He says the Maráthás dragged some pieces of cannon to take off the plaster with which the Portuguese had covered many of the figures; but finding that the bas-reliefs began to fall with the plaster, they took to clearing the plaster with a chisel.² Niebuhr (1765) found the figures much damaged at the feet. He did not believe the mischief was done by the Portuguese or by travellers; it was the effect of rain water which fell from the roof of the temple and remained in it for a long time.³

do not now exist; I recollect finding a recess, which is not seen now, open all through the front, about forty feet long, and along the rock there was an elevated space, of the length of the house, like our altars both in breadth and height, with many remarkable things on it. Among them I recollect having remarked the story of Queen Pasiphae with the Bull, and an Angel with a drawn sword turning out from underneath a tree two very beautiful figures of a man and woman, both naked, as the holy Scripture represents our first ancestors Adam and Eve.

When the Portuguese took Bassein and its dependencies, they went to this temple and removed a famous stone over the gate which had an inscription of large and well-written characters which was sent to the king, after the Governor of India had in vain endeavoured to find out any Hindu or Moor in the east who could decipher them. King Dom John III. also used all his endeavours to the same purpose, but without effect, and the stone thus remained there, and there is now no trace of it.

On the side of the hill where the pagoda stands, about two stonethrows to the east, there is another pagoda open in front, and the roof is supported by many pillars beautifully executed, of which only two now exist, and are nineteen spans high and twelve thick. This temple is forty-three paces long and thirteen wide, and at one side there is a small room most beautifully worked. There they worship the goddess Paramisori (Parameshvari). This pagoda, which is now entirely destroyed, was the most stupendous work of its size.

In another hill of this little island, towards the east as regards the great temple, nearly in the middle, there is another temple which formerly admitted of an entrance by a gate which had a marble porch very curiously executed. This pagoda has a large hall and three rooms. In the first, to the right hand, there is nothing now left; the second has two idols seated in a large square seat. One of these idols, called Vethala (Chenday (Vetal Chandi), had six hands and one head and was supported by two smaller idols one on each side.

Both this large and the other small temples are known from the writings of the Hindus to have been the work of a Kánara king called Bánásur, who ordered their construction, as well as of some famous palaces near them where he resided, of which even in my time there were some marks, and many ruins of cut stones and large unburnt bricks. These palaces or this city, which is said to have been very beautiful, was called Sorbale, and the hill where the Elephant pagoda stands, Simpdeo. A daughter of the king called Uqua, who dedicated herself in this island to perpetual virginity, lived here for many years. The ancients say that during the time of king Bánásur gold rained once for the space of three hours at Elephanta, and it was therefore called Santapori or the Golden Island. I do not relate many particulars connected with the pagoda, as they are so many that they cannot well be particularized, and will tire the reader.*

¹ Voyage to the East Indies, I. 59-62. Grose is always ready to spread tales against the Portuguese. Tieffenthaler, about the same time as Grose, merely mentions Elephanta. Desc. Hist. et Geog. I. 410.

² Zend Avesta, I. ccccxxii. This may be true of Mandapeshvar which was used as a chapel and school by the Portuguese who drew a thick veil of cement over the old sculptures.

³ Voyage, 26. The damage to the pillars and to the feet of the figures was

* Decade VII. Bk. III. Chap. XI. translated in Jour. B. B. A. Soc., I. 40-45.

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In 1788 Dr. Hové, the Polish traveller, found the figures in the caves much ruined by the officers of Admiral Cornish's fleet, so much that the greater part of them could hardly be distinguished.¹ Lord Valentia (1803) did not find signs of violence; he thought the mischief was caused by rain water. He notices that a wall had been built across the entrance to keep out cattle. In 1813 Mr. Erskine found the feet and lower parts of the figures 'extremely rotten and eaten by the damp,' while the upper parts of the bas-reliefs had suffered a good deal from force and injury rather than time. In 1825 Bishop Heber found the caves suffering from the annual rains; a great number of the pillars (nearly one-third of the whole) had been undermined by the accumulation of water in the cavern, and the capitals of some, and parts of the shafts of others, remained suspended from the top like huge stalactites, the bases having completely mouldered away.² In 1850 Dr. Wilson noticed that the work of decay was fast progressing. In 1865 parts of the noses of two of the Trimurti faces were damaged, and, about 1868, the head was broken off one of the leogriffs or tigers at the entrance of the eastern wing.

From the time of the Portuguese conquest till within the last few years, Elephanta seems to have almost ceased to be a Hindu place of worship.³ In 1854 a Lohána of Bombay, at a cost of £1200 (Rs. 12,000), built the flight of steps that leads from the north shore to the Great Cave. Dr. Burgess mentions that on Shiv's great day in February (*Māgh vadya* 13th) a fair is held and the *ling* in the central shrine worshipped. The last fair (16th February 1882) was attended by about 900 pilgrims, half of whom entered the caves and approached the images. The rest, unable or unwilling to pay the entrance charge of 6d. (4 as.), contented themselves with bowing to the gods from the mouth of the cave. The pilgrims were mostly Maráthás, Sonárs, Kásárs, Kámáthis, and Bhandáris from Bombay, Sálsette, and Panvel. The officiating priest was a Bombay Gosávi who was helped by four Ágris, dwellers on the island. Besides the worshippers from the neighbouring Marátha country there was a body

probably caused by damp. The breaking of arms and noses must be the result of intentional violence.

¹ Tours, 188. 'To preserve the rest from future destruction, the 'chief' of Karanja sends here weekly a guard of eight sepoys purposely to protect them from injury.' Do.

² Narrative, II. 182. The decay of the pillars was probably partly due to flaws in the rock. Erskine found that one of the pillars had been patched with a splint of teak, probably at the time when the cave was made.

³ The references are somewhat contradictory. In 1750 Grose (Voyage, I. 62) says: 'The present Gentoos have no veneration for the place.' Hové (1788) on the other hand remarks (Tours, 189): 'The Gentoos hold this place in great veneration; those that come in pilgrimage from the continent approach it with profound solemnity and decorum.' In 1795 Sir J. Carnac (As. Res. IV. 407) wrote: 'There is no tradition of these caves having been frequented by Hindus as a place of worship, and at this period no worship is performed at any of them.' In 1813 Mr. Erskine's more minute knowledge (Bom. Lit. Soc. Reprint, I. 257) showed that the *ling* in the central shrine was still an object of religious veneration to the natives, particularly to barren women. He occasionally saw it adorned with garlands of flowers and oil. Bishop Heber (1825) noticed very recent marks of red paint on one of the *lings*. Flowers were offered by the people of the island, but no pilgrims came to it from a distance, nor were there any Bráhmans stationed at the shrine. Narrative, II. 182.

of Gujarát Vánis who brought a Gujarát Bráhmaṇ as their priest. The images worshipped were the three-faced bust, the *lings*, and almost all statues of Ganesh or Ganpati. The favourite part of the cave is the east wing, where a pool of water on the floor of the eastern recess or chapel is believed to be sent from the Ganges in honour of Shív's great day. Several of the figures, especially the two statues of Ganesh, in the curious Mátrika chamber in the west wall of the same cave are also worshipped. The worship consists of pouring water over the images, burning incense before them, offering *bel*, *Ægle marmelos*, leaves to the *lings*, and smearing Ganpati and some other figures with redlead. The total number of visitors to the caves in 1880-81 was 5400.

About a quarter of a mile to the south-east of the Great Cave, and at about the same level, is a second excavation. It faces east-north-east, and, including the chapel at the north end, has an extreme length of about 109½ feet. The front is so completely destroyed, the entrance so filled with earth and stones, and the inside so hurt by water, that it is hard to say what it originally looked like. The front was nearly eighty feet long, and must have been supported by a number of columns with two demi-columns at the ends, of which latter some fragments remain. Inside, the portico stretched five feet further to the south, giving a total length of eighty-five feet with a depth of about thirty-five feet. At the north end of this is a chapel raised a few feet above the level of the portico supported in front by four eight-cornered columns and two demi-columns about two feet nine inches in diameter, slightly tapering upwards, and with capitals much like those in the Great Cave. Of these pillars two are entirely gone. The chapel, which is perfectly plain, is about thirty-nine feet deep by twenty-two broad, and like most other rooms at Elephanta is of irregular shape. At the back of the portico are three chambers: that to the north is about fifteen feet nine inches wide by sixteen feet five inches deep, and has generally several inches of water. The southern chamber is like the northern one. The central chamber is twenty feet nine inches wide in front and twenty-two feet at the back, by twenty-one feet one inch deep on the left and twenty-two feet four inches on the right. About three feet from the back wall stands an altar, seven feet four inches square, with the water channel, *pranálika*, to the north; the *ling* has disappeared. At the entrance to this shrine is the only sculpture in the cave. The door is five feet four inches wide, and the architrave and jambs measure about five feet ten inches; the inner members are like those round the door of the shrine in the east wing of the Great Cave, and in the fourth cave; outside these is a leaf moulding all round, and then a thick torus. Most of the sculpture over the door has fallen; but at the head of the jambs two figures of animals act as brackets. On the frieze above are some figures. Those in the centre are not easily made out, then comes a long alligator with a fantastic tail, then a boy holding back the upper lip of a second alligator, and at each end a fat figure. Outside the jambs on each side stood a lofty door-keeper over whose shoulders are two flying figures, a male and a

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female. As the rain water has no escape this cave has of late gone rapidly to ruin, and the doorkeepers are mere fragments.

A little to the south of the last cave is another still more broken, with a portico of uncertain breadth and about fifty feet two inches long. At each end there seems to have been a chapel or room with pillars in front. The north chapel is fifteen feet seven inches deep, with a cell at the back, whose mean dimensions are fourteen feet deep by sixteen feet four inches wide, and a second on the west side measuring thirteen feet six inches in front and fourteen feet nine inches at the back, with a mean depth of $15\frac{1}{2}$ feet. The south chapel is twenty-one feet one inch by fifteen feet eleven inches, and has a cell at the back measuring fifteen feet ten inches by sixteen feet seven inches, but almost filled with earth. A pilaster and portion of a pillar in front of this chapel show that they were octagonal and of the same style as those in the last cave.

This cave has, like the last, suffered from water lodging in it. The door in the centre of the back of the portico, leading into the shrine is specially damaged. It is four feet nine inches wide and of the same pattern as the others with large warders at each side, leaning on dwarfs, and with two flying figures over the head of each. The jamb and architrave measure two feet three inches in breadth, and the doorkeepers and demons on each side occupy five feet more.

The shrine is a plain room, nineteen feet ten inches deep by eighteen feet ten inches wide, with a low altar six feet eleven inches square, containing a *ling* six feet eleven inches in circumference or twenty-three inches in diameter. On each side is a cell, about fifteen feet square, opening from the portico by doors which have projecting pilasters and ornamental pediments. Though much destroyed enough remains to show that their chief decoration was the favourite Buddhist horse-shoe ornament. Some distance to the south of this cave is a large roughly-hewn cavern more like a cistern than a temple. The entrance is almost choked with earth.¹

Remains.

Above these caves, at the end of a thickly wooded spur that runs north from the main range, a little to the west of the Great Cave, is a rock-carved tiger which is worshipped as Vāgheshvari or the Tiger Goddess. It stands about two feet high and is one foot nine inches across the hams. Round the neck is a collar. The head is nearly perfect and the figure is preserved though the rock is split in several places. It is much like the tiger or lion guards on the steps to the east wing of the Great Cave, and, in Dr. Burgess' opinion, is probably one of the two warders of the north or main entrance of the Great Cave whose pedestals may still be traced. Dr. Wilson notices that this tiger is mentioned in the twenty-ninth chapter of the first section of the *Sahyādrī Khand* of the *Skanda Purāna*, it probably is the origin of Simpdeo, or Singhdev, De Couto's name for the hill in which the Great Cave is cut.²

Looking south from the crest of the hill, beyond the rocky and brushwood-covered hill-sides, the ravine that divides the island

¹ Burgess' Elephanta, 26.

² See Burgess' Elephanta, 26; Erskine in Trans. Bom. Lit. Soc. (Reprint), I. 268; and De Couto in Jour. B. B. R. A. S. I. 45.

broadens into a plain, bare of trees and carved into rice fields, flanked to the west and east by rocky brushwood and palm-covered ridges. About fifty yards west of the village of Ghárápuri, close to the village well and on the south bank of a small pond, is a large *ling* round above and square below. It measures three feet of which the lower one foot ten inches is a square with faces ten inches across, and the top is a cone about two feet ten inches round. The present small pond is near the centre of a larger pond, of which the north shore and part of the south shore can be clearly traced. The pillar just described originally stood on the north bank of the big pond where are many traces of bricks. In a field about twenty yards further north, lately dug out of the earth, is a square block of dressed stone about three feet seven inches high and with faces one foot five inches broad. At the top corners of the east face are carved a sun and moon, and, below a plain belt about a foot broad, is the ass curse. The rest of the pillar is plain and has no trace of writing. About 100 yards west of the sun and moon stone are the neck and hump, about two feet long, of a broken bull. In the west of the island, from the pond round to near the Shetbandar hamlet, there are said to be no remains. But in Shetbandar, under an old tree, is a large *ling*, and, in and round the village are many traces of dressed white trap and old bricks.

In the south of the island, about a quarter of a mile east of the sun and moon stone, on a plateau about 100 feet up the west face of the east spur, is another *ling*, a cone rising from a square base. The measurements are 3' 4" high of which 1' 2" are round and 1' 9" square. On the way up the hillside and on the plateau are traces of bricks, and what seem, though they may be natural, to be built mounds of rough trap boulders. A corresponding plateau runs round the east face of the west spur. About 100 yards east of the pond, near the foot of the east spur, is the village of Ghárápuri a hamlet of twenty thatched wattle and daub houses, chiefly of Ágri rice-growers and a few fishers.¹ Near the headman's house was found a fragment of a small well carved and graceful figure of a woman suckling a baby.² The child and the mother's arms are unharmed, but her head and all below the waist are gone. She wears four plain bracelets, and the ends of a shawl or upper robe hanging in front of her shoulders are cut with much skill. Close to the village, on a mound near the shore, are the ruined walls of a Portuguese watch-tower.³ On rising

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¹ About the inhabitants of the island in 1795 Mr. Goldingham remarks: 'A neat village near the landing place contains all its inhabitants, who, inclusive of women and children, number about one hundred. Their ancestors, having been improperly treated by the Portuguese, fled from the opposite island of Sálsette hither cultivating rice and rearing goats for their support. In the same humble road do they continue. The islanders have no boats; they cut wood from the adjoining hills which the purchasers remove in boats of their own; they are under our protection, and pay about £56 (Rs. 560) annually to the Government; the surplus revenue furnishes their simple clothing....' As. Res. IV. 412.

² This piece of sculpture is now in the museum of the Bombay Branch of the Royal Asiatic Society.

³ This tower was built to defend the island against pirates. When pirate boats lay in waiting, a flag was hoisted to warn Portuguese vessels. Dr. G. DaCunha in Trans. Bom. Lit. Soc. (Reprint), I. 270.

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ground about 150 yards east of the watch-tower is the site of the rock-cut elephant, from which the Portuguese christened the island Elephanta, and whose remains are now heaped on the right entrance to the Victoria Gardens in Bombay. This elephant was cut out of an isolated trap boulder and measured about thirteen feet long, seven feet four inches high, eight feet broad, and about twenty feet in girth. Its long tail reached the ground and the belly was supported by a massive pillar of rock. It originally carried on its back a small elephant about four and a half feet long and about one foot broad. Through the brushwood it might easily be taken for a living animal.¹

About fifty yards to the east of the site of the elephant are the remains of a dwelling, which was built about 1864 for the engineer in charge of the clearing and carrying to Bombay of the lower slopes of the eastern ridge. In these works a large part of the hill was carried away and a bare boulder-strewn flat has been left. The

¹ Garcia D'Orta (1534) calls the island the island of the elephant, but does not make any distinct mention of the elephant. Dom João de Castro (1539) notices the stone elephant in the west, lifelike in colour, size, and features. Linschoten (1578) does not notice it. De Couto (1603) mentions it as the great stone elephant which gave its name to the island. Fryer (1675) calls it a 'monstrous elephant cut out of the main rock bearing a young one on its back.' Ovington (1689) notices 'the statue of an elephant cut in stone in equal proportions to one of those creatures in his full growth.' Its workmanship he calls admirable. In 1712 Captain Pyke made a drawing of the elephant showing a fissure nearly as high as the neck. In 1720 Hamilton found it so like a living animal that at a distance of 200 yards a sharp eye might be deceived. Fifty years later (1760) Du Perron described the elephant as of life size, cut out of black rock, and apparently carrying a young one on its back. (Zend Avesta, I. cccxxiii.) In 1764 Niebuhr noticed that it was split and likely to fall in pieces (Voyage, II. 33). It was mentioned by Forbes about 1774 and ten years later was described by Dr. Hunter as twelve feet long and eight high, the trunk pretty well cut and rolled in a spire; the legs shapeless masses out of proportion too large. A massy tail reached to the ground and the hind part of the body was supported by a pillar (Archæologia, VII. 287). It is mentioned by Goldingham (1795) 'as an elephant of black stone large as life.' In 1813 Mr. Erskine and Captain Basil Hall described it as poorly sculptured, though at a distance seen through brushwood it might easily be mistaken for a real elephant. Its length from the head to the root of the tail was thirteen feet two inches and its height at the head seven feet four inches; circumference at the height of the shoulders thirty-five feet five inches, circumference round the four legs thirty-two feet; breadth of the back eight feet; girth of the body twenty feet; length of the leg five feet six inches; circumference of the legs from six feet three inches to seven feet seven inches; length of the supporter two feet two inches; length of the tail seven feet nine inches; length of the trunk seven feet ten inches and remains of the right tusk eleven inches. In September 1814 the head and neck dropped off, and shortly after the body sank to the earth (Hall's Fragments, III. 128). In 1825 Bishop Heber found it 'much dilapidated by the weather.' In 1835 the trunk and head were separated from the body, and lay broken and prostrate on the ground (Madras Journal, V. 170). In 1859 it was a shapeless mass of rock. In 1863 an attempt was made to move it to England, but, while lifting it, the chains of the crane gave way, the rock got broken, and what remained was removed in 1864 to the right hand entrance of the Victoria Gardens at Byculla, where it lies an almost shapeless mass of rock, though the rolled trunk is distinctly visible. The small elephant on its back is mentioned by Fryer (1675) and Pyke (1712) whose drawing (Archæologia, VII. 323) shows the trunk and tusks. It is noticed by Du Perron in 1760. Four years later it appears to have been much defaced, as (1764) Niebuhr describes the large elephant as having on its back something which age had so much worn that it was impossible to make out what it was. Dr. Hunter (1784) found something on the back but with no traces of having been a small elephant. In 1814 Mr. Erskine and Captain Basil Hall mounted the back of the elephant and found distinct marks of four paws, showing that the animal was four feet seven inches long by one foot two inches broad.

small building with vaulted roof was used to store the gunpowder required for blasting. Somewhere on the west face of the eastern ridge of hills, near the top of the ravine where the hills draw close together, there used to stand a horse, like the elephant carved out of a block of trap. Dr. Fryer (1675) calls it 'the effigies of an horse stuck up to the belly in the earth.' Ovington (1690) describes it more fully, though probably less accurately as 'so lively, with such a colour and carriage, and the shape finished with that exactness that many have fancied it at a distance a living animal rather than only a bare representation.' In 1712 Captain Pyke calls it Alexander's Horse and gives a drawing of it, a stiff zebra-like animal the belly and legs not cut out of the rock. Hamilton (1720) thought it not so well shaped as the elephant. It seems to have disappeared during the next fifty years, as neither Du Perron (1760) nor Niebuhr (1764) notices it. In 1813 Mr. Erskine searched for the horse but found no trace.¹

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Across the crest of the ravine from the Great Cave, in the west face of the eastern hill about a hundred feet above the level of the Great Cave, is a large hall known as Sitábái's temple. The portico has four pillars and two pilasters eight feet five inches high and about three feet square at the base. The style of moulding is like that of the columns in the other caves, but the proportions somewhat differ. They are square to a height of four feet $6\frac{1}{2}$ inches from the step on which they stand, a fillet of $1\frac{1}{4}$ inches is octagonal, and above this they are sixteen-sided with the exception of a thin crowning member of $1\frac{1}{4}$ inches which is square.

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Inside is a plain hall seventy-three feet six inches long, and twenty-seven feet four inches wide at the north end and twenty-five feet seven inches at the south, and eleven feet high. From the back wall three rooms open, the central room a shrine and the side rooms chambers for priests. The north chamber which has a very neat door is in good repair, except that one jamb has fallen away owing to a flaw in the rock. The entrance is two feet eleven inches wide by six feet five inches high, and is approached by two steps of eight inches high and a threshold of four inches. Round the jambs is an architrave $4\frac{3}{4}$ inches wide with a simple moulding, and then a band $6\frac{1}{4}$ inches broad, with a neatly wrought crenellated ornament reaching to within one foot $6\frac{1}{2}$ inches of the step. The inside is plain and about twelve feet seven inches square.

The door of the central shrine has neat pilasters and a frieze. The entrance is seven feet eleven inches high and three feet $11\frac{1}{4}$ inches wide. Besides the threshold of four inches and a step of $7\frac{1}{4}$ inches, it has in front a semicircular low step two inches in height, at the ends of which have been the heads of two lions. The shrine has a mean depth of $15\frac{1}{4}$ feet by $15\frac{3}{4}$ feet wide. Twenty inches from the wall, to which it is partially attached, is an altar four feet five inches by three feet five inches and three feet four inches in height, neatly moulded, and standing on a low platform a few inches in height and seven feet $2\frac{1}{4}$ inches by eight feet $10\frac{1}{2}$ inches. It has

¹ Trans. Bom. Lit. Soc. (Reprint), I. 226.

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a water groove or *pranālika* to the north, and in the floor below a cistern one and a half feet square and one foot deep. From north to south, along the centre of the top slab, runs a hole eighteen inches long, by eight inches broad and $3\frac{1}{2}$ deep, in which the object of worship, probably an image of Pārvati, was set. The south room, which like the north room is perfectly plain, is about nine feet high, 14·9 feet long, and 15·4 broad.

At the beginning of the seventeenth century De Couto described this cave as having a beautiful gate with a porch of exquisitely wrought marble. There were two idols in a large square seat, one of them, Vetālchandi, with six arms and one head was supported by two small side idols.¹

Passing along the face of the eastern hill about a hundred and fifty yards to the north of Sitābāi's cave is a small excavation, little more than the beginning of what was perhaps intended for three cells. The veranda which is much filled with earth is twenty feet long and six deep. The three square openings in the back wall are about four feet square and five high. The whole is perfectly plain. They are probably Brāhmanic about the same time as Sitābāi's temple. The work seems to have been stopped because of a flaw in the rock. Passing about 100 yards up the hill to the east, there is on the right the dry bed of a pond about forty yards in diameter. The banks are thickly wooded and on the west bank is what seems an artificial heap of large boulders. About fifty yards to the left are three cisterns cut in the rock with rounded mouths about three feet across. In the cistern most to the south the water is fresh and is still used. They are apparently Buddhist, being much like many of the small cisterns at Kanheri.

Remains.

Close to the east end of the Elephanta hill-top is a bank of trap boulders about four yards broad. This is known as the fort, or *killa*, which according to the local story was built by Shivāji but never finished.² There seem to be no signs of fortification, only a rough ring of boulders enclosing a space of about 200 yards in diameter round the dome-shaped hill-top. About twelve yards beyond the bank of boulders the ground rises in a steep dome, about forty feet high and seventy-six feet measured along the surface of the dome from the base to the crown. The sides of the dome are covered with half-burnt bricks most of them nine inches long by six broad and two deep, but some said to be larger, thirteen by eight and two and a half. Many lie in fragments with their faces exposed. But in places the masonry is fresh enough to show that the bricks were laid edgeways, only the two-inch backs appearing on the surface. The top of the dome is roughly round and about twenty-five feet in diameter. In the centre is a small hole partly filled by a survey cairn of rough stones. This brick dome seems to be a Buddhist *stupa* or burial mound, and the encircling line of boulders the remains of a Buddhist rail. The ground is too thick with brush-wood to show either the form of the rail or the shape of the enclosure.

¹ Burgess' Elephanta, 25.

² In 1682 Sambhāji, Shivāji's son, threatened to fortify Elephanta. Orme's Hist. Frag. 111.

Instead of the broad bank of stones in the west, the foundation of the wall seems in places to have been only about four feet broad, and on the east side there is a gap of about eighteen yards. As far as could be made out from a hurried examination the enclosed space is cornered rather than round.

The mound commands a beautifully broken view of sea, marshlands, wood-land, and hill. To the east lie the prettily wooded Hog Island, with the curious skeleton ribs of its huge Lift, low salt-marshes behind, and, in the distance, the Persik hills, the jagged crest of Malanggad, and the long line of the Sahyádris. To the south are the two peaks of Karanja, and, beyond a narrow line of sea, the wooded crest of Kankeshvar and the Ságargad hills in Alibág. To the west are the low prettily shaped Butcher's Island, and, beyond a broad stretch of water, the long level of Bombay. Two miles to the north, across a channel gay with white sails, rise the bare gracefully rounded slopes of Trombay.

Passing through the eastern gap in the rail and along the north-east face of the hill, about sixty yards from the line of the rail and somewhat lower, is a small wooded plateau with marks of rough foundations, and, near a hole which has been dug for treasure, are the fragments of a stone about $3\frac{1}{2}$ feet by $2\frac{1}{2}$, with a central hole apparently for a *ling* about one foot square and three inches deep. The large number of rough boulders strewn about the plateau suggests that they have been brought from the gap in the east side of the rail. Passing down the north-east front of the hill there are, at intervals, what seem to be sites of rest-chambers and boulder-paved banks. As all the stones are rough boulders and the hill side is much hidden by brushwood, it is difficult to say whether the arrangement of stones is natural or artificial. But, in places, nearly to the foot of the hill, remains of paved slopes can be traced, and seem to mark the line of a built pathway that led from the east gate of the railing to the shore.

Visitors, who are pressed for time, had better go down this north spur, and, after looking at the traces of old buildings in the village of Moreh, return along the shore to the Shetbandar pier, noticing, by the way, the broken statues and other remains of which details are given later on. Visitors who are not pressed for time can have a pleasant walk, with beautiful island views and the sight of some interesting remains, by going back from the burial-mound to the ravine near the Great Cave, and, passing down the ravine to the south, see the old *lings* and the sun and moon boundary stone near the pond, the old Portuguese watch-tower, and the site of the elephant of which details have already been given. About half a mile east of the site of the elephant, along the shore, under a cliff whose lower spurs have been taken to raise the Elphinstone foreshore in Bombay, lies a rough trap boulder about five feet high and twenty-six feet round. In a panel ($2' 4'' \times 1' 5''$), in the north face of this boulder, is a much worn female figure with four hands. As the stone lies at present the figure is upside down. It seems to end in or to stand on an animal, perhaps a buffalo. On the right of the main figure is a smaller standing figure with a trident in his right hand. About a

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ELEPHANTA.

Remains.

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quarter of a mile further, a black *ling* of dressed trap stands about three feet four inches out of the ground, round above and square below, with a plain curved line running round the foot of the upper cone. A little further, between the belt of rice ground and the hill foot, are small mounds with bricks and boulders, that seem, though this is doubtful, to be roughly built. About half a mile further, in the sand of the sea shore, stands a *ling* four feet six inches high, of which the lower three feet are square with faces one foot three inches broad, and the one foot six inches at the top is cone-shaped, four feet eight inches round at the foot and four feet round at the top which is slightly broken. Along this part of the shore, which was not affected by the Bombay clearings, are many small mounds with bricks. Beyond, for about half a mile, the lower slopes of the hill have been cleared by the Bombay Port Trust. Most of the earth that was taken from this part of the island was full of old bricks and tiles and dressed blocks of white trap. Coming from the south the first traces of old buildings are fragments of large bricks. Next there are several old wells dry and nearly filled with earth, one of bricks about seven feet in diameter, another, about fifty yards north, about three feet nine inches across, lined with dressed stones neatly fitted without mortar in rings about six inches deep. Further north, near the top of the old piers, are several more wells cut in the rock. About 100 yards to the north, at the root of a brah palm, are the foundations of a massive brick wall built without mortar. The shore here forms a small bay with a beach of hard dry sand which was a good harbour for small craft before the piers broke the scour of the tide. On the north bank, in the north-east corner of the island, lies the village of Moreh with some fine mango trees and rich garden land. Most of the house walls are built of old bricks and dressed white trap. About fifty yards to the east of the village, in a group of mangoes, is the top of a buried *ling*, one foot high and about four feet ten inches round. The whole of the ground between the village and the hill is covered with bricks, pieces of roof tiles, and potsherds. In a hole on the left, which seems to mark the site of a temple, were found bricks covered with deep blue enamel, a jar full of roughly cut crystal beads, a box said to have contained coins and jewels, and two inscribed copper-plates.¹

The remains show that this has been a place of sanctity both for Buddhists and Bráhmans, and the combination of the names Ghárápuri (also called Rájbandar or the royal landing-place) and Moreh suggests that it may be the site of Puri the unknown sea-coast capital of the Mauryan rulers of the Konkan in the seventh century.² About a quarter of a mile north-west of the site of the temple, at the foot of the north-east spur, is an old well whose parapet walls have been lately renewed. A few yards to the

¹ The materials for this account of the Moreh remains have been supplied by Mr. George Ormiston, Engineer of the Port Trust.

² That Puri was a coast town appears from line 11 of the Chálukya inscription (A.D. 634) at Aihole where 'Puri the goddess of the fortunes of the Western Ocean' is noticed as having been besieged 'by hundreds of ships.' Ind. Ant. V. 70, 72.

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north, behind a high cactus hedge, is a stone tiger's head carved with much spirit, about two feet long, fourteen inches high, and sixteen inches broad. The mouth, which has served as a water-channel, is seven and a half inches in diameter. The head was dug out of the old well close by about fifteen years ago. Though fresh it is carved in the old Hindu style, perhaps of the sixth or seventh century. About fifty yards to the west of the well, at the end of the north spur of the main hill, is a mound whose top, about fifteen years ago, was levelled as a site for a dwelling for the European in charge of the earth clearings. The sides of this mound, which is roughly about 170 yards round the base and about fifty feet high, are faced with bricks and slabs of dressed white trap. The sides rise in a steep dome and the whole has much the appearance of a large Buddhist *stupa* or burial mound. From this mound the belt of rice land and brushwood, that stretches about half a mile west to the Shetbandar pier, is in many places strewn with old mortarless bricks, blocks of dressed white trap, and fragments of figures. Besides the broken statues of Shiv noted in the introduction, there is, close to the shore, about fifty yards west of the site of the European dwelling, a mound strewn with bricks. To the north of this mound between it and the sea, an old round brick well was searched for treasure about thirty years ago, and the beach is still red with fragments of bricks. About a quarter of a mile to the south, at the foot of the hill, among rocky brushwood-covered mounds is the broken five-headed Shiv mentioned in the introduction. The heads and the tiaras are well cut and in fair repair, but the noses are broken. The figure measures four feet from the top of the tiara to the thigh and one foot two inches across the chest. He wears a strap round his left shoulder, a sacred thread made of ropes of pearls hanging below the waist, and a rich waistband. A broken *ling* case lies close by, and about ten yards to the north is a dressed stone with two feet which seems the pedestal of the image. Many bricks lie about. About 100 yards north-west, close to the shore, are the waists and thighs of two broken statues with clearly carved waistcloths. The larger figure, which stands firmly in the ground, measures two feet seven inches from the knee to the ribs. About sixty yards west, along the shore, is the upper part of a male figure (referred to in the introduction) with a handsome tiara. The statue measures three feet from the top of the tiara to the navel and one foot three inches across the chest. The hair falls in loose well cut ringlets, and there is a clear-carved rosary. Close by is a small broken figure much like Shiv's sprites or *gans*. On the ground are the foundations of a brick wall and some dressed blocks of white trap. About fifty yards to the south-west are old foundations with dressed blocks of white trap and big bricks (13" x 7" x 2"). From the dam of a rice field, about twenty yards east of the Shetbandar landing pier, stand out two blocks of dressed trap, about four feet high and two feet square at the base and the top broken. Several other blocks of trap that seem to have been dressed show a little above the soil. In the fields to the west of the landing pier, in house walls in Shetbandar village, and in mounds at the foot of the hills are remains of old bricks and dressed blocks of white trap.

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FORTS.

Forts, of which there are about fifty-three, may be divided into three groups, twenty coast forts, twenty-four inland forts, and nine Sahyádrí forts. Of the twenty coast forts four are in the Dáhanu sub-division, at Dáhanu, Dindu, Sanján, and Umbargaon; seven are in the Máhim sub-division, at Alibág, Bhavangad, Dántivra, Máhim, Pánkot, Sirgaon, and Tárápur; three are in the Bassein sub-division, at Arnála, Bassein, and Kharbáo; five are in Sálsette, at Belápur, Dhárávi, Persik, Thána, and Versáva; and one, Kalyán, is in the Kalyán sub-division. Of the twenty-four inland forts, five are in the Dáhanu sub-division, at Ballálgad, Gambhírgad, Indragad, Kanheri, and Segváh; six are in the Máhim sub-division, at Asáva, Asheri, Kaldrug, Manor, Takmak, and Tándulvádi; one, Koj, is in Váda; two are in the Bassein sub-division, at Jivdhan, and Kamandrug; one, Gumtara, is in Bhiwndi; two are in the Sháhápur sub-division, at Bhopatgad, and Máhuli; one, Malanggad, is in Kalyán; three are in the Panvel sub-division, at Chanderi, Karnála or Funnel Hill, and Peb or Vikatgad; and three are in the Karjat sub-division, at Mánikgad, Prabal, and Vishálgad. Of the nine Sahyádrí forts, one, Balvantgad, is in Sháhápur; four are in the Murbád sub-division, at Bahirugad, Gorakhgad, Naldrug, and Sidgad; and four are in the Karjat sub-division, at Bhivgad, Dhák, Kotaligad, and Tungi. Most of these forts were built either by the Musalmáns or the Portuguese (1300-1600), were repaired by Shiváji about the middle of the seventeenth century, and were either taken by the British in 1774 or handed over to them in 1817. When taken by the British they were in a state of disrepair. For twenty years not a day's labour or a rupee's wage had been spent on them, the defences were neglected, and in many places the water had grown bad. Except a few of the coast forts, which were thought to give the people a feeling of security, the hill forts were useless, sufficient to hold out against a native enemy but untenable against Europeans. The coast forts were left untouched, but the inner works of the inland hill forts were as far as possible destroyed. For a time detachments of troops held Bassein, Arnála, and Tárápur, and the Sahyádrí fortresses of Gorakhgad, Kotaligad, and Sidgad, but before long all were abandoned. Major Dickinson, who in 1817 was deputed to examine the forts, has left interesting accounts of many of them.¹

FUNNEL HILL.

Funnel Hill. See KARNÁLA.

GAMBHIRGAD FORT.

Gambhírgad Fort, in Vyahali village twenty-two miles east of Dáhanu, has the ruins of works chiefly on the more accessible parts of the hill. The hill, though very narrow and small-topped, is 2270

¹ Military Diary, 314 of 1818, pp. 1079-1180. Of the form of rock that has favoured the making of so many hill forts, Captain Newbold (J. R. A. S. IX. 25) gives the following description: 'In the peaks that break the monotony of the trap region the sharp angles of the steps or terraces often wear away and leave the mountain's face one bold sweep from base to summit. When this is the case the mountain will be generally found composed of amygdaloid without any interstratified layers of hard basalt. Alternating slopes and scarps are produced by layers of amygdaloid coming between layers of compact basalt. The amygdaloid quickly breaks up, leaving a slope often a pretty belt of forest trees. The basalt remains unbroken rising majestically from the wood below. It is this succession of slope and scarp that makes isolated hills such formidable natural defences. The deep ravines that fissure the basalt afford strong and safe channels of access, and reservoirs are easily cut on the tabular summits.'

feet high, and has a base which is many miles round. In 1818 all that remained of the fortifications was, on the brow of the hill, a low retaining wall of loose stones, about 120 feet long, without parapet or defence and with a bamboo gate in the middle. The huts for the garrison were near this gateway. Water had to be brought from a distance from a cistern near the top of the hill. In 1862 the fort was in ruins. It had water but no supplies.

Gaurka'mat, four miles east of Karjat, has a small hill fort with several rock-cut water cisterns. The masonry of the fort and the ruins of an old temple below are in the pre-Musalmán or Hemádpanti style.¹

Ghodbandar, a small village and port in Sálsette, with, in 1881, a population of 601, stands on the left bank of the Bassein creek about ten miles north-west of Thána and eighteen by a metalled road north of Bádra. It has a sea-customs office, and, during the five years ending 1879-80, had average exports worth £88,853 (Rs. 8,88,530) and imports worth £3877 (Rs. 38,770). Exports varied from £24,249 (Rs. 2,42,490) in 1874-75 to £135,717 (Rs. 13,57,170) in 1877-78, and imports from £1540 (Rs. 15,400) in 1878-79 to £6420 (Rs. 64,200) in 1875-76.² Ghodbandar has been supposed to be Ptolemy's Hippokura. But Ghodegaon in Kolába, which stands on one of the Deccan trade routes and like Ptolemy's Hippokura lies to the south of Simulla or Chaul, is perhaps a better identification. Ghodbandar, then under the Portuguese, is noticed in 1672 as successfully resisting an attack by Shiváji.³ In 1675 Fryer calls it Grebondel and describes it as a large neat built town of Martin Alfonso's, and at top of all his house, fort and church, of as stately architecture as India can afford, he being the richest Son on this side Goa.⁴ In 1695 it is described as a hill whose slopes were covered with houses and on whose top was the palace of the lord of the village.⁵ In April 1737 the Maráthás took Ghodbandar and put the Portuguese garrison to the sword.⁶ Fifty years later, Hové the Polish traveller described it as a strong fort at the river entrance, which had been neglected by the Maráthás during their possession of the island and suffered to decay by the Bombay Government as it did not bring any immediate income. The village had 600 families chiefly fishers. The river was full of alligators.⁷

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GAURKÁMAT.

GHODBANDAR.

¹ Mr. W. F. Sinclair, C.S.

² The details are: Exports, 1874-75 £24,249 (Rs. 2,42,490), 1875-76 £123,526 (Rs. 12,35,260), 1876-77 £127,457 (Rs. 12,74,570), 1877-78 £135,717 (Rs. 13,57,170), 1878-79 £33,317 (Rs. 3,33,170); Imports, 1874-75 £3652 (Rs. 36,520), 1875-76 £6420 (Rs. 64,200), 1876-77 £4124 (Rs. 41,240), 1877-78 £3648 (Rs. 36,480), 1878-79 £1540 (Rs. 15,400). ³ Grant Duff, 113.

⁴ New Account, 74. Fryer adds, 'Here we are land-locked by the gut which is fabled to be made by Alexander.' Alexander or Sikandar, the king Arthur of the Musalmáns, is probably, as at Elephanta, a Muhammadan translation of the Hindu Pándav. Fryer's gut, or passage, a basalt dyke that runs nearly across the creek about two miles above Ghodbandar is still known to the people as the Pándav's Wall (Mr. G. L. Gibson). Ghodbandar seems to be the place which Pages described as the remains of a monument which showed the limits of Alexander's conquests. Quoted in Tieffenthaler's Description Historique et Géographique de l'Inde, I. 410.

⁵ Gemelli Careri in Churchill, IV. 193.

⁶ Bombay Quarterly Review, III. 273.

⁷ Hové's Tours, 14.

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GHODBANDAR.

The chief object of interest is the Collector's residence on a wooded knoll about a quarter of a mile south-west of the landing place. It is reached by a broad flight of stone steps, and commands a beautiful view. To the east the Bassein creek winds among picturesque ranges of forest-clad hills, and to the west, across a flat of rice fields and salt-marsh, are the palm groves of Bassein and the sea beyond. The building is large and handsome, nearly in the form of a church with a nave leading to a circular chancel, covered with a high cupola or dome and surrounded by a veranda. The whole is arched with stone and very strong.¹ It was a Portuguese church dedicated to St. John.² According to the local tale, its dome and some other Saracenic features are due to the power of a Musalmán saint who lies buried near and who all but succeeded in turning the church into a mosque.³ On another hill a couple of hundred yards west of the house are the remains of the Portuguese fort, and below it are the ruins of the cloister of a large monastery. There are two English tombs without inscriptions and a third with an inscription near the foot of the staircase.⁴ The rest-house on the shore, close to the landing place, has accommodation for over fifty travellers. It was built in 1828 by Mr. Navroji Jamsetji Vádia, the Pársi head boat-builder of Bombay.⁵ Another rest-house at Ghodbandar was built by Karamsi Ranmal, the same who made the steps leading to the Great Cave at Elephanta.

GHOVLAD.

Gholvad,⁶ eight miles north of Dáhanu, with, in 1881, a population of 1486, is a station on the Baroda railway with post and sea-customs offices. The station traffic returns show an increase in passengers from 5898 in 1873 to 9949 in 1880, and a fall in goods from 912 to 522 tons. The sea trade returns show, for the three years ending 1878-79, average exports worth £1870 and average imports worth £202. Exports varied from £899 (Rs. 8990) in 1876-77 to £3102 (Rs. 31,020) in 1878-79, and imports from £122 (Rs. 1220) in 1878-79 to £290 (Rs. 2900) in 1876-77.⁷

¹ Heber's Journal, II. 188. In 1825 when Bishop Heber visited Ghodbandar, the house was used as an occasional residence of the Governor of Bombay.

² The buildings of Ghodbandar are said (1803) to include a Portuguese fort and monastery, and a large church dedicated to St. John. Macleod's MS. Account of Sálsette: Nairne, 60. In 1859 the Collector, Mr. Morgan, reported that the building did not appear to have been used as a church since the island came into British possession in 1774-5. According to Mr. Morgan the cause of its disuse as a church was the decrease in the Roman Catholic community, who in 1859 numbered only forty-five souls and were unable to support a priest. The building was supplied with doors and windows and otherwise repaired in 1823. Collector's Records, 1859.

³ Or. Chris. Spec. X. 338.

⁴ The tomb bears the inscription, 'Sacred to the memory of Catherine Eliza, infant daughter of Capt. P. Saunderson, 15th Regiment, Bombay Native Infantry, who departed this life 13th October 1834, aged three months and ten days.'

⁵ Mr. B. B. Patel.

⁶ In 1760 Du Perron notices Gholvad as the head of a district. Zend Avesta, I. cccxxix.

⁷ Previous to 1876-77 Gholvad was included under Umbargaon. The details for the three years ending 1879 are: Exports, 1876-77 £899 (Rs. 8990), 1877-78 £1606 (Rs. 16,080), 1878-79 £3102 (Rs. 31,020); Imports, 1876-77 £290 (Rs. 2900), 1877-78 £194 (Rs. 1940), 1878-79 £122 (Rs. 1220).

Gorai, in Sálsette, about five miles west of Borivli station on the Baroda railway, with a Christian population of 973, has a church dedicated to the Holy Magi. It was built by subscription in 1810, is seventy-five feet long, twenty-four broad and twenty-one high, and is in good repair. About a mile to the north are the ruins of an old Portuguese church seventy-two feet long, twenty-seven broad, and 22½ high. A Portuguese and a Maráthi school are supported by local funds.

Gorakhgad, about twelve miles south-east of Murbád and a couple of miles from Sidgad, a sheer rock about 400 feet high, stands out from the Sahyádris at the foot of the Aupa or Khopoli pass. In 1818 it had two forts an upper and a lower. After a difficult ascent of about 100 feet, in places along the brink of a precipice, stood a gateway with an underground spiral staircase behind it. At the top of the staircase was a second gateway, and above were some water cisterns and huts. From this a second steep and dangerous ascent of about 100 feet ended in a narrow terrace from ten to fifteen feet wide, with some large cisterns and caves useful for stores or dwellings, running under a knob of rock about 100 feet high. The top was reached by a very narrow and difficult staircase hewn out of the rock. This upper fort was, in Captain Dickinson's opinion, safe against any native power and could scarcely be taken by surprise. In 1862 it was ruinous with scanty water and no supplies. Close by is Machhindragad an abrupt rock like Gorakhgad. These rocks are notable from the railway near Neral station.

The caves and cisterns noticed by Captain Dickinson are the remains of an early religious settlement. At different heights and at irregular distances are many small groups of caves most of them dwellings much like many of the Kanheri excavations. They have verandas, seats, and square hewn pillars. The water in the cisterns is cool and abundant.

Goregaon, in Sálsette about eighteen miles north of Bombay, is a station on the Baroda railway. The traffic returns show no goods but an increase in passengers from 29,630 in 1873 to 46,785 in 1880. Near Goregaon are some interesting early Hindu remains. About a mile to the south-east, on the way to the Jogeshvari caves, are carved stones which seem to belong to a temple of the twelfth century, and, near Ákurli, about three miles to the north-east, in the direction of the Kanheri caves, is the Padan rock on whose bald head are carvings and writings, perhaps between the first and the fifth century A.D., apparently an odd mixture of Buddhist and Bráhma symbols.

About a mile south-east of the village in the outer face of the back wall of the Goregaon temple is a spirited lion's head, and a few yards off a fine well apparently of old dressed stones. These stones were brought from a ruined temple on the river bank, about a quarter of a mile north of their present site, in ground thickly overgrown with brushwood and with a tall notable *pipal* tree. Under a big banian tree, overgrown by its roots, is the capital of a pillar and a seated figure apparently of Bhairav. Close to the large *pipal*, about fifty yards south-east, in a thorn thicket, is an old broken bull with bell

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GOREGAON.

necklace, and near it a mound apparently with remains of old bricks. In an open field about forty yards to the south is an unfinished Ganpati.

About three miles north-east of Goregaon station, in a small wooden temple within the lands of the deserted village of Ákurli, is an image of Devi, known as Kársangli Devi. This image is said to have been found at the bottom of a pond about thirty years ago, and was set up and provided with a temple by a large Hindu land-owner Mr. Bháu Rasul. A few years ago (1875) a childless Hindu made a vow to the goddess and in due course his wife had a son. Since then a yearly fair has been held on Mágh fullmoon (January-February). It is attended by about 1000 Hindus, besides some Musalmáns and Pársis.

Padan.

In the forest and brushwood lands, about 500 yards east of this temple rises a great dome of black trap known as the *padan*. From the west it rises with a gentle bush-covered slope to a bare flat top, and ends eastward in a sheer cliff about 200 feet high. The hill lies five or six miles west of Kanheri, and the black cleft in which the Kanheri caves are cut, and above, the patch of brushwood, that marks the site of one of the old burial mounds, can be clearly seen. The country between rises in long slopes, the upper slopes covered with teak and other timber, the lower thick with a forest of brab palms. The name *padan* is probably modern Maráthi and means a resting-place for cattle, which, in the rainy months, are said to leave the wet lowlands and come to rest on the smooth dry hill-top.

Two local stories explain the sanctity of the hill. According to one account, a supernatural cow, which lived on the hill-top and hated the sight of man, was once pursued and disappeared into the rock through a small hole, under a gnarled old tamarind tree, at the north-west side of the hill top. The hole looks artificial as if the mouth of a ruined shrine or cell. Káthkaris sometimes enter in search of porcupine quills and are said to be able to crawl for some distance. According to the other story, the hill is called Homácha Dongar from a holy woman who lived on the top and offered herself as a fire sacrifice. That it was a holy place and a dwelling of sages appears from some of the inscriptions which mention the names of sages and speak of pleasure grounds, *árámas*. There is a pond to the west of the hill, which is said to have been lined with dressed stones and may have been connected with the hill by a flight of steps. Of the steps no trace remains.

Going up from the north, there are, on the top, near the north end and along the west crest, remains of dressed stones and of foundations or retaining walls. In different parts of the bare smooth top are carved tracings of feet: Two pairs of cow's feet (3"), two pairs of calf's feet (2") close by, four toeless feet (one pair 10" x 5", the other 8" x 4") said to be the feet of a man and of a woman, two large sized feet with marked toes (1' 1" x 5"), and some distance off the prints of a child's feet. There are also the Buddhist wheel 9" in diameter, a Buddhist trident 1' 6" across, two conch shells (one 1' 8" x 9", the other 8" x 5"), a round looking-glass with a handle (1' 6" x 9"), two jugs (one 8" x 4", the other 10" x 8") and a water pot (1' 2" x 9"). Near several of these carvings short writings

have been cut. There are twelve writings all undated, but from the form of the letters estimated to vary between the first and sixth centuries A.D. Near the two large human footprints is a group of seven short writings. One of these, in letters of about the first century, runs: 'The sage Musala;' a second, of about the same age, 'The footstep (seat) of Nandi;' a third and fourth, in letters of about the second or third century, reads 'Musaladatta' the same name as the first; a fifth, of about the same age, is 'The step of Rāma; and a sixth, also of the second or third century, 'Ja (Ji?) rāsandhadatta, probably the name of a sage.¹ The seventh inscription is the formula of the northern Buddhists, 'The object of those (the Ādi-Buddhas) who for the sake of religion came into the world (before him, that is before Gautama) the Tathāgata (that is he who came as they came, namely Gautama) has explained; what they forbad the great Shramana (that is Gautama) tells as follows: 'The letters are of about the sixth century and are written in the southern style of that century.'² Besides this group there are four scattered inscriptions in letters whose forms seem to be of about the first century. One of these is 'The western pleasure-grounds of the Vāsaka mountain;' the second, opposite to the first, is 'And the eastern pleasure-grounds of Kosikaya (Sk. Kauṣikeya);' the third is 'Bamhachāri (Sk. Brahmachāri) Vi (Ma?) kara did the farmers;' and the fourth is 'The mountain, the residence of monks all around.'³

The top of the rock is about 350 feet long by 130 broad. At the south edge of the creast are the remains of a retaining wall and broken pieces of dressed stone, which seem to mark the site of small Buddhist shrines or temples. There are said to be no caves in the east face of the hill, but this side was not examined.

Goreh, a mile north of the Vaitarna in Vāda, near the south spur of Koj hill, is a village of 128 houses chiefly of husbandmen. It was probably from this town that Ptolemy took the name Gaoris for the Vaitarna river.⁴

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GOREGAON.
Padan.

GOREH.

¹ These inscriptions are contributed by Pandit Bhagvānlāl Indrajī. The first inscription reads: 'Sadhāmusala' probably for 'Siddhāmusala,' (Sk.) 'Siddhāmusala;' the second Nandi paam, (Sk.) Nandipadam; and the fifth 'Rāma ikamo,' (Sk.) Rāmavikramah. The rest are as in the text.

² The letters run, 'Ye dharmmāhetu prabhavā hetusteshān Tathagato hyavadatteshāncha yo nirodha evamvādi Mahāshravana.' This is a little incorrect in its spelling, dharmmā should be dharmma, hetusteshān should be hetunteshān, and Mahāshravana should be Mahāshramana. This formula is written at the end of many Buddhist books, and is repeated as a spell or mantra by the Nepālese Buddhists when they offer fried rice to Buddha after worship. It is often found below images of Buddha later than the fifth century.

The formula is differently interpreted. Some take it as an independent verse; others, as in the text, take it to be the first of two verses, the other verse giving what is forbidden.

³ The first inscription reads: 'Pavatasā Vāsaka arāmo aparilo' (Sk.) 'Parvatasya Vāsakasya arāmah aparāstah;' the second, Kosikayasa vāda arāmo cha, (Sk.) Kauṣikeyasya udayah arāmahcha; the third, 'Bamhachāri Vi (Ma?) Karāhi Kudu(m) bika..... Kāto, (Sk.) Brahmachāri Vi (Ma?) Karāhi Kutumbika..... Kṛitah;' and the fourth, Pavato abhunto sidhavasati (Sk.) Parvatābhyañtah sidhavasatih.

⁴ A pensioned māmlatdār, a resident of Goreh, remembers Goreh being the station of the Peshwa's Subhedār, when, in 1817, the British took over the North Konkan. The Subhedār had the forts of Asheri, Gambhirgad, Koj, and Takmak under his charge. The old office at Goreh was sold by the British Government and the headquarters moved to Vāda. Mr. W. B. Mulock, C.S.

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GULSUNDE.

Gulsunde, about ten miles south of Panvel, has a temple of Siddheshvar on the west bank of the Vegávti river. The temple is said to have been built by Ramáji Mahádev one of the Peshwa's governors. The original stone dome and roof are said to have been too heavy and to have been replaced with a cement roof by Bájiráv Peshwa. Every year on the great *Shivrátri*, in January-February (*Mágh vadya* 13th), about 1000 persons visit the shrine and from £100 to £120 (Rs. 1000 - Rs. 1200) worth of goods are sold. The shrine enjoys a yearly Government grant of £5 10s. (Rs. 55). About fifteen years ago large numbers of Hindus flocked to Gulsunde, as the story got abroad that the idol had uttered sounds like the roaring of a lion. Round the temple is a rest-house with the inscription 'At the feet of Siddheshvar (the offering of) Mahádev sut Báji Karmarkar.' Close by is a mean brick and wood temple of Lakshmi-Naráyan, built by Ánand Káshináth Joshi in A.D. 1867 (*Shak* 1789). On the east bank of the Vegávti, in Karare village, is a stone temple of Rámeshvar with broad stone steps leading to the water's edge. It was built by Sadáshiv Mánkeshvar in 1836 (*Shak* 1758) and has a rest-house attached. A few hundred yards inland stands a remarkably fine house built by Ragho Malhár Kulkarni, Diwán of Sadáshiv Mánkeshvar. It is said to have cost £20,000 (Rs. 2,00,000). Huge stone buttresses support the four corners of the building, but the upper story is of brick and mortar. The whole is in bad repair. Between the villages of Chavne and Ladivli, a mile below Gulsunde, a stone dam crosses the Vegávti, bearing date A.D. 1804 (*Shak* 1726). It is from six to eight feet broad and was built by Mahádev sut Báji Karmarkar. Above the dam the river forms a beautiful reach two miles long, a mile above and a mile below Gulsunde. Fine mango, jack, and other fruit trees give thick shade and make this an excellent camping ground.

**GUMTARA
FORT.**

Gumtara Fort, in Bhiwandi on a hill 1949 feet high, about fifteen miles south of Takmak and close to the village of Dugad, is a place of great natural strength. In 1818, of the outworks which once enclosed the only accessible part of the hill, in many places nothing remained but a low wall little better than a heap of stones. About the gateway, at the head of a very steep and narrow watercourse, 400 feet from the top of the hill, were the remains of fortifications. The water supply was from seven cisterns cut in the rock near the gateway.

GUNJ.

Gunj, about ten miles south-west of Váda, has on the west bank of a pond, close to the village, the ruins of a temple of Amba, which is said to have fallen about a hundred years ago. About half a mile from the village, a little way up Bhárgavráam hill, stands a temple of Bhárgavráam the sixth incarnation of Vishnu. Of its age there is no record; the villagers say it was built about 400 years ago. The builder was probably one of the Koli chiefs of Jawhár from whom the temple holds a grant of 50½ acres of land. The temple is strongly built with neatly cut stones set in mortar. There are four doors with images of Ganpati over two of them. The hall measures twenty-two feet by eighteen and the shrine nine

feet by six. The image of the god is the figure of a man in bas-relief six cubits long by four broad.

Close by, in the private or *inām* village of Kati, is a temple of Vajreshvari lately (1880) rebuilt by the proprietor. It measures twenty-four cubits long by sixteen broad and has an endowment of 46½ acres of land. To the north of the temple is a small cistern called the Bhāgirathi Kund with an unfailing supply of water. Gunj is said to have been the original site of the Vajrābāi temple, which, after its destruction by the Portuguese, was removed to Vadavli, in Bhiwndi, five miles south.

Halkhurd, eight miles south of Karjat, has, in an overhanging scarp not far from the village, a plain monastery cave twelve feet by eleven, surrounded by cells. One cell on the left of the entrance has been turned into a shrine of Bhairav, and, within living memory, the front wall of the cave has been thrown down. It is said to have borne an inscription.¹

Hog Island,² with a population of 676 souls, lies in the Bombay harbour about ten miles east of the Apollo pier. The rock is chiefly black basalt which appears not only in veins and dykes, but forms the highest masses of the island, and even presents little headlands towards the harbour.³ The Hindus have two names for the island, Devdevi and Nhāve. The Portuguese called it Ilha de Patecas, or water-melon island, a name which appears in Fryer's (1680) *Putachoes*.⁴ It was ceded to the English by the treaty of Sálbai (1782).⁵

The⁶ chief object of interest on the island is the Hydraulic Lift Graving Dock. Before the Suez Canal was opened, the yearly military reliefs between England and India were carried by five troopships, of which two worked on the European side and three on the Indian side of the isthmus of Suez. A special dock was required for the three troopships doing duty on the Indian side, as the depth of water over the sill of the Bombay graving dock could admit them only at exceptionally high tides.

About 1866-67 a committee was appointed to advise on the best form of dock. After visiting some of the most important graving docks in England they recommended a Clark's Hydraulic Lift like one then in use at the Victoria Docks on the Thames. A Clark's Lift large enough for an Indian troopship was ordered, Mr. Edwin Clark, Mem.Inst.C.E., being the engineer, and Messrs. Emerson and Murgatroyd of Stockport and Liverpool, the contractors. An engineer sent from England to choose a site fixed on the north shore of Hog Island, about eight miles east

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GUNJ.

HALKHURD.

HOG ISLAND.

Hydraulic
Lift.

¹ Mr. W. F. Sinclair in *Ind. Ant.* V. 310.

² The Marāthi name for the island is Nhāve. It gets its English name because it was here that ships used to be hogged, that is laid on one side and scraped. Mr. James Douglas.

³ *Jour. Bom. Br. Roy. As. Soc.* VI. 169.

⁴ Da Cunha's *Bassein*, 204; Fryer's *New Account*, 62, 76. It seems to be Hamilton's (1720) *Salvageo* 'about a league from Elephanta and affording nothing but firewood.' *New Account*, I. 242.

⁵ Nairne's *Konkan*, 103.

⁶ Contributed by Mr. F. B. Maclaran, C.E.

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HOG ISLAND.
Hydraulic Lift.

of Mázgaon, where there is deep water close to the shore. Whether this site is the best that could have been chosen is a matter of opinion. There is no doubt that the distance of Hog Island from Bombay has, in a great measure, led to the practical abandonment of the dock.

Most graving docks consist of a basin into which a ship is floated during high water. The gates are then closed and the water discharged either by gravitation as the tide ebbs, or by pumping. As the water sinks, the ship is shored by timber against the sides of the basin. The Hydraulic Lift Graving Dock is on a different plan. Instead of the water being removed from the sides of the ship, the ship is lifted out of the water.

The Hog Island Lift consists of two rows of hollow cast-iron columns, six feet six inches in diameter, sunk to a solid foundation at depths varying from fifty to seventy feet below high water level. The two rows of columns are eighty-eight feet apart, and, in each row, the eighteen columns are eighteen feet apart at the centre and twenty-four feet apart at the ends. Inside of each column a pair of hydraulic presses and rams, fourteen inches in diameter and having a stroke of thirty-four feet, rest on a bed of Portland cement concrete. To the top of the rams, flat iron chains are fastened by strong iron cross-heads, and, at the lower ends of the chains, wrought-iron girders stretch under water across the lift from one row of columns to the other. These girders are of the Warren girder type twelve feet deep and of great strength. There are thus eighteen pairs of girders forming a sort of grid between the two rows of columns. The rams are worked by hydraulic pressure from two pairs of powerful steam pumping-engines placed in an engine house on shore, the water being supplied to the pumps from an overhead tank and carried in pipes from the pumps to the rams under a pressure of 17 cwts. the square inch. The pipes are laid along a gangway eighteen feet wide and 200 feet long, supported on cast-iron columns two feet three inches in diameter, which forms a passage between the lift and the workshops on the shore. At the outer end of the gangway is a valve house, with an ingenious arrangement of valves, whereby one man can with ease shut off or apply pressure to the presses and rams at any part of the lift. These valves are further divided into three groups in such a manner that in lifting a ship, should the weight be uneven and the rams not be working at the same rate, one man can by manipulating the valves bring the whole to one level.

Attached to the lift is a pontoon, or tray of wrought iron, eighty-four feet wide and 380 feet long, with sides nine feet deep. This tray is made of longitudinal and transverse wrought-iron girders and plating, and is divided into bays or chambers by longitudinal and transverse bulk heads. At the bottom of each chamber is a large valve which allows water to pass out or in. When a ship is to be docked, the pontoon is brought into position between the rows of columns and over the transverse Warren girders which are raised into position to receive it; the valves of the pontoon are opened

and it is quietly lowered into the water. When the pontoon is deep enough the ship is brought over it, and, the pressure being admitted into the presses, the pontoon is raised until the keel of the ship bears against the keel blocks previously arranged along the centre of the pontoon. Sliding bilge blocks, with which the pontoon is also fitted, are then drawn up by chains leading on to the side platforms of the lift, and the ship being safely berthed on the pontoon the whole is lifted out of the water. As soon as the ship and pontoon are clear of the water, any additional shoring that is necessary is put in, the pontoon valves are closed, and the whole lowered. This time the pontoon floats with the ship on it, and as it does not draw more than six feet, it may be towed to any convenient shallow basin. The lift is ready for another pontoon and another ship. The time spent in actual lifting is about twenty minutes, and for the whole operation not more than an hour and a half. With two pontoons in readiness there would be no difficulty in lifting and docking two ships on one tide.

To help the working of ships and of the pontoon in and out of the lift, powerful capstans have been set on large cast-iron cylinders, twenty-two feet in diameter and filled with concrete, two being at the west entrance and one between the lift and the shore. A steam capstan has also been provided at the shore end of the gangway, and snatch-heads and bollards on the platforms on the outer sides of the rows of columns.

The work was begun in 1869, but, owing to delay in receipt of material, it was not in full swing until November 1870. It was completed in September 1872, and was taken over by a committee appointed by Government on the 12th September 1872. On this occasion the resident engineer and contractors were anxious to prove the usefulness of the work by lifting a ship. Government ordered the turret ship *Magdala* to be held in readiness, but it was afterwards feared that, if lifted out of the water, the *Magdala* might be strained by the weight of her armour plating. As no vessel was available, the strength of the lift was tested by raising the pontoon full of water, a weight of 8100 tons or 62 per cent more than the weight of the heaviest troopship.

The cost of the lift with pontoon and other apparatus is supposed to have been about £300,000 (Rs. 30,00,000). The exact figures are not available, as nearly the whole amount was paid in England by the Secretary of State. The work in India was supervised by Mr. J. Standfield, C.E., resident engineer, Mr. F. B. Maclaran, C.E., being the contractors' agent, and Lieutenant, now Captain, Haydon, R.E., executive engineer, representing the Government of Bombay.

By the opening of the Suez Canal the necessity for docking troopships in India ceased. For the same reason, ships of the Mercantile Marine which were formerly docked in Bombay have their repairs done in England. On this account, and, because of its distance from Bombay, the Hog Island Lift has been little used. When it has been used the machinery has worked well.

Humgaon village, nine miles east of Karjat and just below the

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HOG ISLAND.
Hydraulic Lift.

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Kusur Pass, has, for the convenience of travellers up and down the pass, a handsome stone-lined reservoir built at a cost of £7500 (Rs. 75,000) by the widow of Sadāshiv Chimnāji, a member of the Peshwa's family. On the edge of the reservoir are two small temples.¹

**INDRAGAD
FORT.**

Indragad Fort, in Karambeli village, about fifteen miles north of Umbargaon, on a wooded hill from two to three hundred feet high, stands near the south bank of the Kalu river about two miles from the sea coast. To the east and west of the fort the hill is very steep, but in 1818 the forest came near enough in places to cover an attacking force. It is also commanded by a detached hill about 400 yards to the south-east.

The fort is very small not more than 180 feet by 120. In 1818 it had round towers for defence, the works being about twenty feet high and ten thick. The body of the rampart was in good repair, but the parapet was only four feet thick and out of order. The fort had two entrances, both protected by a strong wall lower than the works with which it was connected. Within the fort were two tolerable buildings for stores and barracks and two ruined reservoirs. Underneath the fortifications were about nineteen cells of different sizes. In 1862 the fort was ruinous. Indragad was taken in 1780 by Lieut. Welsh of General Goddard's army, the brilliant captor of Pārnera and Bagvāda in south Surat.² The cells are the remains of an old religious settlement. They are said to be plain without figures or inscriptions, but have not yet been properly examined.

JAMBRUG.

Jambrug in Karjat, five miles east of Khālāpur, has a small cave in the north face of Beran or Nāth Patār, the spur up which the Bor incline passes. It is now sacred to Gambhīrnāth.

From Jambrug, a hill path leads to a rough rocky ledge, backed by an overhanging scarp, which is hollowed into a cave whose sloping roof seems to be partly natural. The terrace in front of the cave looks down a deep glen with rocky side ridges and upper grass slopes sprinkled with trees. Further down stretches a plateau with large trees and open glades of white or light green; below the plateau lies a deep-green forest, brightened by the sear leaves of the wild plantain, and some yellow *pahirs*, *sāvārs*, and *khandols*.³ Onwards the valley opens into rice lands, with a sprinkling of trees, and fringed by grassy uplands which rise into the Dapne spur, with the higher ranges of Mátherán, Prabal, and False Funnel behind.

In front of the cave, supported on four wooden pillars, is a rude sloping roof roughly thatched with wild plantain leaves. At the entrance, cut in two stones, are small images of Vāghdev as sentinels, and a rough Māruti is carved on one of the wooden pillars of the porch. Inside of the entrance is a rough cave sixteen feet deep, twelve feet five at the broadest, and the roof sloping from eight feet

¹ Mr. W. B. Mulock, C. S.

² Grant Duff's Marāthās, 435.

³ *Pahir* Ficus cordifolia; *sāvar* Bombax malabaricum; *khandol* Sterculia urens.

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JAMBRUG.

five at the outside to four feet eight at the back wall. On the left side of the cave, leaning against the back wall, are two shelves holding a number of small gods very rudely cut and smeared with redlead.¹ Through a break in the left wall is a rock-cut cistern which holds two or three feet of water throughout the year. Along the right wall is a rough wooden bench, and, near it, the small stone tomb of some former ascetic. On a shelf, against the back wall, are two conch shells, a small stone mug, and the vessels used in the worship of the god.² In the centre of the back wall is a hole one foot eight inches high and one foot four inches broad. This forms the entrance to a second rock-cut chamber of an irregular shape about twelve and a half feet at the broadest and about five feet high. In the back wall of this second cave, an opening, one foot square, leads into the shrine of the god Gambhírnáth, six feet broad, 7½ long, and three feet four inches high. At the back is the image of the god, a rough human bust with two hands, cut in the same stone as the rock and about nine inches high. In front of the image, a lamp burns every Sunday from six in the morning till noon. According to the local story, Gambhírnáth's real shrine is on the top of Dhák hill about six miles to the north-east. But, as the Dhák shrine could be reached only by a ladder, a new image was made about seven generations ago and set up in the present cave. Connected with this shrine is a monastery, *math*, at the village of Chochi about five miles from Karjat. The head of the monastery is a Kánphati or slit-ear ascetic. He employs a Bráhmaṇ, a Nágara from Límḍi in Káthiáwár, on £4 (Rs. 40) a year with food and drink, who visits the cave every Sunday and performs the worship of the god lighting a lamp and giving him a dinner of rice and milk.³ Under the Bráhmaṇ is a Thákura servant who cleans the cave, fetches water, and smears the minor gods with redlead. On Sundays Kunbis, Sonárs and Lohárs, chiefly from the villages round come to worship. Gambhírnáth has two great yearly festivals on *Bhádrapad* full-moon (August-September) and at *Dasra* (September-October). On those days all who have made vows bring a goat, have its throat cut by a Musalmán outside of the temple, and have part of the flesh burnt in a small hole in the floor of the outer cave. Part of the victim is offered to the head of the monastery who gives a dinner generally to about fifty of the pilgrims.

On the way back, to the right of the top of the steps, cut in the rock, is a rough lifelike bas-relief of a Kánphati Gosái playing the violin, *vina*. The bas-relief is about four feet high and has

¹ The details are, on the lower shelf most to the left, a small rough stone elephant about three inches high, a stone conch, a *ling*, two footprints, a lion and a bull six inches long by three high. On the upper shelf, on the left, are a foot high Ganpati, a six-inch Māruti, and a four-inch trident, two footprints, and a small Gambhírnáth hidden with redlead, and, on the right, a Māruti.

² These are, an incense salver *dhupārti*, a small platter on the top of a pillar also for incense, a brass bell, and a few dishes.

³ On Sunday forenoon the Bráhmaṇ cooks a large pot of rice, divides leaves of the wild plantain into eighteen pieces, lays a heap of rice on each piece of leaf, pours a little milk over each allowance of rice, and lays them before the gods, fifteen shares going inside for Gambhírnáth, and four being divided among the minor gods.

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JHÁI.

bracelets, earrings, and necklace, and a tiara-like headdress. He watches an image of Bhairoba which is cut in a recess in the rock.

Jha'i, about ten miles south of Sanján, is said to have once had 200 Pársi houses of which only five are left. It has two ruined stone towers of silence which can be seen from Vevji railway station about two miles to the north. The fine and very airy rest-house in Bordi, one mile south of Jháí, was built in 1832 by Pestanji Kharshedji Káma of Bombay.

JIVDHAN HILL.

Jivdhan Hill, in Bassein, about a mile east of the Virár station on the Baroda railway, has on its top ruins of fortifications visible from the railway, and within the fortifications some very old-looking caves and cisterns said to be the work of the Pándavs.¹ Throughout the fair season people, especially barren women from the surrounding villages, go to the caves to make offerings to an invisible deity, who is believed to have fled from a niche in one of the caves at the touch of a Mháṛ. Offerings of betelnuts are thrown into a hole in the niche in which the offended deity is believed to live.²

**JOGESHVARI
CAVE.**

Jogeshvari³ or **Amboli Cave**, in Sálsette, about two and a half miles south-east of Goregaon station on the Baroda railway, is a very large, once richly ornamented, now decayed Bráhmanic temple of the eighth century. It is cut in a low dome of crumbling volcanic breccia in the waving palm-covered uplands that rise between the outer belt of rice fields and the central Vehár hills. The rock lies within the limits of Amboli village from which the cave was formerly known as the Amboli Cave.

About three-quarters of a mile south from the Goregaon station along the Bombay high road, a good cart tract turns to the east. On the left, soon after leaving the high road, in the enclosure of Goregaon temple, are some Bráhmanic stones, probably of the eleventh or twelfth century, which have been brought from a ruined temple, of which interesting traces remain in a thick thorn brake about 300 yards to the north. Beyond Goregaon temple the road leaves the rice fields and crosses about two miles of prettily wooded waving uplands. The low rounded rock in which the cave is cut is covered with grass and thorn bushes. It might be easily passed unnoticed but for a whitewashed lamp pillar and a large pond to the west of the entrance.

From the lamp pillar a plain rock-cut passage, about eight feet broad and fifty long, leads to an open court much ruined, perhaps unfinished, and with some remains of carving. From this court six steps lead down to a portico (20 feet by 18 and about 20 high) through a door once richly carved. The walls of the portico, and the

¹ Mr. W. B. Mulock, C. S.

² Mr. Rámdás Kásidás Modi.

³ The Jogeshvari cave is described by Du Perron (1760), *Zend Avesta*, I. cccxxxviii.-cccxc.; Hunter (1784), *Archæologia*, VII. 295-299; and Salt (1806) *Trans. Bom. Lit. Soc. (Reprint)*, I. 44-47. Du Perron speaks of a 'female *lingam*' over the central altar. But his drawing is more like the present pair of footprints than the case of a *ling*. He carried off a small bull about a foot long which was still worshipped and covered with oil.

walls of its two end recesses, were once covered with figures. But the crumbling rock and the low damp site of the cave have rotted away almost all traces of carving. At the ends of the portico were two richly ornamented chambers (about 18 x 12 x 10 high) separated from the body of the porch by two pillars and two pilasters. These pillars have wasted away to the quaintest skeletons with rough corkscrew-like ridges of harder stone, like the wreaths round the prentice pillar at Roslin Chapel. The large figure in the right chamber seems to have been Shiv in the form of a seated Buddha-like ascetic, and below there is a trace of a side figure perhaps the giver of the sculpture. The figure in the left chamber seems to have been Shiv dancing the wild *tāṇḍav*. In the middle of the back wall of the portico is a highly ornamented door with the remains of large warders on either side, and, in other parts, with traces of delicate carving.

The central door opens on an immense hall about ninety feet square and ten feet high, but dark and damp and the floor deep in mud and slime. About seventeen feet from the side walls, a square cordon of twenty cushion-capitalled pillars, six on each side, divides the cave into four aisles and a central hall about fifty feet square. In the middle of the central hall is a rock-cut shrine about twenty-two feet square with an entrance door in the centre of each face. Within the shrine, on a low altar, under a rough wooden canopy with four corner pillars about four feet high adorned with tinsel and coloured paper, is a stone about a foot square, apparently modern, on whose surface are cut a pair of feet. The east outer face of the shrine is covered with figures of Shiv's attendants or *gans*. The north wall of the hall is blank with no outlet. The south wall of the hall is pierced with a central door, two pillared windows and two side doorways. The doors open on a veranda, sixteen feet broad and about 120 feet long, whose outer eave is supported on a row of ten pillars and two pilasters in the Elephanta style. On the capitals are struts, carved with a female figure and a dwarf standing under foliage, as in the great Bādāmi cave. The face of the back wall of the veranda, though much rotted, has remains of rich carving round the central door. Beyond the veranda is an open court surrounded by ruined and water-logged cells. On a parapet at the east end of the veranda is a worn writing, in eighth century Sanskrit, of which *ni ko ro* is all that remains. A little to the right, at the east end of the court-yard, a curious winding passage leads, on the right, to a shrine with a large carved image of Meshmargiri. The east door of the great hall opens on a large vestibule or porch. The inner wall of this porch, that is the outer face of the east wall of the main cave, is covered with figures. On each side of the door is a giant warder and many images of *gans* or attendants of Shiv. Above the door is a seated Shiv worshipped by ascetics. The group on the right is Shiv and Pārvati; that on the left is Shiv's wedding. The porch or vestibule is about thirty feet long. It has a central hall, about twenty-three feet broad and eighteen feet high, and side verandas sixteen feet broad, separated from the central hall, by a row of four pillars and two pilasters. In the outer face of the east wall of the porch is Shiv dancing the

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tándav, and, above the door, is a cell said to be entered from the top of the rock. Across an open court, about forty-seven feet long, is an outer porch, in form like the inner porch, a central hall (about 39 feet by 18) with side rows of four pillars and two pilasters, and, behind the pillars, aisles about twelve feet broad. The back wall of the north aisle is carved in groups of figures, goddesses and Ganpati. Outside of the porch, a rock-cut passage, about nine feet broad, rises by about thirty steps to the level of the top of the rock.

Next to the Kailás at Elura this is the largest known cave in India. Its length from east to west is 240 feet, or including the two rock-cut passages 320 feet; and its breadth, including the long passage in the south, is 200 feet.¹ According to Dr. Burgess it has the special architectural interest of showing almost no trace of the arrangements of a Buddhist monastery. Its large porticos and courts point to the development of the style that appears in the built temples of Ambarnáth near Kalyán (1060), of Pattan Somnáth in south Káthiáwár (1198), and of the Abu temples in north Gujarát (1197-1247). If the Dumár cave at Elura was cut in the first quarter of the eighth century, and the great Elephanta cave very soon after, this Jogeshvari cave probably dates from the latter half of the eighth century.²

KALAMBHOM.

Kalambhom is a Bassein village, on the right bank of the Tánsa, about eighteen miles east of Mánikpur. In the village, lying on the ground, is a large stone twelve feet long, three feet broad, and about a foot thick. It is covered with nine-inch figures in high relief, arranged in a number of level rows or panels. The stone is probably a *páliya* or memorial stone. One of the inscribed stones in the Collector's garden at Thána was brought from Kalambhom. It measures three feet seven inches long by one foot eight inches broad. At the top are the sun and moon; below is an inscription of six lines, and, below the inscription, is the usual ass-curse with three lines of two letters each on its left. The letters are Devanágari, carelessly engraved, and the language Sanskrit. The inscription has no date. It records, in the reign of the Silhára king Aparáditya, probably Aparáditya II. (A.D. 1187), the grant, to one Varárayapati, of a garden (?) in the village of Kaniyar, apparently Kanher about eight miles west of Kalambhom.

KALDURG.

Kaldurg is a ruined stronghold 1547 feet high³ in the villages of Varkute and Navli, eight miles north-east of Máhim. In 1862, though the defences were almost entirely ruined, it was deemed advisable to destroy the water supply in case the place might come into the hands of robbers or outlaws.⁴ Its grand rock overhangs the Chahad pass, which has lately been opened at a cost of £1800.

¹ Cave Temples, 475.

² Cave Temples, 476. Mr. Bhagvánlál agrees that the Elephanta and Jogeshvari caves are of about the same age. But, from the character of the pillars and the sculpture, he would place Jogeshvari before, not after, Elephanta. He considers that the inscription in the south veranda in eighth century Sanskrit is later than the building of the cave.

³ Taylor's Sailing Directory, 371.

⁴ Government List of Civil Forts, 1862.

(Rs. 18,000), and is a conspicuous object from the Pálghar railway station four miles to the north-east.

Kalyán, north latitude $19^{\circ}14'$ and east longitude $73^{\circ}12'$, the chief town and port in the Kalyán sub-division, lies at the junction of the north-east and south-east lines of the Peninsula railway thirty-three miles north-east of Bombay. It stands prettily on the outer or east side of a deep bend in the Ulhás river. The fort mound, which is notable from the railway about a mile to the west of Kalyán station, has a fine view north up the river with a background of low hills, west along the Ulhás valley green with trees and salt-swamp bushes to the line of the Persik hills, and, to the south across the trees of Kalyán and a broad level stretch of rice lands to the picturesque rugged crests of Malanggad, Távoli, and Chanderi. With some open tilled lands and gardens dotted with shops and houses, the town stretches from the railway station about two miles north-west to the bank of the creek. Most of it is thickly peopled with narrow streets lined with good two-storied houses. It is a busy prosperous town and much is done to keep it clean and tidy.

The 1881 census returns show a population of 12,767, of whom 9905 were Hindus, 2533 Musalmáns, 249 Pársis, 63 Christians, and 17 Jews. The bulk of the Hindus are Kunbis and Maráthás. Most of the Pársis, some of whom are old settlers, are well-to-do, living as liquor-contractors, rice and cocoanut dealers, and two or three as moneylenders.

Kalyán has a large rice-husking trade which is carried on by about 200 Musalmáns, a few Pársis, and some Maráthás. The unhusked rice is brought from Karjat, Sháhápúr, Murbád, and Kalyán. After being ground by women in the ordinary stone handmill, the outer husks are removed by winnowing, and the rice passed through a sieve and broken and uncleaned grains picked out. To remove the inner husk the rice is then put in wooden mortars, like huge egg cups, and pounded with iron-bound pestles. This pounding is called *sád*. The cheapest rice which is pounded once for about half an hour is called *eksádi*, medium rice pounded twice for an hour is called *dusádi*, and the dearest rice, which is pounded a third time or for about an hour and a half, is called *kalhai*. After each pounding the grain is winnowed and the broken grains picked out. Rice cleaning gives work to about 2000 persons, of whom about half are women. Most of the cleaned rice goes to Bombay.

There is a considerable trade in salt which comes from Rái-Murdha, Bassein, and Uran, and is sent to the Deccan, some on bullock-back but most by rail. The salt dealers are Musalmáns. Three or four Meman Musalmáns bring dried fish from Bassein and Uttan-Gorai in Sálsette by boat, and send it to the Deccan, some of it on bullock-back but most of it by rail. Large quantities of myrobalans come by pack bullocks from Poona and Áhmadnagar by the Kusur, Bhimáshankar, Nána, and Málsej passes, and are sent by boat to Bombay. Two Hindu merchants do a large business in tobacco which is brought from Cambay for local use.

The railway returns show a rise in passengers from 294,569 in 1870 to 394,975 in 1880, and a fall in goods from 37,485 tons in

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1870 to 22,177 in 1880. The fall in goods is due to salt being sent from Bháyndar on the Baroda railway direct to up-country stations. In 1880 the Kalyán customs house returns showed imports worth £130,392 and exports worth £115,027. The chief imports were salt and country liquor, and the leading export was rice.¹ The corresponding returns for the five years ending 1878-79 show exports averaging £167,148 and imports averaging £144,615. Exports varied from £149,784 in 1876-77 to £204,091 in 1874-75, and imports from £63,528 in 1878-79 to £184,516 in 1877-78.² The road now being made to the Málsej pass is expected to add considerably to the trade of Kalyán.

The town has a sub-judge's court, a post office, a dispensary, and a district bungalow recently built. It is also the head-quarter station of the chief revenue and police officers of the sub-division. There are five schools, four for boys and one for girls. Kalyán has been a municipal town since 1853. In 1880-81, it had an income of £1110 (Rs. 11,100) equal to a taxation of 1s. 9d. (14 as.) a head, drawn chiefly from octroi, house tax, tolls, and market fees. During the same year the expenditure was £1187 (Rs. 11,870), £307 (Rs. 3079) on roads, £300 (Rs. 3000) on scavenging, and £163 (Rs. 1630) on lighting. The Rukminibái dispensary, called after Lady Mangaldás Nathubháí, is a handsome building a mile from the town but very notable to railway travellers. The dispensary building cost Sir Mangaldás £5000 (Rs. 50,000), and the institution has been endowed by him with a further sum of £2000 (Rs. 20,000). It is in charge of an assistant surgeon, and, in 1880-81, had an attendance of 5634 out-patients and 49 in-patients.

Before the Musalmáns took Kalyán, the site of the town, which was called Navánagar, lay to the east of the railway station, a little beyond the new district bungalow. The present town occupies the lands of Kalyán village. It has eleven chief wards, Bangalpura, Bhoiváda, Telangpura, Chámhárváda, Mángváda, Kumbhárváda, Máliváda, Kásárali, Bhusar Moholla, Koliváda, and Konkani Bazár. There are five metalled roads and nineteen lanes with a total length of about six miles. There is a good ferry over the Ulhás to Kone on the opposite bank. From Kone an excellent metalled road runs five miles to Bhiwandi. During the past year seventeen pony carts, of the Násik pattern, have been run, and as they do the five miles in little more than half an hour they have almost entirely taken the place of the old bullock carts.

¹ The details are : Imports, salt £105,166 (Rs. 10,51,660), country liquor £13,515 (Rs. 1,35,150), dried fish £8294 (Rs. 82,940); cocoanuts £3139 (Rs. 31,390), and lime £277 (Rs. 2770). Other smaller imports were spices, paper, sugar, dyes, fruits, vegetables, oil, and metals. Of exports the chief were : Rice £105,225 (Rs. 10,52,250), bricks and tiles £4203 (Rs. 42,030), grass £2232 (Rs. 22,320), husked rice £1447 (Rs. 14,470), firewood £976 (Rs. 9760), and *moha* flowers £943 (Rs. 9430). Other smaller exports were mill stones, dyes, wheat, and wood.

² The details are : Exports, 1874-75 £204,091 (Rs. 20,40,910), 1875-76 £152,016 (Rs. 15,20,160), 1876-77 £149,784 (Rs. 14,97,840), 1877-78 £151,190 (Rs. 15,11,900), 1878-79 £178,660 (Rs. 17,86,600); Imports, 1874-75 £153,892 (Rs. 15,38,920), 1875-76 £167,608 (Rs. 16,76,080), 1876-77 £153,531 (Rs. 15,35,310), 1877-78 £184,516 (Rs. 18,45,160), and 1878-79 £63,528 (Rs. 6,35,280).

In the town and suburb are 2400 houses, of which 212 are assessed as first class, 278 as second, 376 as third, 386 as fourth, and 1148 as fifth. In the *bazár* is the municipal vegetable market, which was built in 1874 at a cost of £764 (Rs. 7640) and brings in a yearly income of £50 (Rs. 500) in fees.

There are 353 wells and eight small reservoirs,¹ of which eighty wells and three reservoirs hold water throughout the year. The water of most of the wells and reservoirs is brackish and impure, and is little used except for watering cattle and washing clothes. Almost the whole supply of drinking water comes from the Shenála lake about a quarter of a mile to the east of the town. This lake, which covers about twenty-four acres and varies in depth from six to fourteen feet, has its sides lined throughout with basalt masonry. According to the local story the pool has long been sacred, but the masonry belongs to Musalmán times (A.D. 1506).² On the east bank is the handsome tomb of Mohatabar Khán, at the south-west corner is the large Black or Káli Mosque, and, close by, is the tomb of an ascetic named Sahajánand. On the west bank are four temples one to Rámeshvar, one to Ganpati, and two to Rámji. From this west bank between the Black Mosque and the Hindu temples a masonry tunnel, said to be large enough for a man to walk upright in, carries the water sixty yards to four cisterns, or *usāsas*. The furthest and largest cistern is nineteen feet square and twenty deep. From the side of the cistern opposite the tunnel three nine-inch earthenware pipes, placed one below the other about three feet apart, carry the water to three deep wells, one in Kumbhárvádá, one in Málivádá, and one opposite the house of Sar-subhedár Ramáji Mahádev Bhivalkar, who is believed to have made the water works when governor of the north Konkan under the Peshwás (1760-1772). From Ramáji's well the water passes to a large brick reservoir 190 feet by 180, with a flight of stone steps on the west side that leads twenty feet down to the water level.

Under the Musalmáns the city of Kalyán was surrounded by a stone wall begun by Nawáb Mohatabar Khán, the minister of Sháh Jahán (1628-1658), and completed in A.D. 1694 (A.H. 1106)³ during the reign of Aurangzeb. It had eleven towers and four gates, and enclosed an area of seventy acres. At the north-east corner of this area, on high ground on the river bank, was a fort nearly cut off from the city by a natural hollow, and, latterly, by a semicircular stone wall enclosing a space about 200 feet long by a little less in breadth.⁴ In the north-west corner of the fort, on a mound about

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¹ They are Bhatála near the fort; Ádhár, Ráhatái and Rojále on the north; Dándesar on the camp road; Dávinje on the south; and Lendále and Ghodále in the town.

² The name is traced to a bird called *shen*, whose feathers shone like gold after bathing in the pool.

³ The inscription is lost. It ran, 'On the completion of this famous town wall the messenger of God said: "It was a shelter for the world." This gives the date A.H. 1106' (A.D. 1694).

⁴ The wall was built by Shiváji's grandson Sháhu (1708-1749) from a quarry in the river bed to the west of the citadel mound. There was a fine fort as early as 1570. See below p. 120.

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In the city wall, which was 2123 yards long, there were four gates and eleven towers, four of which were large and the rest small. Of the four main towers one was in the north-east corner, another in the middle of the east wall, the third in the south-east corner, and the fourth close to the landing place. Of the four gates the Adhár gate, called after the village of Adhár about half a mile to the north, was near the middle of the north wall; the Ganesh gate, about 400 yards distant, was near the middle of the east wall;¹ the Panvel gate, about 700 yards distant, was near the middle of the south wall; and the Bandar or wharf gate, about 330 yards distant, was in the centre of the west wall. The hollow between the fort and the town was separated from the creek at each end by a belt of slightly raised ground. The wall of the fort ran along the top of the inner bank of the ditch, and, near the north end, had a gateway known as the Delhi or Killácha Darvája, which was entered by a path that crossed the ditch along the top of the north side of the town wall. Inside of the fort there was a low belt of ground, about the same level as the top of the ditch, with a shallow pond not far from the Delhi gate. In the north-west corner the fort rose in a small flat-topped mound about thirty feet high. On the top of the mound, on the west crest which overhangs and is about 100 feet above the river, is the Prayer Wall or Idga, sixty-four feet long, thirteen high, and seven thick, and near the east crest of the mound a mosque, twenty-two feet long, twenty-two high, and twenty broad. About thirty yards from the mosque is a round cut stone well of great depth, eleven feet in diameter, with a wall two feet seven inches thick at the top. Under the Maráthás (1760-1772), a new gate about 160 feet to the south of the Ganesh gate, was opened near the mansion of Ramáji Mahádev Bhivalkar, the Peshwa's governor. In the citadel the Maráthás built a small wooden temple of Durgádevi behind the mosque, and called the fort Durgadi Killa in honour of the goddess, a name which it still bears. They also changed the Jáma mosque into Rámji's temple. At the beginning of British rule (1818) the town wall was in repair. The fort, which was not commanded by any other ground and was nearly insular, measured 220 feet in length by somewhat less in breadth. The general height of the works on the outside was twenty-two feet by about eleven broad. There was a wretched dwarf parapet wall, little better than a heap of loose stones, and round towers partly in ruin with facing or revetment, in too bad repair to last long. The gate was perhaps the best part of the fort. It was well protected by outstanding works, and its roof and a gallery behind furnished quarters for the guard. There were two fair buildings in the fort and a temple.²

Under the English the east and south town walls were pulled down in 1865, and a road was run along their line. The west wall and the fort wall were taken to build the Kalyán and Thána piers

¹ The Ganesh gate is also called Jalela Darvája, as it was burnt by the English in their first campaign (1780). Until lately, every *Dasra* (September-October) the Hindus subscribed for a buffalo and cut it to pieces in honour of Devi, burying its head close to the Ganesh gate.

² Captain Dickinson.

and a dwelling for the customs' inspector in the west of the Kalyán fort. At present there are, on the mound at the north-west corner of the fort, the prayer-place and the mosque-temple, which has ceased to be a place of worship, since 1876 when the image of the goddess was stolen. There is the customs officer's dwelling a little lower on the south face, and, near the mosque-temple, the well dry and partly filled with earth and stones. Below there are no buildings. The gate to the north-east is almost the only trace of the fort wall. The ditch, which is about twenty feet deep and thirty-three feet broad, dries up in May. It is separated at the two ends from the creek by a belt of higher ground. About twenty-two yards to the south of the fort gate, the creek is crossed by a wall about ten feet high and eight broad. This wall is part of the outer or town wall which begins near the Delhi gate, and, after crossing the creek, runs about 1000 feet east up to the Adhár gate. This part of the wall is well preserved. It is of rough stone masonry lined with rough cement about ten feet high and eight feet broad, of which the two outer feet are taken up by a parapet wall about four feet high pierced for muskets. At the edge of the ditch is a small tower and there are the ruins of another tower at the north-east corner. From the north-east tower the line runs 130 yards south to where the east or Ganesh gate used to stand: from the Ganesh gate 115 yards further to an old tower, the shell still fairly complete measuring twenty-eight feet in diameter and twenty high, and from the tower sixty yards to Ramáji Bhivalkar's gate, whose mansion is a little inside. From this gate the line runs 200 yards to the site of another tower, and from it about 140 yards further to a tower whose foundations remain. Here the line turns south, and, passing the sites of three towers, runs about 330 yards to the Panvel gate. From the Panvel gate, passing the site of another tower, the line runs about 130 yards to a tower in the south-west corner whose foundations remain. From here, passing a white Christian tomb, it runs about 400 yards to the Bandar gate, near which, about ten yards to the north, is a ruined tower with a broken wall about five feet high. Along the west of the town is a landing-place of stone steps, built by private subscriptions about 1870, from the stones of the fort wall and the west city wall. The large white Christian tomb, close to the landing-place, is without an inscription. It is said to have borne the date 1795, and is believed to have been raised in honour of Captain Richard Campbell, who held the fort of Kalyán against the Maráthás in 1780.

Somewhere across the river the Portuguese, in the sixteenth century, built a bastion called Belgrado or Santa Cruz, to prevent the Musalmáns from passing into Sálsette. In 1634 this bastion was described as a wall and a platform, which at high tide looked like an island having two iron and one brass falcons, garrisoned by eight soldiers and one bombardier all paid from Bassein.¹ Mention is made of a Portuguese church to N. S. do Egypto on the creek near Kalyán, but no trace of it remains.²

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¹ O'Chron. de Tis. III. 258. The falcon was a gun carrying a ball of four pounds.

² Da Cunha's Bassein, 193.

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Of thirty-one Hindu temples in Kalyán, one is Jain and thirty Bráhmanic. Of the thirty Bráhmanic temples, three are dedicated to Shiv, eleven to Vishnu, and sixteen to local or early deities.¹ None of these temples date from before the arrival of the Musalmáns (1300). Of the whole number sixteen were built under the Peshwás, and fifteen since the introduction of British rule. Of a yearly endowment of about £108 (Rs. 1085), £34 (Rs. 340) are granted by the state and £74 (Rs. 745) are private gifts. The chief temples are Rámchandra's on the Shenále lake, Rámji's and Mahádev's near the mámlatdár's office, and Devi's and Trivikram's on the station road.²

Of Musalmán remains there are the Shenále lake, said to have been built in 1505, the tomb of Mohatabar Khán the minister of Sháh Jahán, who was sent in disgrace to Kalyán when (1658) Aurangzeb usurped his father's throne, and twelve mosques of which seven are in use and five are in ruins.³ Of these buildings the most interesting are Mohatabar Khán's tomb on the east bank of the Shenále lake with the inscription 'Enter Heaven,' which gives 1108, that is A.D. 1694, and on the south-west corner of the same lake the graceful Káli Masjid or Black Mosque with the inscription, 'The result of the liberality of Syed,' which gives 1054, that is A.D. 1643.

¹ Among the temples to local and early deities are five to Ganpati, five to Devi, two of them to Shitládi or the small-pox goddess, two to Vithoba, one to Māruti, and one to Sahajánand.

² The thirty temples in Kalyán are, Shri Maháalakshmi's built by Pimpalkhare, with a yearly allowance of Rs. 29; Trivikram's built by Mehandole, with a yearly allowance of Rs. 37; Shri Rámji's built by Kárekar, endowed with 36½ acres of land assessed at Rs. 36-13-0, of which Rs. 4-10-0 is paid as quit-rent; Káshivishveshvar's with a yearly allowance of Rs. 31; Ganpati's built by Lela, with a yearly allowance of Rs. 35; another temple of Ganpati built by Gokhla, endowed with 3½ acres of land assessed at Rs. 14-14-6, of which Rs. 1-14-0 is paid as quit-rent; Moté Thákurdvár's built by Joshis, with a yearly allowance of Rs. 35 in cash and 4½ acres in land assessed at Rs. 17-9-0, of which Rs. 2-3-0 is paid as quit-rent; Siddheshvar's built by Mehandole, with a yearly allowance of Rs. 15; Rámeshvar's built by Ramáji Mahádev Bhivalkar, with a yearly allowance of Rs. 57 in cash and 1½ acres in land assessed at Rs. 6-1-6, of which 12 *as.* are paid as quit-rent; Ganpati's temple built by Ramáji Mahádev Bhivalkar, with a yearly allowance of Rs. 5; Sahajánand's built by Lakshman Sheth Mumbaikar, endowed with ½ acre of land assessed at 1½ *annas*, of which one *pie* is paid as quit-rent; Māruti's temple built by Phadnis, with an allowance of Rs. 4 in cash and 3½ acres of land assessed at Rs. 12-4-6, of which Rs. 1-9-0 is paid as quit-rent; Grámdévi's temple built in the time of the Peshwás, with a yearly allowance of Rs. 10 in cash and ½ acre of land assessed at Rs. 3-8-6, of which 7 *as.* are paid as quit-rent; Lakshmi Náráyan Thákurdvár's, belonging to and built by Vánis, has no allowance; the Sávkár's temple of Vithoba has no allowance; Lakshmi Náráyan's built by Pátankar has no allowance; the Sonár's Thákurdvár has no allowance; the Kásár's Thákurdvár has no allowance; Rámji's Thákurdvár, built by Siddheshvar Vináyak Pimpalkhare, has no allowance; Kirkire's Ganpati, built by the Kirkires, has no allowance; Data's temple, built by Upada, has no allowance; Kirkire's Thákurdvár, built by the Kirkires, has no allowance; two Rámji's temples, one built by Muni Báva and the other by Gopáldás Báva, have no allowance; Shitládi near Māruti's temple, built by potters, has no allowance; Jari Mari's temple built by the townspeople, has no allowance; Ganpati's temple by Wásudev Mahádev Parbhú, has no allowance; Vithoba's temple built by the Parbhús, has no allowance; Baláji's temple built by Patvardhan, has no allowance; Devi's temple built by Thange, has no allowance; Shitládi in Kumbhárváda, built by the Kumbhárs, has no allowance.

³ The names of the seven mosques in use are, Jáma, Mit Bandar, Pávge, Kharkandi, Chimákhár, Chaudri, and Káli; the ruined mosques are on the Davinge reservoir, on the Shenále lake road, on the Rosále reservoir, on the Ádhár reservoir, and in the citadel.

The Pársis, who have long been settled in Kalyán have, about three miles north of the town, a Tower of Silence now in use. It was built in 1790 by Navájbái widow of Nasarvánji Dádábháí Modi. A few yards from this tower are the foundations of an old tower, which, as it is made of brick, was probably built before 1553.¹ In the Pársi quarter of the town is a fire temple built in 1788 by Edalji Byramji. From a foundation of trap rock rises a plinth of coarse rubble one foot high and thirteen feet six inches square, and on this another plinth two feet high and thirteen feet square. Three stone steps ascend the double plinth to the fire temple which is of brick and mortar, nine feet square outside and seven inside, set back to within eighteen inches of the rear or western edge of the plinth. The walls are five feet six inches high and surmounted by a roof of about the same height and thickness forming a curvilinear pyramid. In the west side is a niche for the sacred lamp, in the east a door forty-three inches high and twenty-six wide, surmounted by a small cornice and flanked by two small bull's-eye ventilators.² Near the railway station is a rest-house for Pársi travellers built in 1881.

Under the forms Kaliyan, Kaliyán, Káliyan, Kalian, Kálian, Kalyán appears in nine Kanheri inscriptions which, from the form of the letters, have been attributed to the first, second and fifth or sixth centuries. Two of the inscriptions mention a Buddhist monastery called Ambálíka in Kalyán.³ According to the Periplus (247) Kalyán rose to importance about the end of the second century of the Christian era.⁴ At the time of the Periplus it had again declined. Greek ships were not allowed to trade to Kalliena, and if by chance or stress of weather they entered the harbour, king Sandanes placed a guard on board and sent them to Broach.⁵ In the sixth century Kosmas Indikopleustes (535) mentions Kalliana as one of the five chief marts of western India, the seat of a powerful king, with a great trade in brass, blackwood logs, and articles of clothing. It was also the seat of a Christian bishop who received ordinance from the Persians.⁶ About a hundred years later (640) Kalyán has been identified with Hiwen Tshang's capital of Maharástra, which was touched on the west by a great

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¹ In India, before 1533, no Towers of Silence were built of stone. In that year, in consequence of a reference to Persia, the practice of building brick towers ceased.

² Mr. Sinclair, C. S., in Ind. Ant. VI. 144. Mr. B. B. Patel.

³ See below, Kanheri. It seems possible that the Ambálíka monastery was on or near the site of the present temple of Ambarnáth.

⁴ Vincent's translation (25) would fix the rise of Kalliana as a great place of trade in the reign immediately before the time of the Periplus; McCrindle (Periplus, 127) would place it a reign or two earlier, as the developer of Kalyán is said to be the elder Saraganes.

⁵ McCrindle's Periplus, 127.

⁶ Topographia Christiana in Migne's Bibliotheca Cleri Universae, I. 170, 446, 447, 450. The following reasons seem to show that Kosmas' Kalliana was not in Malabár and was almost certainly the Konkan Kalyán. He says (p. 446-447), 'The more famous Indian emporiums are *Sindu Sind*, *Orrhata* probably Sorath in Káthiáwár, *Kalliana*, *Sibor* perhaps Sopára, and *Male Malabár*. He goes on, 'Malabár has five ports from which pepper is sent, *Parti*, *Mangaruth*, *Salopatna*, *Nalopatna*, and *Pudapatna*. Again (p. 450) he speaks of five separate Indian kings who had elephants, the kings of *Orrhata*, *Kallianorum*, *Sindu*, *Sibor*, and *Male*. Further as regards trade, Ceylon deals with *Male*, with *Kalliana*, and with *Sindu* and *Persia*, and the *Malabár* products are distinct from those received from *Kalliana*. Finally (170) Christians are found in Ceylon, *Male*, *Kalliana*, and *Sokotra*.

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river.¹ This identification is very doubtful. Kalyán had already been eclipsed by Thána, whose fame as a place of trade had in 637 brought on the Konkan the first Arab invasion. Thána only is mentioned by the Arab writers of the tenth, eleventh, and twelfth centuries. But this may have been because Thána was the port for foreign trade. Early in the fourteenth century (1312-1318), the Musalmáns found Kalyán the head of a district and gave it the name of Islámabad.² No reference has been traced to Kalyán or Islámabad during the fifteenth century. It probably was nominally under the Bahmani kings, and, at the close of the century, came more directly under the new dynasty of Ahmadnagar. It was taken by the Portuguese in 1536. They did not garrison the town, but, returning in 1570, burnt the suburbs and carried off much booty. It is described as having a fine fort with a garrison of 1500 men.³ From this time it seems to have formed part of the Ahmadnagar kingdom and to have been the head-quarters of a province. In 1636 it was handed to Bijápur, and continued the head-quarters of a district stretching from Bhiwandi to Nágothna. In 1648 Shiváji's general Ábáji Somadev surprised Kalyán and took the governor prisoner.⁴ The Moghals recovered it in 1660,⁵ but again lost it apparently in 1662.⁶ In April 1675 Fryer found it ruined 'reeking in its ashes,' the people 'beggarly, kennelling in wretched huts.' Still there were signs of former importance. 'Its sumptuous relics and stately fabrics were the most glorious ruins the Musalmáns in the Deccan had ever cause to deplore.' There were buildings of many stories faced with square stones and many mosques of cut stone, abating little of their ancient lustre, all watered with ponds and having about them costly tombs several of which Shiváji had turned into granaries.⁷ In 1674, under the treaty of Ráiri or Ráygad (June 6th), Shiváji granted the English leave to establish a factory at Kalyán.⁸ In 1728 it had a large Musalmán population and several mosques, especially one on the edge of a lake. Among many ruined remains was a pretentious tomb of Mohatabar Khán dated 1694.⁹ In 1750 Tieffenthaler mentions it as a large and well peopled city, with 499 splendid villages and a revenue of £9425 (Rs. 94,250). It was one long street filled with merchants, the houses reed-walled and covered with thatch.¹⁰ In May 1780, as the Maráthás had cut

¹ Cunningham's *Anc. Geog. of India*, I. 554. The capital is said to be about 30 li or five miles round. The land was rich and fertile and grain plentiful, the climate soft and temperate, the people simple and honest, fierce and passionate. Julien's *Hiwen Thsang*, 416.

² Jervis' *Konkan*, 81. Orme (*Historical Fragments*, 216) holds that early in the fourteenth century Kalyán was probably the metropolis of Sálsette, Bombay, Bassein, and all the country round.

³ Nairne's *Konkan*, 45; De Couto, IX. 427; Da Cunha's *Bassein*, 168. In 1550 Kalyán appears as one of the European ports that paid tribute to Gujarát. But this would seem not to imply any dependence on Gujarát. Bird's *Mirát-i-Ahmadi*, 129.

⁴ Grant Duff, 63-64.

⁵ Nairne's *Konkan*, 63; Grant Duff, 86.

⁶ Grant Duff, 85.

⁷ Fryer's *New Account*, 124.

⁸ Anderson's *Western India*, 165. In the same year it is mentioned (Orme's *Hist. Frag.* 44) under the name of Gallían as a ruined town where Moro Pandit quartered.

⁹ O Chron. de Tis. II. 52; Nairne's *Konkan*, 37.

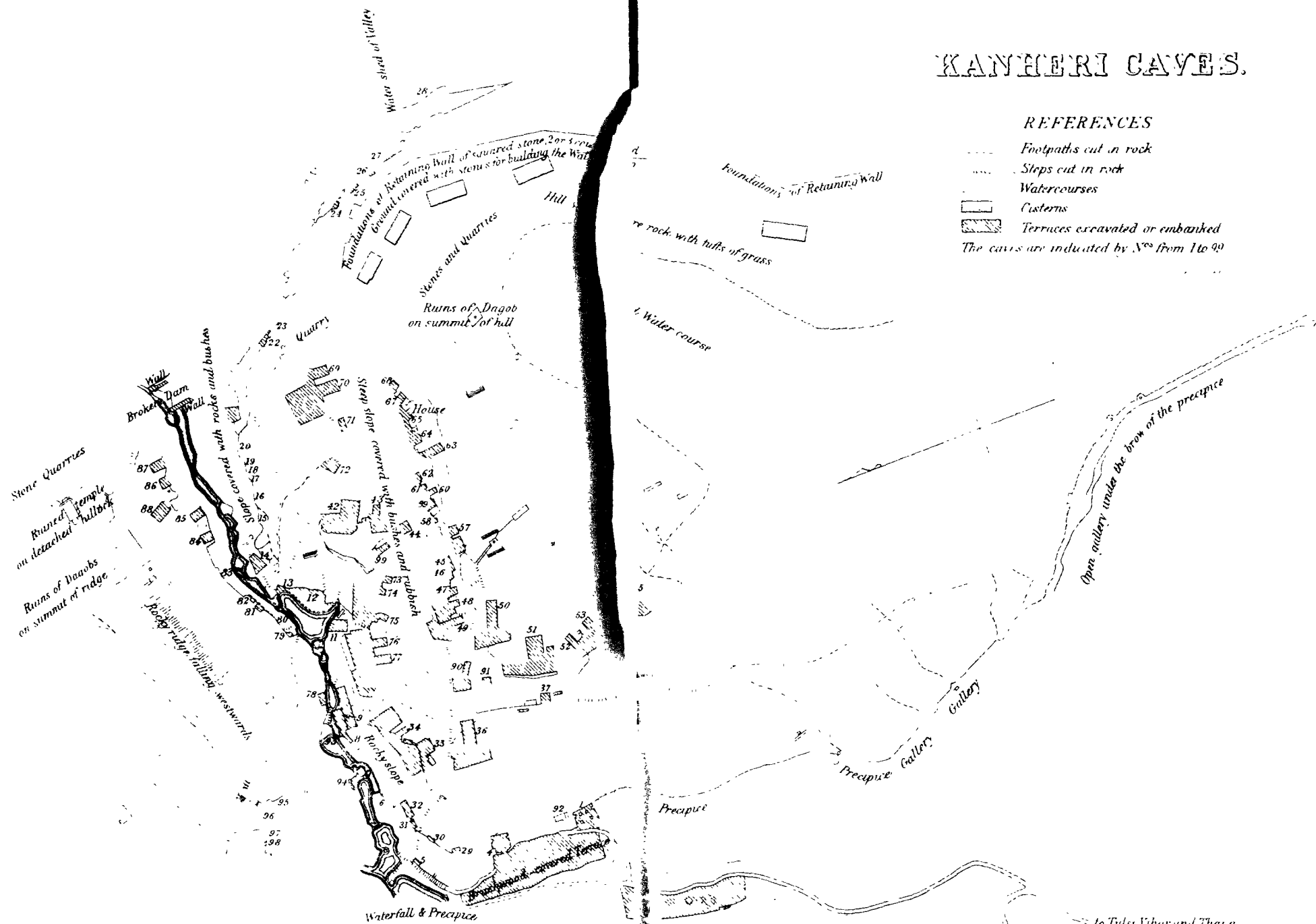
¹⁰ Des. His. et Geog. I. 484, 505.



KANHERI CAVES.

REFERENCES

- Footpaths cut in rock
 - Steps cut in rock
 - Watercourses
 - Cisterns
 - ▨ Terraces excavated or embanked
- The caves are indicated by Nos from 1 to 99



off supplies, the Bombay Government determined to occupy the Konkan opposite Thána as far as the Sahyádrí hills. Kalyán was seized and placed in charge of Captain Richard Campbell. Nána Fadnavis sent a strong force to recover the place, which, advancing to Kalyán, threatened, if resistance was offered, to destroy the garrison, and caused a European prisoner, Ensign Fyfe, to write to the commanding officer demanding a surrender. Campbell replied that they were welcome to the town if they could take it. After a most spirited defence, on May 25th the day fixed for a general assault, the garrison was relieved by Colonel Hartley, who surprised the Marátha camp, and, with great slaughter, pursued the fugitives for some distance. In 1781 a resident was appointed.² In 1810 (26th May) Kalyán was visited by Sir James Mackintosh and a party from Bombay. They walked through the streets, almost killed by the stones, without finding any compensation for their fatigue. They sat down to their tiffin on a little green in the town and drank three or four toasts in cocoanut shells. All agreed that Dr. Fryer, whose glorious ruins and stately fabrics had tempted them to Kalyán, ought to have been hanged.³

Ka'mandurg, in Káman village, about ten miles east of Mánikpur, is a conical hill, 2160 feet high, forming the southern end of the Tungár range. On the top are the remains of a fort. The hill is a Trigonometrical Survey station and is the most striking feature in the range that runs from the Bassein creek north to the Vaitarna.

The **Kanheri Caves**,⁴ in north latitude 19° 13' and east longitude 72° 59', lie in a wild picturesque valley in the heart of the island of Sálsette, about five miles west of Thána and twenty north of Bombay.

The caves, which are more than 100 in number, are easily reached from the Bhándup station of the Peninsula railway or the Borivli station of the Baroda railway. From Bhándup, fifteen miles north-east of Bombay, the Kanheri road runs north-west for about a mile, across rice fields and grass uplands, till, at the foot of the

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Grant Duff, 434.

² Kalyán Diaries in Nairne's Konkan, 103.

Mackintosh's Life, II. 19. Details of some early apparently Buddhist remains (April 27, 1882), found near Kalyán are given in Appendix A.

The following is a list of modern notices and accounts of the Kanheri caves: *India d'Orta* (1534), *Colloquios*, 2nd Ed. (1872) 211-212; Dom João de Castro (1539), *Imeiro Roteiro da Costa da Índia*, 75-81; Linschoten (1579), *Discourse of Voyages* (London, 1598), book I. cap. xlv. 80; Diogo de Couto (1603), *Da Asia Decada VII.* iii. cap. 10 (Ed. Lisboa); also translated in *Journal of the Bombay Branch Royal Asiatic Society*, I. 34-40; Sir T. Herbert (1626) in Harris, I. 410; Fryer (1675), *Account of East India and Persia*, 72-73; Gemelli Careri (1695) in Churchill, I. 194-196; Capt. A. Hamilton (1720), *New Account of the East Indies*, I. 181; *Requiel du Perron* (1760), *Zend Avesta, Discours Preliminaire*, cccxciv.-cccxciii.; *Arbes* (1774), *Oriental Memoirs*, I. 424-428, III. 450-451; Lethieullier (1780), *Macneil* (1783), and Hunter (1784) in *Archæologia*, VII. 299-302, 333-336, and VIII. 251-263; Valentia (1803), *Travels*, II. 196-198; Salt (1806) in *Transactions Bombay Literary Society*, I. 46-52; Moor (1810) *Hindu Pantheon*, 243; Erskine (1821) in *Transactions Bom. Lit. Soc. (Reprint)*, III. 553; Hamilton's *Description of Hindustán*, II. 173; Heber's *Narrative*, II. 189-191; *Trans. Bom. Geog. Soc.* VII. 147; Wilson in *Journal B. B. R. A. S.* III. pt. II. 39-41; Stevenson in *Journal B. B. R. A. S.* IV. 131-134, V. 1-34; West in *Journal B. B. R. A. S.* VI. 1-14, 116-120, 157-160; Bháu Dáji in *Journal B. B. R. A. S.* VIII. 230; Bird's *Historical Researches*, 10-11; *Journal A. S. Beng.* X. 94; *Journal R. A. S.* VIII. 63-69; Fergusson's *Architecture*, 129-130; and Fergusson and Burgess' *Cave Temples*, 348-360.

Chapter XIV.**Places of Interest.****KANHERI CAVES.****Aspect.**

Sálsette hills, it joins the old Bombay-Thána road. It then climbs a pass in the hill, and winds about a mile across the rugged upland of Vehár, the gathering ground of the Vehár lake, which, starting on the left, stretches about five miles to the south-west, its surface broken by wooded islets. Beyond the Vehár gathering ground, the path passes, for about a mile, through a thick belt of forest, over the slightly raised watershed that separates the Tulsi and the Vehár valleys. Near Tulsi the road swerves to the left, keeping to the south-west of Tulsi lake, a beautiful sheet of water surrounded by wild forest-clad hills. For the two remaining miles, from Tulsi to Kanheri, the road is not fit for carts. The first mile lies along the Vehár-Borivli road, with rough rises and falls, down the wooded Tulsi or Tásu valley, surrounded by high forest-clad hills, through glades of withered grass, thick copsewood, and bright green clumps of bamboos. The last mile is along a footpath that strikes from the Borivli road north to Kanheri.

From Borivli station, on the Baroda railway twenty-two miles north of Bombay, the way to Kanheri lies, for about half a mile, south along the Bombay road. Then, crossing the railway and passing south-east through about a mile of rice-land, it enters a great belt of brab-palms with patches of brushwood and grass land. After about a mile the valley of the Tásu narrows, and the brab grove and grass give place to forest. Carts pass through this forest for about a mile and a half, when, not far from where the Bhándup track leaves the Borivli road, a footpath strikes north about a mile to Kanheri.

In the bed of the Tásu or Tulsi, near where the Kanheri footpath leaves the Borivli road, is a small rock-cut cave whose mouth is under water except in the hot weather. The first signs of caves are to the north-east, in the high cliff of Káman, the main range that runs north-west from Tulsi. Further north the paths from Borivli and Bhándup join, and pass among thick trees losing sight of the Káman range. Then suddenly on the right, from thickly wooded slopes, rises a rugged cliff, the end of the Kanheri spur, that runs about north-east and south-west, nearly at right angles to the Káman range and several hundred feet below it. A bare black scarp that runs along the west face of the Kanheri spur is greatly worn by the storms of the south-west monsoon. There remains a black brow, as if roughly cut in a series of arches, overhanging a hollow gallery (West's 38-41) of light brown rock, the burying-ground of the old Kanheri monks. Above the overhanging crest, the rounded slope of the hill-top swells, without bushes or grass, to a flat plateau of black rock, crowned by patches of brushwood, prickly pear, and stunted trees. The rest of the Kanheri spur, like its south-west face, is one long dome-topped block of black trap, a paradise for cave-cutters.

Passing under the west cliff, up a deeply wooded ravine, a flight of worn steps leads, across a broad brushwood-covered terrace, to the slightly overhanging scarp in whose west face is cut the Great or Cathedral Cave (No. 3). The Great Cave stands near the mouth of a narrow ravine, marked blue on the map, which runs nearly east and west in a deeply-worn channel. On both sides of this narrow ravine the face of the rock is carved into caves. Along the low north bank

there is room for only one row of caves. But the lofty dome of the south bank is carved into three irregular tiers, joined by long roughly cut flights of shallow steps. Behind the lines of caves, on the north bank, approached by roughly cut flights of steps, are two knobs of rock, with remains of relic shrines or burial-mounds, and, on the top of the south bank, above the lines of caves, the sloping sides and long flat table of rock are carved into steps and cisterns, and were once crowned by burial-mounds and relic shrines or temples.

The view from the hill top is bounded to the north by the scarp of Káman, which, rising from a thickly wooded slope, though hollowed and broken by the weather, bears traces of more than one cave front. To the south a high wooded bank hides the distant view. But east and west Kanheri hill commands the whole breadth of Sálsette from Bombay harbour to the mouth of the Bassein creek. To the east, across forest-clad slopes, lies Tulsi lake, with its small bare islets and its circle of high wooded hills. Beyond Tulsi is a belt of thick forest, then a gleam of Vehár lake, and, beyond Vehár, rice fields and salt wastes stretch dim and grey to Bombay harbour. To the west lies the beautiful Tulsi valley, a large deep cup-shaped hollow. Its gentle slopes are richly covered with forests, brightened by tufts of light green bamboo, with lines of black rock and glades of withered grass. Beyond the hills, the deep green belts of brab-palms and mango groves are broken by yellow patches of rice and grass land. Then, through a flat of bare brown salt waste, wind the narrow sail-brightened waters of the Gorai creek, and, beyond the creek, stretches the long level line of Gorai island. Along the north-west winds the Bassein creek, and, over the ruins and palm groves of Bassein, the sea fades into the sky.

The site of the caves, lonely, picturesque, and not far from the rich trade centres of Sopára, Kalyán, and Chemula, combines the three leading characteristics of the sites of the chief groups of Western India rock temples. But Kanheri is the only rock-cut monastery in Western India that has the feeling of having been, and of being ready again to be, a pleasant and popular dwelling place. The rows of cells water cisterns dining halls lecture halls and temples joined by worn flights of rock-cut steps, and the crowded burial gallery show what a huge brotherhood must once have lived at Kanheri. In many of the better caves, the front court-yard with its smooth rockfloor broad benches and gracefully rising side walls, the shaded water cistern, the neat flight of easy steps leading to the cave door, the deep flat eave, the cool veranda, the well-lit hall with its windows of stone lattice, the slim graceful sculptures, and the broad easy benches hewn at many of the best view points, have a pleasing air of comfort, refinement, and love of nature ; while the long stretches of clean black rock, the steps and the court-yards free from earth, weeds, or brushwood, look as if lately swept and made ready for a fresh settlement of religious recluses. It is, says Mr. Nairne, a town carved in the solid rock, which, if the monks and the worshippers returned, would, in a day or two, be as complete as when first inhabited. 'All things in their place remain as all were ordered ages since.'¹

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¹ Nairne's Konkan, 15.

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The centre of trade and population, on which the Kanheri monastery originally chiefly depended, was, probably, about three miles to the west, at the mouth of the Tulsi valley, somewhere near the site of the deserted village of Mágáthan, which appears in one of the cave inscriptions as Mangalthan. Pilgrims, no doubt, came from the east, by Vehár and Tulsi, but the main approach was from the west, perhaps by way of Padan hill, up the Tásu valley, which was probably cleared and tilled and provided with an easy road.

Kanhagiri, the old name of the hill, perhaps the Prákrit corruption of the Sanskrit Krishnagiri or Krishna's hill, seems to show that the fame and holiness of Kanheri date from before the rise of Buddhism.¹ The Buddhist legends place the conversion of the Konkan to Buddhism as early as the lifetime of Gautama (B.C. 560-481).² The story is that Purna, the chief of the Sopára merchants, was so affected by hearing Buddhist hymns sung by merchants from Shrávasti near Benares, that he determined to become a follower of Gautama. Leaving Sopára he set out for Shrávasti where Gautama was living, and, on presenting himself as a disciple, was received with honour. He soon rose to a high place among Gautama's followers, and, anxious to show his zeal for the faith, asked leave of his master to preach the law in the country of Shron-aparánta, apparently the Konkan. Gautama reminded him how fierce and cruel the people were. But Purna persisted, and, promising to overcome violence by patience, was allowed to make the attempt. His quiet fearlessness disarmed the wild men of Aparánta. Numbers became converts, and monasteries were built and flourished.³ Shortly after, Purna's brother and some merchants from Shrávasti, on the point of shipwreck off the Malabár coast, called on Purna to help them,

¹ Though it seems probable that the early Bráhmaṇ settlers, who were drawn to the Vaitarna and to Sopára, would also attach religious importance to the hill that crowns the island of Sálsette, this derivation is not certain. Kanhagiri may simply mean the black hill. Again it seems possible that the name is older than the Bráhmaṇs, and that the original form of the word was Khanderi, the Dravidian Sea Hill, and that the Áryan settlers slightly changed the name, as Musalmán settlers often did in later times, to a word that gave a meaning in their own tongue.

An apparent reference to the Kanheri caves in the Mahábhárata (B.C. 1400) looks like a late Bráhmaṇical interpolation. It occurs in the *Pándavtirthyatrá* or Pilgrimage of the Pándavs, and runs as follows: After Yudhishtira had seen these and other holy places one after another, the Wish-Granted One saw the very holy Shurpáraka. Then, crossing a narrow belt of sea (the Bassein creek), he came to a world-famed forest, where, in times of yore, gods had done penance and kings sacrificed to gain religious merit. Here the Long and Sturdy Armed One saw the altar of the son of Richika, foremost among bowmen, surrounded by crowds of ascetics and worthy of worship by the virtuous. There the king saw charming and holy temples of the Vasus, of the Maruts, of the two Ashvins, of Vaivasvata, Aditya (?), Kubera, Indra, Vishnu, and the all-pervading Savita (?), of Bhava, the moon, the sun, of Varuna lord of the waters, of the Sádhyas, of Brahma, of the Pitris, of Rudra with his *ganas*, of Sarasvati, of the Siddhas and other holy gods. Presenting the wise men of the neighbourhood with clothes and rich jewels, and bathing in all the holy pools, he came back to Shurpáraka. Mahábhárata (Bom. Ed.) Vanaparva, cap. cxviii.

² Burnouf's *Int. à l'Histoire du Bouddhisme Indien*, I. 255-275. The story is a legend. Gautama almost certainly never left northern India.

³ The details, hundreds of beds, seats, carpets, cushions adorned with figures, and carved pedestals, apply to a late period.

and he, appearing in their midst, calmed the storm. On reaching Sopára they built a Buddhist temple with their cargo of sandalwood, and its opening was honoured by the presence of Gautama, who converted the city to his faith.¹ About B.C. 246, when Ashok determined to spread Buddhism over India, a certain Dharmarakshita, called Yona or the Yavan (that is, probably the Baktrian) was sent to Aparánta or the Konkan and made many converts.²

None of the Kanheri caves shows certain signs of being as old as the time of Ashok. But the simple style of Caves 5, 8, 9, 58, and 59, ranks them amongst the earliest class of caves which vary in date from B.C. 100 to A.D. 50. This early date is supported by an inscription (No. 26) in Násik Cave III., which shows that, in the time of Gotamiputra II. (A.D. 177-196), Kanheri, though so small a hill, was famous enough to be ranked with the Sahya, Vindhya, and Malaya mountains.³ An inscription in Kanheri Cave No. 5 shows that, as early as the reign of Vásishtiputra (A.D. 140), cisterns were made for older caves. Of about fifty inscriptions that have been deciphered ten, from the form of the letters, seem to date from before the Christian era. The rule of the Shátakarni kings (B.C. 200 - A.D. 350), especially the reign of Gotamiputra II. (A.D. 177-196), seems to have been a time of prosperity at Kanheri. To about this time belong twenty of the fifty inscriptions, recording grants by kings ministers and traders of caves, cisterns, lands, and money. Among the caves that belong to this period are the entire third tier, including the great Cathedral Cave No. 3.⁴

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¹ A passage in Fah Hian (A.D. 420, Beal 141), which seems to refer to Kanheri (see below, p. 126), states that the monastery was dedicated to Kashyapa the Buddha who came before Gautama. This Kashyapa is said to have been a Benares Bráhmán who lived about B.C. 1000 (Hardy's Eastern Monachism, 89). He was worshipped by Devadatta who seceded from Gautama (Rhys Davids, 76, 181). The sect was still in existence in A.D. 400 (Beal's Fah Hian, 82-83; Remusat's Foe Koue Ki, 175-179).

² Fergusson and Burgess' Cave Temples of India, 17. Aparánta, says Professor Bhándárkar, must be the western coast below the Sahyádris. In the fourth canto of the Raghuvamsh (Distichs 52, 53, and 58) Kálidás represents Raghu as crossing the Sahya to conquer Aparánt, and as, by means of his immense army, making the sea to appear as if it touched the Sahya mountain. Trans. Sec. Or. Cong. 313. So also Pandit Bhagvánál writes (Ind. Ant. VII. 259): 'Aparánta corresponds with the modern Konkana, from Gokarn in north Kánara to the Damanganga, the frontier river of Gujarát, or perhaps even further north to the Tápti.' In a passage in the Mahábhárat, it is stated that Arjuna, after visiting the sanctuary of Pashupati at Gokarn, travelled to all the holy places in Aparánta, and, following the coast, finally arrived in Prabhás, that is Verával in south Káthiáwár. According to the Yádava Kosh, 'The Aparántas are the western lands; they are Shurparaka and others.' The commentator on Vátsyáyana's Kámasutra (A.D. 200?) calls Aparánta the coast of the western ocean, and according to Varáhamihira (A.D. 550) it is a western country.

³ Foe Koue Ki, 316; Trans. Sec. Ori. Cong. 311.

⁴ The flourishing state of Kanheri in the second and third centuries, and the close trade connection between Egypt and the Konkan at that time make it probable that much of the European knowledge of Buddhism was gained from Kanheri monks. The Bráhmans who wrote the account of their religion for the Roman governor of Egypt (470), and who had been employed in their own country in carrying food from the towns to monks who lived on a great hill, were perhaps Kanheri acolytes. (Lassen's Ind. Alt. III. 378, IV. 907). The correct ideas of Buddhism held by Clemens of Alexandria (A.D. 200), who was the first European who knew the word Buddha and who speaks of the Shramans worshipping pyramids which they believed to hold the bones of some god, and of Porphyry (A.D. 300), who described the Shramans as a mixture of classes who shaved their heads and wore tunics, abandoned their families and lived in colleges spending their time in holy conversation and getting daily doles of rice (Talboys Wheeler, IV. 240), were perhaps

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It was probably in the fourth century that the sculptured stone tope in cave No. 38 was built; and it was followed in the fifth century by a tope near cave No. 3. Additions both of fresh caves and of new ornaments in old caves seem to have continued through the fifth and sixth centuries, ten of the fifty inscriptions dating from that period. These additions belong to the late or Maháyana school and are much more ornate than the older caves. To this period belong the Darbár Cave (No. 10) and others at the end of the first row, the two large statues of Gautama at the ends of the veranda of the Cathedral Cave (No. 3), and several chapels. In the beginning of the fifth century (420) Fah Hian described from hearsay a monastery in the Deccan, in a hilly barren land, whose people were heretics knowing neither the Buddhist nor the Bráhmaṇ religion. Windows were pierced in many parts of the hill, and at the four corners flights of steps led up the hillside. The monastery was well supplied with water. A spring at the top flowed before the rooms encircling each tier, and on reaching the lowest chamber passed through the gate.¹ Hiwen Thsang (640), though he passed through the Deccan, seems not to have heard of Kanheri.² This was the time of the spread of the Ráthods of Málkhet near Haidarabad, staunch followers of Shiv and connected with the Elura and perhaps with the Elephanta caves, who, during the eighth and ninth centuries, seem to have wrested the north Deccan and Konkan from the Chálukyas. Before the end

taken from the same source. [Mr. Priaulx (J. R. A. S. XX. 298) notices with surprise, that, while Clemens Alexandrinus (A.D. 200) had a correct idea of Buddha, in the fifth and sixth centuries not even Kosmas (535) seems to have had any idea of the religion. Can the explanation be that, in the worship of that time, Buddha had lost the position which he held under the older people, and, that the ground work of the religion was hidden under a mass of spirits and *bodhisattvas*. Another man who, according to Christian writers of the third and fourth centuries [Archelaus in his *Archelai et Manetis Disputatio* (A.D. 275-279); Cyril's *Catacheses* (A.D. 361); and the *Heresies* of Esiphanius (A.D. 375)] brought the influence of Buddhism to bear on Christianity may have gained his knowledge of Buddhism from Kanheri monks. This man was Skythænus, the teacher of Terebinthus, and the originator of the peculiar doctrines of the Manichæans. He lived during the time of the Apostles, and was said to be a native of Palestine, familiar with Greek, and a merchant who traded to India. He visited India several times and learned Indian philosophy. In his maturer years he married Hypsele, an Egyptian slave, and settled in Alexandria, where he mastered the learning of the Egyptians and wrote four books, the source of the Manichæan doctrine. He then went to Judæa with Terebinthus, disputed with the Apostles of Christ, and died there. At his death Terebinthus inherited his books and wealth, and, going to Babylon, proclaimed himself learned in the wisdom of the Egyptians and took the name of Buddha (Bouddas). J. R. A. S. XX. 271.]

¹ Beal, 141; Remusat's *Foe Kone Ki*, 314-317. Though this is curiously like De Canto's account (see below, p. 149), the rest of Fah Hian's description makes the identification with Kanheri very doubtful. He says the monastery was formed of five stories or tiers, the lowest in the shape of an elephant, the second of a lion, the third of a horse, the fourth of an ox, and the fifth of a dove.

² Cunningham (Anc. Geog. 556) considers that Kanheri is the convent which Hiwen Thsang (Stan. Julien Mem. Sur. les Contrées Occ. II. 156) describes as built in a dark valley in a range of hills in the east of Mahārāshtra, with walls covered with sculptures showing the events in Gautama's life. But this account, though confused, seems to apply much more closely to Ajanta (see Khāudesh Stat. Act. Bom. Gaz. XII. 480, 481). Shortly after Hiwen Thsang's time, Kanheri perhaps gained an important addition in the person of Chandrakuti, the head of the Nālanda monastery near Benares, who, being defeated by Chandragomine, fled to the Konkan. Vassilief's *Bouddisme*, 207.

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of the eighth century gifts were again made to Kanheri. Two of the Kanheri inscriptions dated 853 and 877, belong to the ninth century. These gifts are of little importance, none of them being more than grants of money. So far as the inscriptions have been read no further additions were made. Up to the middle of the thirteenth century Thána was under the rule of the Silhárás, who though Shaivs seem not to have interfered with the practice of Buddhism.¹ From the Silhárás it passed to the Devgiri Yádavs (1250-1318), who were staunch Shaivs. But neither the Yádavs nor their Musalmán successors were firmly established in the Konkan. Only a few outposts were held, and it is not certain whether Sálsette was under Gujarát or under the Deccan. In either case Kanheri seems to have been undisturbed, and, as late as the middle of the fifteenth century (1440), Buddhist monks were building relic shrines.² Nearly a century later (1534), when the Portuguese conquered Sálsette, the Kanheri caves were still the home of a large colony of ascetics. The leaders were converted to Christianity and the life of the monastery was brought to an end. The Portuguese speak of the ascetics as Yogis and they may have been Bráhmánic ascetics. But several details recorded by the first Portuguese writers (1538-1603) make it probable that they were Buddhist monks, and that the great Buddhist monastery of Kanheri remained in life until its leaders were made Christians by the Portuguese.³

The twelve hundred years of Buddhist ascendancy (B.C. 450-A.D. 750) may be roughly divided into four periods, each period marked by the development of a new theory, or gospel, of the way to enlightenment and rest. The gospel of the first period was conduct, of the second metaphysics, of the third mysticism, of the fourth magic. Conduct dates from Gautama (B.C. 500), metaphysics from about B.C. 200, mystery from about A.D. 100, and magic from about A.D. 500. Though the elder systems were to some extent eclipsed by the

¹ The Kolhápúr Silhára Gandaráditya (1110) built a temple to Buddha and endowed it with land. J. B. B. R. A. S. XIII. 10. None of the Thána Silhára grants which have yet been deciphered make any mention of Buddha.

² See the stone pots with ashes and some coins of Ahmad Bahmani (1440) mentioned below (p. 175) as found in cave 13.

³ Dom João de Castro (1538) (Primeiro Roteiro da Costa da Índia, 75-81) notices that the object of worship was a great round ball (the relic shrine). This would seem to prove that the worshippers were Buddhists. But it is possible that the relic shrine was taken for a huge *ling*, as Forbes' (Or. Mem. I. 425) informant told him in 1774, and as seems to be the case at the present day in the neighbouring Kondivte caves where the relic shrine is known as Mahákál, that is Shiv the Destroyer. According to Hové, as late as 1787, 'the Hindus at Kanheri paid adoration to the round pillar at the head of cave No. 3 resembling the crown of a hat about sixteen feet high and fourteen in diameter (Tours, 13). The view that the monks found by the Portuguese were Buddhists is confirmed by Couto's (1603) sketch of Saint Jehosaphat (below, p. 150), which shows that in 1534 the Kanheri monks had a correct knowledge of Gautama's life.

Buddhism lingered nearly as late in other parts of India. In Bengal the famous monastery of Nálanda was rebuilt early in the eleventh century (1015-1040), and at Buddha Gaya the celebrated temple of Bodhidruma was not finished till the end of the thirteenth century. In the Deccan, near Miraj, a Buddhist temple was built in the twelfth century (1110, J. B. B. R. A. S. XIII. 10). At Amrávati, near the mouth of the Krishna, there was a Buddhist temple in the twelfth century, a tooth relic till perhaps the beginning of the fourteenth century, and a remnant of Buddhists as late as 1503. Fergusson's Tree and Serpent Worship, 156; Fergusson and Burgess' Cave Temples, 132, 398.

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younger, they seem to have continued side by side till the fall of Buddhism.

Gautama's maxims have been so changed and so overlaid by later teachers, that it is hard to say how much of Buddhism comes from the founder of the faith.¹ In any case, whether it was started by Gautama or was a later development, the original Buddhist philosophy seems to have been taken from earlier Hindu thinkers. The Buddhists were originally a sect of Hindus, and the Brāhmins seem to have in no way interfered with the efforts of the early Buddhists to spread their doctrines.² The new philosophy seems to have taught that matter existed, but that there was neither soul nor self. Man was a collection of attributes, sensations, ideas, and tendencies; all is changing, nothing is steadfast.³ Though nothing is steadfast and there is no self or soul, the thing done or *karma* remains, and, according as it is good or bad, enters on a new existence more or less miserable. These new existences are an evil. They are the result of unrest or yearning. Yearning can be quenched by leaving the world and leading a life of moderate asceticism, overcoming the passions, and preparing for the fading of self and desire in the stirless rest of *nirvāna*. Laymen cannot reach this final goal of complete rest. But they can improve their future by their present conduct, by leading kindly and sober lives, and by free-handed gifts to ascetics. The four great truths seem to be as old as Gautama. That all men suffer, that the root of sorrow is desire or yearning, that sorrow dies when desire is quenched, and that a holy and thoughtful life quenches desire. That to lead a holy and thoughtful life the memory, beliefs, feelings, thoughts, words, and deeds must be right. And that these being right the changes of life and death lead by four stages, conversion, one more life, the last life, and perfection, to the state of rest or *nirvāna*, where self ceases to trouble and desire is dead.⁴

Gautama's followers seem from the first to have been divided into lay and ascetic. For long the ascetics were hermits living by themselves under trees, in huts, or in natural caves, probably in no case living together or forming organised bodies of monks.⁵ Among the objects of early Buddhist worship were trees,⁶ relic and memorial

¹ Vassilief's views of the comparatively modern date of many of the doctrines and institutions that the Buddhist scriptures ascribe to Gautama are, as is noticed in detail below, borne out in several particulars by the evidence of the sculptures in the early Buddhist monuments at Katak (B.C. 300), Bharhut (B.C. 200), Sānci (A.D. 50), and Amravati (A.D. 300-400).

² Rhys Davids, 84, 85.

³ Rhys Davids, 94, 95.

⁴ Rhys Davids, 106-111.

⁵ Fergusson and Burgess' Caves, 68. The Katak caves in Orissa (B.C. 200 -A.D. 100, the age is doubtful, see Ditto 70) and the Bharhut sculptures in Central India (B.C. 200-100) have representations of hermits' huts. In neither are there traces of monasteries or of ascetics in the regular garb of Buddhist monks. Cunningham's Bharhut Stupa, 30.

⁶ Each Buddha had his *bodhi* tree or Tree of Knowledge. Of the four last Buddhas Gautama's tree was the *pipal* *Ficus religiosa*, Kashyapa's the banyan *Ficus indica*, Kanaka's the *umbar* *Ficus glomerata*, and Krakuchchhanda's the *shirish* or *Acacia sirisa*. Cunningham's Bharhut Stupa, 108. Tree worship was probably part of an earlier religion. Curtius (VIII. 9, B.C. 325) says, the Shramans or Buddhists worship chiefly trees which it is death to injure. The trees were at first associated with the different Buddhas; they afterwards seem to have been considered a symbol of the congregation.

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shrines,¹ wheels representing the law, and a triple symbol that included the relic shrine, the wheel, and the tree. From early times marks of Gautama's feet, his head-dress, girdle, alms-bowl, bathing robe, drinking vessel, and seat or throne were also worshipped.² The only figure that occurs as an object of worship in the early sculptures is Shri or Lakshmi the goddess of wealth.³ Buddhist temples are probably of late origin.⁴

Even in the time of Ashok (B.C. 250) there is a marked absence of many of the chief features of the later Buddhism. His edicts make almost no reference to Gautama or Buddha, and their religion consists purely in conduct. The common people are to obey their parents, to be liberal to their relations and friends and to Bráhmaṇ and Buddhist beggars, to be thrifty, to shun slander and the taking of life, and to confess their sins. The rulers are to found hospitals and to regulate the public morals. Though in the latter part of his reign Ashok is said to have granted them great endowments, his edicts make no mention of monasteries, and Bráhmaṇ and Buddhist ascetics are spoken of as equally worthy of support. Trees and relic or memorial shrines were still the only objects of worship.⁵ But noble memorial mounds were raised at places famous in Gautama's life, and the practice of making pilgrimages was established.

The practical working of Gautama's teaching seems to have been very little at variance with the established social system. Neither at first nor afterwards does Buddhism seem to have given offence to Bráhmaṇism by interfering with caste. Gautama's law was a law of mercy for all. But this equality was religious not social. Men were equal because all were mortal and subject to suffering. Shudras were allowed to become ascetics. But the feeling of equality was not strong enough to embrace the impure classes or Chándáls whom the Buddhists at first, and probably during the whole of their history, regarded with not less loathing than the Bráhmaṇs. Early Buddhism had no room for the Chándál.⁷ The less practical mysticism and magic of the later schools was in theory more liberal. To win power over nature you must grasp its secret, to grasp its secret you must have perfect sympathy with nature, sympathy to be perfect must include a kindness for what is foulest and most revolting in nature, therefore you must pity, perhaps associate with the Chándál.⁸ This enthusiasm for the outcaste seems to have rested in words. As late as the fifth century after Christ, Fah

¹ The worship of relic shrines seems to have been older than Gautama's time and to have received his approval. Details are given below, p. 175.

² Cunningham's Bhilsa Topes, 107-112.

³ Shri's image is common at Katak, one occurs at Bharhut, ten at Sanchi, and many in the Junnar caves. Lakshmi remained a Buddhist goddess till in the seventh century she went over to the Vaishnavs. Fergusson and Burgess' Caves, 72, 151.

⁴ Vassilief's Bouddisme, 88. Fergusson (Cave Temples of India, 91) notices the absence of a temple in the Katak group. Rájendralál Mitra (Buddha Gaya, 128, 129) says temples were not thought of till the time of Ashok.

⁵ Duncker's History of Antiquity, IV. 532. Talboys Wheeler, III. 216-238. One monastery the Jarásandha-ka-baitak at Rájgir or Rájagriha in Bihár seems to be older than Ashok. Fergusson and Burgess, 303.

⁷ Vassilief's Bouddisme, 181.

⁸ Vassilief's Bouddisme, 181.

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Hian found that in Mathura, where Buddhism was in honour, the Chándáls or impure tribes were forced to live by themselves, and when they went into a town had to sound a bell or strike a piece of bamboo that people might know they were coming and hold aloof.¹ So far from men of the lowest classes being admitted into the Buddhist community a monk might not even receive alms from a Chándál.² On the other hand Bráhmaṇ converts were treated with special respect. One of the marks of honour shown to the champion or chief scholar of a Buddhist monastery was that his attendants were Bráhmaṇs, not ordinary monks.³ And some of the Bráhmaṇ monks seem to have been so proud of their birth as to hold themselves defiled by the touch of any one who was not a Bráhmaṇ.⁴

As regards the laity neither Gautama nor his successors seem to have interfered with the social arrangements of caste. Gautama's equality, says M. St. Hilaire,⁵ is philosophic, the admission that all men are liable to suffer and may escape from suffering. He was not a social reformer. He did not try to alter Indian society. He wished to heal the human race.⁶ Obedience is one of the great duties of the laity, not license to break through marriage or other rules. So Ashok says, "When you are called to a feast, ask what is your host's caste, and when you are arranging a marriage find out to what caste the family belongs. But among ascetics you should think of their virtues not of their caste. Caste has nothing to do with the religious law; the religious law does not concern itself with caste."⁷

To meet the advance of Buddhism the Bráhmaṇs revised those parts of their system which the success of Buddhism showed to be unpopular. In place of the cold abstraction of the world soul⁸ two local deities, Shiv the fierce god of the hills and Vishnu the kindly spirit of the plains, were raised to be the rulers of men.¹⁰ To help this change in religion, in the third century before Christ, the old epic

¹ Beal's Fah Hian, 55; Remusat's Foe Koue Ki, 105.

² Remusat's Foe Koue Ki, 105. A monk might not take alms from five classes, singers and players, courtézans, tavern-keepers, kings in case they might be annoyed, and Chándáls.

³ Stan. Julien's Mem. Sur. les Con. Occ. I. 79.

⁴ Fah Hian mentions a famous Bráhmaṇ teacher of Buddhism, who, if the king from affectionate esteem took him by the hand, washed himself from head to foot. Beal, 105; Remusat's Foe Koue Ki, 254; T. Wheeler, III. 257. Gautama seems to have continued to consider himself a Kshatri. His images are represented as wearing the sacred cord. Rájendralál's Buddha Gaya, 131.

⁵ Buddhisme, 210.

⁶ Buddhisme, 210.

⁷ Buddhisme, 163. The Buddhist rules about caste seem much the same as the rules now in force amongst the flourishing Gujarát sect of the Svámi Náráyans. The Svámi-Náráyan theory is that all men are equal and a member of any caste may become a monk. The impure tribes are alone excepted. On the other hand special respect is shown to Brahmacháris or monks of Bráhmaṇ birth. As regards the laity the sect has nothing to do with caste. No attempt is made to break caste rules. Considering how often in Buddhist times the conversion of a king, or the success of a preacher, changed a province from Bráhmaṇism to Buddhism and from Buddhism to Bráhmaṇism, it seems almost impossible that to adopt the worship of the new sect carried with it any practical change in the marriage laws.

⁸ Duncker's History of Antiquity, IV. 126-136.

¹⁰ Shiv and Vishnu are mentioned as early as the sixth century B.C. (Duncker, IV. 325). According to Burnouf (Int. á l'Histoire du Bud. Ind. I. 554) Shiv was in power in Western India before Buddhism. On the other hand Fergusson (Tree and Serpent Worship, 216) is not satisfied that Shiv and Rudra are the same, and holds that Shiv is a late god.

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poems, the Mahābhārat and Ramāyana were remodelled and added to and the favourite heroes were made either worshippers or incarnations of Shiv and Vishnu. Shiv was a dread power but his favour could be won by due ceremonies and sacrifices. And, round Vishnu and his incarnations, stories clustered that showed him to be not less kindly or less ready than Buddha to sacrifice his ease for the good of men. 'When right falls to sleep and wrong wakes to power I create myself to free the good and to destroy the bad.'¹ This gentle kindly god called for no sacrifice of life. Offerings of flowers fruit and water were enough.² To counteract the fame of the places which Gautama's life had made holy, the sanctity of the shrines of the new gods and of other places of Brāhman interest and the high merit of visiting them was proclaimed.³ To meet the Buddhist philosophy, about B.C. 300, a new version of the old system of *yog* or abstraction was brought forward by Yājñavalkya. According to the new system the proper purifying of the mind enables the soul to leave the body and lose itself in the world soul. This new doctrine was accompanied by the preaching that gentleness, kindness and temperance are higher than penance and sacrifice, and by the opening of the way of salvation to Shudras as well as to the higher classes.⁴ A scheme for Brāhman monasteries formed part of the system.⁵

This form of the doctrine of *yog* or contemplation had a great influence on the future of Buddhism. Not long after Yājñavalkya, a teacher named Nāgārjuna, rose among the Buddhists preaching a new doctrine.⁶ This new gospel, which he said he had found in writings left by Gautama under the charge of the Nāgas or dragons till the minds of men should be ready to receive them, taught that meditation not conduct led to freedom from desire and to rest or extinction. Before the time of Nāgārjuna the followers of the old system had been split into eighteen sects. These sects joined into two schools, and finally united into one body, to oppose the new system which they said was borrowed from the heretics.⁷ The rivalry lasted over several hundred years. At last, in the first century after Christ, a great teacher named Areiasanga defeated the champions of conduct and established thought as the path to perfection.⁸ This new doctrine was accompanied by a metaphysical nihilism according

¹ Duncker, IV. 496.

² Duncker, 494. Vaishnavism probably rose in the same part of India as Buddhism. How closely the two faiths are connected is shown by the fact that Jagannāth in the east is a Buddhist emblem, Vithoba in the west a Buddhist or a Jain image, and Buddha the ninth incarnation of Vishnu. Fergusson and Burgess, 74; Cunningham's Bhilsa Topes, 158, 356, 361. Stevenson in J. R. A. S. VII. 5.

³ Duncker (IV. 508) thinks that it was the new passion for making pilgrimages that gave the Brāhmins their name of Tirthyas and Tirthikas. This seems doubtful. Wheeler's (III. 126) opinion that the name means pure lives, in allusion to their practice of going about naked, seems to be that generally held.

⁴ Duncker (IV. 516) writes as if Yājñavalkya had founded the system of *yog* or contemplation. But some of the doctrines were older than Buddhism. T. Wheeler, III. 100, 116.

⁵ Duncker, IV. 520.

⁶ According to Buddhist accounts Nāgārjuna lived from 400 to 600 years. He may represent a school of teachers. Vassilief's *Le Bouddisme*, 28-31, 34, 37.

⁷ The heretics mentioned are the Lokhiatas and Nigrantas. Vassilief's *Le Bouddisme*, 71.

⁸ Vassilief's *Le Bouddisme*, 28-31, 34, 37, 77.

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to which everything is void or unreal.¹ A later branch of the same school seems to have held, that the soul in man and the soul of the universe can have communion. But that this communion must be reached by abstraction, not by thinking, for thought is ignorance and to keep the mind pure it must not be disturbed by thought.² These new metaphysical doctrines were accompanied by a change in the ideal of conduct from the personal striving to reach perfection by a virtuous life to a broad enthusiasm for self-sacrifice. The new religion was a religion of love and pity.³ There was also a change in the objects of worship. The image of Buddha as an ascetic took the chief place in front of the relic shrine. And, by degrees, there were added the images of past Buddhas, of Bodhisattvas or future Buddhas, and of several male and female divinities.⁵

While this new doctrine and worship were being introduced, the establishment of great monasteries led to many changes in the practice of Buddhist asceticism. The leaders of the religion held the convenient doctrine that no law of Buddhism can run contrary to good sense.⁶ So when monasteries were formed and missionary work was undertaken in distant parts of India, the original rules about observing the rains as a specially holy season were altered, and, as monasteries became endowed with lands and revenues, the rules about living on alms and dressing in the poorest clothes were laid aside.⁷ Another result of the new doctrine, that perfection lay through thought and metaphysic and not through conduct, was the

¹ Vassilief, 123; Burnouf's Int. I. 558.

² Vassilief, 135.

³ Vassilief's Le Bouddisme, 124. This love was the Buddhist charity or alms-giving. It was without limits. Buddha came into the world only to save. His followers should shrink from no sacrifice that is likely to benefit a living being. So Buddha gives his body as a meal to a starving tigress and a young disciple throws himself overboard as a sacrifice to the storm. See St. Hilaire, 140.

⁴ The first image of Gautama is said to have been carved by a converted demon and the second by a heavenly sculptor. There is one image of Gautama as a man in the Sanchi sculptures (A.D. 50). But, according to Fergusson, his image as an ascetic did not come into ordinary use till about A.D. 300 (Fergusson and Burgess, 73). Cunningham puts the introduction of images as early as B.C. 100. In his opinion the first image came from the half-Greek Panjab (Bharhut Stupa, 107). About A.D. 300, the worship of relic shrines gave place to the worship of images, and the shrine became little more than an image frame or setting (Fergusson and Burgess, 179, 180).

⁵ Vassilief's Le Bouddisme, 124-126; St. Hilaire, 92. A Bodhisattva is the present form of the thing done, or *karma*, which will produce future Buddhas. The first of Bodhisattvas is the next Buddha, the Maitreya or kindly Buddha (Rhys Davids, 200), and the most popular was Avalokiteshvar the manifest god or the god who looks from on high. (Rhys Davids, 203). These Bodhisattvas probably owe their origin to the belief that Gautama had passed through rest or *nirvana* into utter extinction, *parinirvana*, and that therefore help must be sought from some other source (Rhys Davids, 200). So Fah Hian (430), in fear of shipwreck, calls on Avalokiteshvar, to bring daylight (Beal, 169; Foe Koue Ki, 359; Burnouf's Introduction, 347). The covenant between Amitabha, or boundless light, and his son Avalokiteshvar, the manifest god, is traced by Mr. Beal to Christian influence. (Fah Hian, LXXII). In the tenth century northern Buddhism went a step further inventing a primordial or Adi Buddha (Rhys Davids, 206). Indra was the chief among the gods and Tara among the goddesses. (Fergusson and Burgess' Cave Temples, 133). In different parts of the country some of the old Buddhist images are preserved and worshipped as Brahmanic deities. Thus at Buddha Gaya Vajrapani's image is now Vagishvari and Padmapani's image is now Savitri. Rajendralal's Buddha Gaya, 187 plate xxxii.

⁶ Vassilief's Le Bouddisme, 68.

⁷ Vassilief's Le Bouddisme, 86, 87.

development among the monks of a passion for dialectic, and the moulding of the doctrines of their faith into a more correct and polished form than that in which they originally appeared. Their warmer beliefs in the virtue of self-sacrifice and in the kindly interest which Higher Beings took in the affairs of men, led to the use of richer and freer decoration in their monasteries and temples.

As regards the ordinary life of the lay Buddhists there is little information. The sculptures at Sānchi and Amravati seem to show that in the first, and, to a less extent, in the fourth and fifth centuries of the Christian era, the people were more given to liquor drinking, dancing, and war making, than might have been expected in the followers of so mild and so ascetic a faith. But it is doubtful how far these scenes are meant to represent actual Buddhist life.¹

Some of the doctrines of the new system were little removed from mysticism. They passed into a form of spiritual physics, according to which the mind by concentration can be raised above itself and work wonders.² One means of raising the mind to this state of mystic trance is to keep noting the number of outward and inward breathings till the sense of past, present and future fades, and the mind, free from the trammels of time, shares in the enlightenment and in the supernatural powers of higher and perfect beings.³ The teachers of this school set up two goals of thought. One goal, called *samādhi*, consisted in driving from the mind all impressions from without or from within; the other goal, called *vaipashyam*, consisted in mastering the root idea of all subjects of thought.⁴ So Bodhidharma, one of the sixth century leaders of Buddhism, taught complete indifference as the way to perfection. Doing nothing and mental abstraction led to self-absorption, lust was quenched, and happiness gained. To this school belonged the Indian exile whom the Chinese named the wall-gazing Brāhman, because, for nine years, he sat with his face to a wall.⁵

From mysticism of this type the change to magic was slight. Early in the sixth century, Asanga, a Peshāvar monk, started the doctrine of *dhāraṇī* or the expression of spells or mystic formulas.⁶ Every being has its formula; and by saying, or simply thinking, this formula the initiated can bring the being under his control. This relation between the name and the thing named led to *mudra*, the

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¹ Fergusson's Tree and Serpent Worship, 223, 224. The war at Sānchi was a religious war connected with a relic (Cunningham's Bhilsa Topes, 215), and it seems possible that most of the love-making and drinking scenes represent the pleasures of Gautama's life before he became a recluse.

² Vassilief, 135, 137.

³ Vassilief, 138, 140.

⁴ Vassilief, 141.

⁵ Beal's Fah Hian, XXX. The indifference of this school did away with all distinctions of right and wrong. To a recluse an enemy or himself, his wife or his daughter, his mother or a prostitute, all should be the same. Burnouf's Int. 558.

⁶ Rhys Davids, 208; Vassilief, 141, 142; Fah Hian (420) has no mention of magic charms; Sun Yung (520) notices charms and magical powers (Beal, XXXI.); and Hiwen Tshang (640) speaks of them with favour. Jul. I. 144; Beal's Fah Hian, LXII. Though not based on magical charms the possession of supernatural powers was claimed by Gautama who restored sight and whose relics brought rain (Beal, 78), and by Moukian Gautama's sixth disciple (Remusat's Foe Koue Ki, 32). Saints or *arhats* were also supposed to fly, enter other bodies, dive under water, and pass into the earth (Foe Koue Ki, 218).

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relation between the sign and the thing signified ; and this to *tantra*, or magic spells, the last stage of Buddhist development. Though these *tantras* were soon debased, the original object of gaining magical power was, at least, nominally, as a means of becoming a Buddha. The theory was that as man is made of mind, body and speech, if the devotee adds the new path of magic to the old paths of conduct and thought, the mind may think of Buddha, the body may frame the signs that represent Buddha, and the tongue may repeat the spell that gives power over Buddha, so that under the joint power of these influences, the devotee may shortly be transformed into a Buddha.¹ The mixture of Shaivism and Buddhism, and the addition of the senseless and degrading rites and rules that were prevalent among the tantra-worshippers of Northern India do not seem to have spread as far south as the Bombay Presidency.²

This summary of the leading changes that passed over the doctrines, the worship, and the practice of the Buddhists brings to light one of the main causes of their final defeat by the Bráhmans. Their system fell from the high morality of its youth and the glowing kindness and self-sacrifice of its prime, if not to the debased magic of the *tantras*, at least to a foolish unreal mysticism.³ Again, while the hungry unwearied army of Bráhman village and family priests, careless of doctrine or system, had wound themselves into the home life of the people, naming their children, managing their family rites, telling the fit times for fasting and for feasting, and advising when to sow and when to reap, the Buddhist monasteries had grown rich and sleek, and the monks, no longer forced to seek daily alms or yearly clothing, knew little of the people, and, leaving the old practice of preaching conduct and a kindly life, gave their strength to the study of dialectic and oratory.⁴ The importance attached to oratory was partly due to the Buddhist principle that they are always open to conviction, because nothing is good Buddhism which can be shown to be bad

¹ Vassilief, 142, 143, 144. Of the *tantra* school Davids writes, "Asanga managed with great dexterity to reconcile Shaivism and Buddhism by placing Shaiv gods and devils in the lower Buddhist heavens, and by representing them as worshippers and supporters of Buddha and of Avalokiteshvar. He thus made it possible for the half-converted tribes to remain Buddhists while they brought offerings, even bloody offerings, to the more congenial shrines of the Shaivite gods. Their practical belief had no relation to the four truths or the noble eightfold path, but busied itself in obtaining magic powers by magic phrases and magic circles" (Buddhism, 208). As noticed in the text this form of Buddhism does not seem to have passed to Southern India.

² Burnouf's Int. I. 354. Burnouf says, "Of the north Indian *tantras* (558) the pen refuses to write of doctrines as wretched in form as they are hateful and degrading in nature." In his opinion the nearest approach that the Buddhism and Shaivism of Western India made was their common belief in meditation or *yog* (I. 354).

³ Bad as it is, says M. St. Hilaire (Buddhisme, 244), modern Bráhmanism is better than Buddhism.

⁴ How far the Buddhist monks acted as family priests is doubtful. Duncker (History, IV. 485) seems to give them the place of family priests. And Vassilief (Bouddisme, 88) notices that the modern Lamas take part in birth and death ceremonies and are closely bound up with the life of the people by their knowledge of astrology and medicine. On the other hand Wheeler (III. 98) holds that the Buddhist monks never exercised priestly offices or shared in the family rites of the laity ; and this view agrees with the present position of the *Gorjis* or Jain ascetics.

sense.¹ The Buddhists have from the first been famous for their love of debating. Megasthenes (B.C. 300) taunts them with their fondness for wrangling,² and Gautama is said to have tried to stop their quarrels by warning them that an argumentative monk goes to hell and passes from one birth to another meeting affliction everywhere.³ In spite of this, as monasteries grew and as the path to perfection was no longer conduct but thought and metaphysics, the importance of dialectic skill increased. The prosperity of a monastery depended on the argumentative power of its chief.⁴ The champion talker of the monastery was treated with the highest honour. He was liable to be challenged by any stranger, and, as was the practice in the times of European chivalry, if the champion was beaten his whole party was at the conqueror's mercy. A monastery that had lasted for ages was sometimes deserted from the result of a single dialectic duel.⁵ This system undermined the strength of Buddhism in two ways. It loosened the monk's hold on the people and it divided the monasteries, changing them from practical teachers and helpers into isolated unsympathetic theorists who hated each other more than they hated the Bráhmans.⁶ The Bráhmans were little behind the Buddhists in their zeal for oratory. Hiwen Tshang (640) speaks of Bráhman colleges and places of learning being famous and held in high honour,⁷ and, in the eighth century, when the great Bráhman champion Shankarácharya arose the Buddhists trembled. They knew they would be challenged, they knew his arguments, and knowing to answer they shrunk away leaving their monasteries empty.⁸

In another important point the Buddhists were inferior to the Bráhmans. Paralysed by the quietism and indifference of their faith,⁹ they had to face a sect the name of whose god was a battle cry and the eloquence of whose champion was probably supported by bands of armed devotees.¹⁰ In the eighth century Shankarácharya

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¹ Vassilief, 68. ² See Wheeler, III. 204. ³ Rhys Davids, 156. ⁴ Beal, LI.

⁵ Vassilief, 67, 69.

⁶ Devil-taught was an epithet often used by one sect of Buddhist to another. Vassilief, 57.

⁷ Stan. Julien's Hiwen Tshang, I. 76.

⁸ Vassilief, 67-69. The Bráhman champions were Shankarácharya, Kumaralila, and Kanararodu; the Buddhist champion, for whom his side claim several triumphs before his final defeat, was Dharmakirti. Vassilief, 207. What took place in the seventh and eighth centuries occurred again with little change in the sixteenth century. In 1534, after Antonio De Porto had silenced and converted the Buddhist(?) champion of Kanheri, at the sight of him and another, two poor sackcloth-wearing friars, the fifty Bráhman monks of Mandapeshvar rose, and, without even a war of words, left their monastery and their lands to the master-talker of the conquering sect. Jour. B. B. R. A. S., I. 38.

⁹ Courage was one of the laity's six cardinal virtues. But the ideal courage of the Buddhist layman was oddly unlike real courage. It was purely moral, the energy shown in fostering the fruitful seeds of the practice of duty. St. Hilaire, 141.

¹⁰ The Marátha war cry is, 'Har Har Mahádev,' and the names of both Shiv and Vishnu are mixed with half the warrior heroes of the country. Armed bands of Shaiv and Vaishnav Jogis and Gosáis were for long one of the terrors of India. Warthema (1503-1508) (Badger's Warthema, III, 273) notices how Mahmud Begada (1459-1511) fought with a neighbour king of the Jogis. Every three or four years the king with about 3000 men, and, if not the king, then the Jogis in bands of 30 or 400 went on pilgrimage. They carried sticks with iron rings at the base and iron discs which cut all round like razors. When they arrived at any city every one tried to please them. For should they even kill the first nobleman they

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and his patrons, the Ráthods of Málkhet, marked the ruin of Buddhism by two of the finest memorials in Western India, the Kailás temple at Elura and, perhaps, the Elephanta caves near Bombay. Unlike Sárnáth near Benares, where their monastery was burned to the ground,¹ or Madura in Madras where the monks were tortured to death,² the Buddhists of Western India seem to have been allowed to retire from their caves without violence.³ From the general ruin of the eighth and ninth centuries Kanheri escaped. So strong was the Buddhist feeling in the Konkan that the Bráhmans seem to have supplanted rather than destroyed the older faith. In the Great Cave at Elephanta and in the Jogeshvari cave, one of the leading characters in which Shiv is shown is as the Great Ascetic, *Maha Yogi*, seated cross-legged, passive and unmoved, lost in thought like a Buddha or a Jain saint, his seat a Buddhist lotus-throne and his supporters Buddhist Nágás. Kanheri probably long remained a place of retirement for Buddhist refugees, perhaps the last resting place from which they took sail for Ceylon, Burmah, and China.

Two difficulties stand in the way of an attempt to describe Buddhist

would not be punished because they were saints. At Kalikat, in 1506, Varthema found the Jogi king with 3000 followers, 200 of whom were sent to attack and kill two Christians who were suspected of being in communication with the Portuguese. The two Christians were killed by the sharp iron discs thrown from the Jogis' slings. Barbosa, 1514, (Stanley's Edition, 99-100) describes the Jogis as Upper Indian Hindus, well-made men with handsome faces, who, stopping few days in the same place, went in great bands like gypsies, naked barefoot and bareheaded dragging chains from shame that they had allowed the Musalmáns to conquer their country. Their hair was made with plaits and wound round their head without ever being combed; their bodies and faces were smeared with ashes and they wore a small horn round their necks with which they called and begged for food chiefly at the houses of great lords and at temples. In 1530 Faria, in his history of the Konkan, calls them Jogis or Kalandars, and notices them as going about in bands of 2000 or more, laying the country under contribution. Kerr's Voyages, VI. 230. The Tabakát-i Akbari notices a fight in 1547 between Jogis and Sanyásis. 'The Sanyásis were between two and three hundred in number and the Jogis, who wore only rags, were over five hundred. At length the Jogis were defeated and the Sanyásis left victors (Elliot, V. 318). In 1758 Gosávis were found wandering near Broach, in such numbers that the Nawáí drove them out of his territory. Under the Maráthás they received a fixed payment (Col. Walker's Letter, 27th January 1805). In 1760 Du Perron notices a chief of Jogis near Surat stark-naked, a Shaivite in religion, who was influential enough to have correspondence over the whole of Asia. He had a great trade in precious stones and carried secret messages. (Zend Avesta, I. cccxlv). In 1764 Niebuhr found Jogis armed and going in troops of several thousands. The two orders of Vairágis and Gosávis were sworn enemies, and whenever they met bloody combats ensued. (Pinkerton, X. 215). In 1774 Forbes notices them as a class of Hindu mendicants who marched in large bodies through Hindustán, levying heavy contributions. (Oriental Memoirs, II. 9). In 1778 General Goddard, on his march through Bundelkhand, was attacked by a band of 2000 Sanyásis called Shaiv Nágas. (Pennant's Hindustán, II. 192). In 1789 Mahadájí Sindia, among other changes in the constitution of his army, enlisted large bodies of Gosávis, and formed them into distinct regiments. (Grant Duff, III. 23). Tod (Annals of Rájasthán, I. 67) mentions that the Kánpata Jogis were often in many thousands sought as allies especially in defensive warfare. At the grand military festival at Udepur, the scymitar, symbolic of Mars and worshipped by the Ghelots, was entrusted to them. In Gujarát the Svámi-Naráyan Sádhus were originally armed, and there are records of great fights at Ahmadabad about 1830 between them and the Vaishnav Vairágis.

¹ Fergusson's Tree and Serpent Worship, 79.

² The memory of the impaling of the Buddhists of Madura by the Bráhmans is still fresh. Taylor's Cat. of Or. MS. III. 56, 144.

³ There was comparatively little to destroy. Still there seems to be no trace that the Bráhmans destroyed images or ornaments.

life at Kanheri in its days of wealth and prosperity. The first difficulty is that, in the spirit of their rule that no bad sense is good Buddhism, the Buddhists were always ready to change their practice to suit local circumstances. The second difficulty is, that it is doubtful how far the strict rules originally laid down for lonely hermits were practised when large bodies of monks came to live together in richly endowed monasteries. At an early date¹ a strong party of monks demanded concessions, among which were such important changes as that a supply of salt might be kept, that solid food and whey might be taken after midday, and that fermented drinks might be used.² This movement was at first defeated. But the party was strong and it is probable that concessions were afterwards made. According to Vassilief,³ when monasteries grew rich the monks sometimes dressed well, traded, and drank liquor as medicine. Still, in spite of changes and irregularities, Fah Hian's, Hiwen Tshang's, and the Ceylon pictures of Buddhist life are sufficiently alike to make it probable that the details give a fairly correct impression of life in the Kanheri monastery from the second to the seventh centuries of the Christian era.⁴

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But Kanheri, when rich and famous, differed greatly from its present state of wild loneliness. The relic mounds were bright with festoons of flags and streamers; the flights of clear-cut steps were furnished with hand-rails, and the neat well-kept cells were fitted with doors and windows and shaded with canopies;⁵ sellers of incense and fruit crowded the gates; groups of worshippers entered and left; and the bands of yellow-robed even-pacing monks and nuns moved over the hill top and across the hill side. On festive days the space in front of the great chapel was decked with flags and silken canopies; the chapels thronged with well-dressed worshippers and full of the scent of incense; the images smothered in flowers;⁶ and the relic shrines festooned more richly than usual with silken flags and variegated streamers. By night the whole hill-side cells, stairs, chapels, and relic shrines would be ablaze with lamps.⁷ Though the monks were poor the monastery was rich.

The Monastery.

¹ The nominal date is about B.C. 350 (Rhys Davids, 216). But it is doubtful whether there were monasteries before the time of Ashok.

² These concessions, known as the Ten Indulgences, were : 1, to keep salt ; 2, to take solid food after midday ; 3, to relax rules when the monks were not in monasteries ; 4, to ordain and confess in private houses ; 5, that consent might be obtained after an act ; 6, that conformity to the example of others was a good excuse for relaxing rules ; 7, that whey might be taken after midday ; 8, that fermented drinks, if they looked like water might be drunk ; 9, that seats might be covered with cloth ; and 10, that gold and silver might be used. Rhys Davids, 216.

³ Le Bouddisme, 87.

⁴ Even during this time periods of prosperity were probably separated by periods of depression. ⁵ Fergusson and Burgess' Cave Temples, 359.

⁶ The lavish use of flowers seems to have been one of the chief features of Buddhist worship. King Bhātikābhayo (B.C. 19-9) is said to have hung the great tope of Ceylon from top to bottom with jasmine garlands and buried the whole building from the steps to the pinnacle with heaps of flowers. Turnour's Mahāvanso, 211-215 ; Bhilsa Topes, 175.

⁷ See the descriptions in Beal's Fah Hian, 76 and 178. Burnouf (Int. à l' Histoire du Bouddisme Indien, I. 319) has an account of a monastery furnished with platforms and raised seats with balustrades, windows and trellis work, with fifty clad monks

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Villages and lands, oxen and servants had been left them, and what was once given was never taken back.¹ Careful accounts were kept, and, at least in later times, a share of the rent was taken in grain and stored in the monastery for the use of the brotherhood. There was probably considerable state. Richly-decked elephants and palanquins took part in processions and gave dignity to the movements of the abbot, the leading elders, or the champion orator of the monastery. Under some learned and prudent head Kanheri may, at times, have risen to such a state of high discipline and usefulness as Hiwen Thsang (640) found in the Nālanda convent in Behār. This was the abode of several thousand monks, of pure blameless lives, so talented and learned that the five Indies took them as models. From morning till evening the young and the old were busy, teaching and learning, and, from all sides, strangers flocked to find from the elders the solution of their doubts. The bulk of the monks belonged to the Great Vehicle, or later school, but all the eighteen sects were represented. A thousand of them could explain twenty books, 500 thirty books, ten fifty books, and one, the head of the convent, had mastered all the sacred writings.²

The Members.

The members of the Kanheri community belonged to four classes, laymen *upāsikas*, lay-women *upayas*, monks *bhikshus*, and nuns *bhikshunis*.³ The laity, the bulk of whom seem to have been traders and craftsmen, were received into the community by repeating the words, 'I take refuge in Buddha, I take refuge in the law, I take refuge in the church.' They lived in their homes, keeping the rules against killing, stealing, adultery, lying, drinking, honouring their fathers and mothers, living by a calling, avoiding the ten deadly sins, and making liberality, courtesy, kindness, and unselfishness their rule of life.⁴ By the free gift of alms,⁵ by keeping the weekly changes of the moon and the months as holy seasons, by attending at the chapel, and, at least in early times, by making confession once in every five years, they laid up a store of merit and reduced the number and improved the character of their future births.

Nuns.

Gautama was averse from allowing women to become ascetics, and agreed to admit them only under promise that they would

moving in calm and seemly attitudes. So too, according to Duncker (History, IV, 468), the monasteries were not uncomfortable. They had central halls and separate cells, platforms, balustrades, lattice windows, and good sleeping places.

¹ Beal's Fah Hian, 55.

² Stanislas Julien's Mem. Sur. les Cont. Occid. II. 45-46; and Talboys Wheeler, III. 271-272.

³ Authorities differ as to whether Buddhist ascetics should be called priests or monks. Hardy (Eastern Monachism, 14) and Duncker (History, IV. 377) call them priests; Talboys Wheeler (III. 128) and Rhys Davids (Buddhism, 152) call them monks. Their duties, and the present position of Buddhist ascetics in Burmah and Jain ascetics in India, seem to show that they were monks and not priests.

⁴ The ten deadly sins were: Three of the body killing, stealing, and whoring; four of the tongue lying, slander, abuse, and prattle; and three of the mind greed, spite, and unbelief. Rhys Davids, 142.

⁵ The laity's six cardinal virtues were alms, virtue, patience, courage, contemplation, knowledge. Several of these words have special and unusual meanings (St. Hilaire, 139). A favourite Buddhist couplet was, 'Cease from sin, practise virtue, govern the heart.' (Ditto 131).

keep certain special rules.¹ The nun's dress was the same as the monk's dress, the nuns ate together apart from the monks, and worshipped the relic shrine of Ānanda, Gautama's cousin, who had pleaded with him for their admission.² In Upper India nuns were numerous enough to attract the notice of Megasthenes (B.C. 300).³ They were most liberal in their gifts to Kanheri as they were to other monasteries.⁴ They play a leading part in some of the old dramas.⁵ But they do not seem to have ever risen to be an important class.⁶

Monks were called *bhikshus* or beggars, *shramans* or toilers, and *shrāvaks* or hearers. At first admission was most free. 'Come hither, enter into the spiritual life' was Gautama's initiation.⁷ Before long (B.C. 430) some knowledge was required, and in later times most of the monks began as novices *shrāmaneras*. The novice must be over eight years old, have his parents' leave, be free from disease, and be neither a soldier nor a slave.⁸ He might belong to any of the four higher classes, but apparently could not belong to one of the impure or depressed tribes. When he entered the monastery the novice became the pupil of one of the monks. His head and eyebrows were shaved; he was bathed and dressed in robes which he presented to his superior and again took from him. He was thrice made to repeat the words, 'I take refuge in Buddha, I take refuge in the truth, I take refuge in the order,' and to say the ten commandments against killing, stealing, marrying, lying, drinking, eating after midday, attending dances music parties or plays, using perfumes or flowers, coveting gold or precious articles.⁹ At twenty the novice was admitted a member of the order in presence of the brotherhood. He took vows of poverty and chastity, and was presented with the three yellow robes and the beggar's bowl. He promised to have no intercourse with women, never to take alms from them, look at them,

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the rules were that a nun, even of 100 years old, must respect all monks; she must never insult or abuse them; must examine herself; confess her faults; learn from the monks, specially in the three summer months when she must rest neither night nor by day in her efforts to learn the law; at all times she must watch the monks and profit by their example. Remusat's *Foe Koue Ki*, 112. One nun, the daughter of Sāgara king of the Nāgas, rose to be a Bodhisattva (St. Hilaire, 109). This is probably this lady who appears at Elura in the dress of Padmapāni (Fergusson Burgess' Caves, 374).² Remusat's *Foe Koue Ki*, 112; Beal's *Fah Hian*, 58.

³ Cunningham's *Bhilsa Topes*, XII.

⁴ Upwards of a third of the gifts to the Sānchi tope (B.C. 250 - A.D. 19) were by women, many of whom were nuns (Cunningham's *Bhilsa Topes*, 268). One Kuda and several of the Kanheri gifts are from the children of nuns (Fergusson and Burgess' *Caves*, 206). Probably these nuns had entered the convent late in life after their husbands' death.

⁵ In Mālati and Mādhav (A.D. 800) one of the chief characters is the lady superior of a Buddhist convent. Manning's *Ancient India*, II. 208.

⁶ Hardy (Eastern Monachism, 161) says the order of nuns seems to have soon been given up. ⁷ Hardy's *Eastern Monachism*, 18.

⁸ Hardy's *Eastern Monachism*, 18. According to Cunningham (*Bhilsa Topes*, 167), the unlucky, the soured, and the worn-out were the men who became monks. In the drama of the Toy Cart (A.D. 200) a broken gambler turns monk (Manning's *Ancient India*, II. 168, 169). But at least, in later times, most of the monks were boys taken out of Buddhist schools.

⁹ Beal's *Fah Hian*, 59. Hardy's *Eastern Monachism*, 24. These are the eight laymen's rules with two extra rules, one against dancing music and plays, the other against gold and silver. Rhys Davids, 141.

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speak to them or dream of them, to take away nothing, to wear a dusty garment, to dwell at the roots of trees, to eat only what others had left, and to use cow's urine as a medicine. All family ties were severed and he promised never to work, not even to dig, as in turning the earth worms might be killed.¹ His promise did not bind him for life; he might leave the monastery when he chose. At first all monks were equal. By degrees the order became subdivided and in some countries developed into a complete hierarchy.² In India from early times there was a division into two grades, the monk *bhikshu shraman* or *shrāvaka*, and the superior or elder *āchārya*, *arhat*, *sthavira* or *thero*.³ Later three grades of superior monks were introduced, the head of a monastery or abbot, the head of a group of monasteries or bishop, and the head of a province or primate.⁴ Besides by the division into grades, the position of the monks varied considerably according to their name for piety and learning. A man who could explain one of the twelve sacred collections was freed from routine and raised to be a manager. If he mastered a second collection he became a superior; if he mastered a third, servants were given him; if a fourth, his servants were Bráhmans; if a fifth, he travelled in a car drawn by elephants; if a sixth, he was accompanied by a large escort. Those who were at the head of the monastery called the monks together and held conferences, judged the talents of those under them, raised some and degraded others. If a monk showed marked power in debate, if his speech was easy rich and ready and his wit keen, he was set on a richly decked elephant, carried in triumph round the monastery, and proclaimed its champion. If, on the other hand, his words were clumsy and pointless, if his arguments were feeble, his style wordy, and his reasoning loose, the brothers daubed him with red and white, covered him with mud and dust, drove him into the desert, or ducked him in a well.⁵

Special spiritual insight was not less honoured than unusual intellectual power. Those who had mastered the four truths of sorrow, the cause of sorrow, that sorrow can be destroyed, and how sorrow can be destroyed, gained the title of *Ārya* or honourable.

¹ Duncker, IV. 466. Remusat (Foe Koue Ki, 62) gives the following twelve duties of a monk. 1, To live in a quiet place; 2, to live on alms; 3, to take his turn in carrying the alms-bowl; 4, to take only one meal; 5, to divide the food he is given into three parts, for the poor, for animals, and for himself; 6, not to eat after midday; 7, to wear no new or bright clothes; 8, to wear three garments; 9, to live in tombs; 10, to sit under a tree; 11, to sit on the earth; and 12, to sit and not lie down. Compare Hardy's *Eastern Monachism*, 10. It is doubtful how far these rules were kept. As early as B.C. 450 a strong party was in favour of using carpets, liquor, and gold and silver (Duncker, IV. 378).

² Rhys Davids' *Buddhism*, 159.

³ Cunningham's *Bhilsa Topes*, 56, 71, 72, 115, 117, 118, and 120.

⁴ Talboys Wheeler, III. 131. The Buddhist monk in the 'Toy Cart' is raised to be chief of the monasteries (Manning's *Ancient India*, II. 170). Cunningham's idea (*Bhilsa Topes*, 132) that the superior monks wore long hair, white mitres, and short tunics seems to be a mistake. (See the account of the *Dasyus* in Fergusson's *Tree and Serpent Worship*, 94).

⁵ Stanislas Julien's *Hiwen Tshang*, I. 79. In spite of the respect shown to the leading men, the constitution of the monastery was democratic. It was the brotherhood who consecrated monks, heard confessions, imposed penances, and ordered degradation or expulsion.

Further progress along the path to the extinction of desire was marked by four stages, that of the *shrotaapanna* who had only seven births to pass; that of the *sakridāgāmin* or once returning, who had only one more birth; that of the *anāgāmin* or not returning, who is never born again; and that of the *arhat*, who desires nothing either on earth or in heaven. The Arhat had power to work miracles, to survey all worlds, to hear all sounds, to read all thoughts, and to remember all past existence.¹

Neither monks nor nuns took a vow of obedience.² For the maintenance of discipline the monks met twice a month and the rules were read. Any brother who had broken a rule was called to confess. According to the graveness of the offence he was absolved or rebuked, or a penance was prescribed such as refraining from speech, sweeping the court, or strewing it with sand.³ If the offence was more serious, indecent talk, immoral conduct, or stirring strife, he was degraded.⁴ And if he was guilty of unchastity, theft, or murder, he was driven out of the monastery.⁵ Each monk had food and drink, a cell, a bed or stone bench and coverlet, a change of robes, an alms-bowl and staff, a razor, a needle, and a water strainer.⁶ They spent their time in chanting the scriptures, in thought, in teaching, visiting the hospitals, or reading to the sick or demon-haunted laity. If a stranger monk came to the convent the senior brothers went to meet him, and led him in carrying his clothes and alms dish. They gave him water to wash his feet and food, and, after he had rested, asked him his age, and according to his age, gave him a chamber supplying him with all the articles required by a monk.

As has been already noticed, the earliest objects of Buddhist worship were trees, relic or memorial mounds, the triple symbol of Buddha, the law and the congregation, Gautama's alms-bowl staff and other possessions, and the image of Shri or Lakshmi the goddess of wealth. Later generations added the images of Gautama, of the four older Buddhas, of future Buddhas, and of several Hindu gods and goddesses. The usual form of worship was to prostrate or bow before the shrine, relic, or image 'as if it were alive,' to offer it flowers and incense, to repeat the threefold confession of trust in Buddha in the law and in the church, and to leave a money offering.⁷ Another common observance was to walk round the shrine repeating hymns of praise and thanks to Gautama the discoverer of truth, and to offer a prayer that all creatures may be free from sickness and from sinful pleasure, and that in the next life every man may be a saint.⁸ At midday the monastery's most

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Discipline.

Worship.

¹ Duncker, IV. 472. ² Rhys Davids' Buddhism, 168. ³ Rhys Davids, 169.

⁴ In one of the Bhojpur topes a bowl was found with the word *patito*, that is, *patitah*, degraded. The offender was not cut off from the brotherhood, his alms-bowl was turned upside down and left until his sin was forgiven. Cunningham's Bhilsa Topes, 336.

⁵ Hardy's Eastern Monachism, 145; Stan. Julien's Hiwen Tshang, I. 80; Duncker, IV. 469.

⁶ Beal's Fah Hian, 56; Hardy's Eastern Monachism, 64; Rhys Davids' Buddhism,

⁷ Beal's Fah Hian, 56; Remusat's Foe Koue Ki, 100, 101.

⁸ Beal's Fah Hian, 43; Hardy's Eastern Monachism, 209. ⁹ Duncker, IV. 482.

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Food.

famous relic was brought out and worshipped by priests and laymen, and again they worshipped it at evening or incense-burning time.¹ Relics were kept with the greatest care, sometimes in relic mounds sometimes in shrines.

The rules about food were not extremely strict. Laymen were warned against gluttony, against the use of spirits, and on Sundays and in Lent against eating after noon. Even for ascetics the rules were fairly liberal. Except that they might not touch intoxicating drinks,² the members of the order might take what was customary in the country where they lived, so long as they ate without indulgence. It was Gautama's lax views in the matter of food, that, according to a Buddhist legend, caused the first schism, Devadatta demanding and Gautama refusing to agree to stricter rules.³ The monks were allowed to dine with pious laymen, and the practice was common especially on the days of full moon.⁴ Still the rule was clear that nothing should be eaten more than was wanted to keep the body in health, and that, save when travelling or sick, solid food should be taken only at the midday meal.⁵ Even this midday meal was no time of enjoyment. The eater should sit down, place his bowl on his knees, and eat slowly and sadly, much in the spirit of George Herbert's rule, 'Take thy meat, think it dust, then eat it, and say earth to earth I commit.'⁶ At first all food was gathered from house to house and eaten by the monks in their cells. In later times when the monastery had lands and workmen, the food was cooked by laymen and the monks ate together in a dining hall.⁷ Animal food was not forbidden. Flesh might be eaten so long as a Buddhist had not taken the animal's life. Anger caused uncleanness not the eating of flesh,⁸ and abstinence from animal food was a mark of special asceticism.⁹ There was a strict rule against

¹ Beal's *Fah Hian*, 38. The most sacred relic at Kanheri seems to have been one of Buddha's teeth. In a small tope in front of cave No. 3 Dr. Bird found a copper plate, stating that one of Gautama's dog teeth had been buried there. Fergusson states that the tooth may have been brought from Amravati by Gotamiputra II. *Serpent Worship*, 159. This tooth of Buddha's seems a mistake. See *Survey*, X. 59.

² Hiwen Tshang noticed that the Buddhist monks drank the juice of the cane and of sugarcane. But it was altogether unlike distilled wine. Stanislas Julien, *op. cit.* I. 93. The use of animal food in the fifth century would seem to have been unusual as the Chândâls are specially noticed as the only people who kill animals, or drink flesh. *Fah Hian* in *Foe Koue Ki*, 105.

³ Beal's *Fah Hian*, 54. The laymen treated their guests with great deference, seating them on a high dais and themselves sitting on the ground before them.

⁴ Rhys Davids, 157, 163; Beal's *Fah Hian*, 56; Hardy's *Eastern Monachism*, 92.

⁵ Rhys Davids, 164; Duncker, IV. 466.

⁶ The change took place before A.D. 300. Cunningham *Bhilsa Topes*, 133. The Kanheri dining hall (Cave No. 2) is so narrow as to leave no room for a row of plates. The monks must have steadied their bowls on their knees. *Fah Hian* tells of a monastery, where at the sound of a gong 3000 priests sat down. They were in orderly taking their seats one after another, keeping silence, making no noise with their rice bowl, not chattering when they wanted a second help simply signing with their fingers. Beal, 9.

⁸ Rhys Davids, 131.

⁹ Rhys Davids, 164. Duncker (IV. 466) says flesh was never eaten, and Cunningham (*Bhilsa Topes*, 33) states that animal food was forbidden; but compare Wheeler, I. 142, 220 and Hardy's *Eastern Monachism*, 92. The story that Gautama did not eat pork is not likely to be an invention (Rhys Davids, 80). It is probably connected with the Kashatri feeling, that eating of the flesh of the wild boar is a privilege if not a duty of their class. In Buddhist Mathura, where no living creature

the use of intoxicating drinks. But at an early date efforts were made to avoid the force of the rule and in later times it seems to have been set aside.¹

On joining the order the monk's beard head and eyebrows were shaved and this was repeated once a fortnight, the monks shaving each other. They went bareheaded and barefoot. Both monks and nuns wore three lengths of yellow cloth, either castaway rags or cloth torn to patches and again sewed together. These garments were the *sanghāti* a waistcloth or kilt wrapped round the thighs and legs, the *antara-vāsak* a body cloth or shirt worn round the chest, and the *uttarāsanga* a cloak or cape passed round the legs, drawn over the left shoulder, and girt with a girdle.² The waistcloth or kilt was worn in the cell; the body cloth or shirt at prayer, and on ceremonies and high days; and the cloak in public places.³ A spare set of garments was allowed and a new suit was supplied at the beginning of each cold season.⁴

The elder monks spent their days in reading and thought.⁵ Even the younger monks were forbidden the simplest work.⁶ Their daily round was to rise with the dawn, and, after cleaning their teeth and putting on the outer robe, to sweep the courtyard and the paths in front of the cell or of the chapel, to fetch water and strain it through a cloth that no life might be lost. They retired for about an hour and think on the rules of life.⁷ Next, at the sound of the gong or bell for morning service,⁸ to attend the chapel, listen to the scriptures,⁹ and offer prayers to the relic shrine thinking of Gautama's nine virtues and regarding the shrine as if it were alive. In early times the young monk's next duty was to gird his outer robe round him and start for the villages near, carrying in his left hand a wooden staff breast-high tipped with a two-inch iron ferule and topped with an iron ring two or three inches wide, and holding in his right hand,

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Dress.

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was killed except by the Chāndāls, some classes must have used animal food as the Chāndāls dealt in flesh. Beal's *Fah Hian*, 55. The special position of the Muhammadan *mula* in the Deccan village system illustrates, perhaps is a survival of, an old Buddhist practice.

One of the Ten Indulgences claimed by a large section of the monks, was to be allowed to drink any liquor that looked like water (see above, p. 137). According to Vissalief (Bouddisme, 87), when monasteries grew rich, the monks drank liquor as medicine. Drinking scenes are not unusual either in Buddhist sculptures or paintings (Fergusson Tree and Serpent Worship, 139). But most of these are perhaps meant to illustrate Gautama's life before he became a recluse.

² Beal (*Fah Hian*, 45) calls the *sanghāti* the great garment or overcloak. Remusat (*Foe Koue Ki*, 93) seems to have held the same view. But see Rhys Davids, 166, 167; and Cunningham's *Bhilsa Topes*, 61, 62.

³ According to Hiwen T'sang (Stanislas Julien, I. 70), each sect had a special way of folding the upper robe, and the colour varied from yellow to red. From sculptures of the *Bhilsa Topes*, Cunningham (*Bhilsa Topes*, 27, 204, plate XI.) formed the opinion that the higher order of Buddhist monks wore the beard and were crowned with a trefoil-like head-dress. This seems to be a mistake.

⁴ Hardy's *Eastern Monachism*, 121; Rhys Davids, 167.

⁵ There were five subjects of thought, love, pity, joy, impurity, and calm. Rhys Davids, 170-171.

⁶ Monks might not dig, cut grass, pour water, or fight. Hardy's *Eastern Monachism*, 149.

⁷ Metal cymbals or bells called the monks to service. Duncker, IV. 463.

⁸ Reading the sacred books was the highest exercise. Hardy's *Eastern Monachism*, 198.

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close to his breast, a watermelon-shaped black or red alms-bowl of clay or iron.¹ So he moved with slow even steps and eyes fixed on the ground, passing close to every house except the dwelling of the courtesan² and the Mhār, asking for nothing, taking what was given with a thankful heart, and, if no one came, shaking the iron ring once or twice and passing on.³ As soon as the bowl was full to the brim, he took no more and divided the contents into three parts, one for the animals, one for the destitute, and the third for himself. Then going back he washed his superior's feet, gave him water to drink, and brought the alms-bowl. After their meal he cleansed the bowl, washed his face, and worshipped his superior. This was the practice in early times. In later days, when the monasteries were endowed with lands and had stores of grain, there was no call to go begging. The grain was cooked by laymen, and, at the sound of a bell, the monks trooped to the dining hall and ate their meal.⁴ When the meal was over the gong sounded again for midday service. The scriptures were read and the relics worshipped, and the elders taught the younger brethren.⁵ They then withdrew to think, or went to teach in the school,⁶ to minister in the hospital,⁷ or to read the scriptures in the homes of the sick or the demon-haunted.⁸ When the evening gong sounded, in turn with the other younger monks, the elder called the elder who was to read the evening service, washed his feet, and listened. Then he rested for a time watching the sun and the sun set in the sea.⁹ As the light faded he waited on any sick or infirm brother who wanted help. Then seating himself on a bench he dropped to sleep musing on the cause of sorrow.¹⁰

Special Days.

The routine of life at Kanheri was broken by special fasts and special feasts.¹¹ The weekly changes of the moon were Sabbaths, or

¹ Rhys Davids (Buddhism, 163) describes the alms-bowl as a brown earthen vessel like an uncovered soup tureen; Arnold (Light of Asia, 196) as an earthen bowl shaped melonwise. Cunningham (Bhilsa Topes, 70) holds that the old alms-bowl had an upper part and a short neck.

² It seems doubtful how far this rule was kept. There are several stories about courtesans feeding ascetics. See Cunningham's Bharhut Stupa, 22.

³ Duncker, IV. 483; Wheeler, III. 129; Hardy's Eastern Monachism, 70; Beal's Fah Hian, 44. It was usual for the elder monk to walk in front and be followed by a younger brother carrying the alms-bowl. Rhys Davids, 170.

⁴ Rhys Davids, 164; Beal's Fah Hian, 9.

⁵ Rhys Davids, 106-111.

⁶ Talboys Wheeler, III. 152.

⁷ The second of Ashok's edicts (B.C. 250) established hospitals over the empire (Duncker, IV. 216). Fah Hian (Beal, 107) mentions homes for the sick destitute and diseased, where doctors attended free of charge. Compare Turnour's Mahāvanso, 256. ⁸ Hardy's Eastern Monachism, 240.

⁹ Two things, said Gautama, we should never tire of looking at, high hills and the sea. Burnouf's Int. à l'Ét. Ind. I. 319.

¹⁰ Hardy's Eastern Monachism, 26. Duncker, IV. 469. The rule was never followed. The early monks seem, when sleep overcame them, to have banded their round their waist and round their knees and slept sitting. See the figure in Cunningham's Bhilsa Topes, plate XV. 1, probable date A.D. 19, and page 208). The shape of the stone benches and the mention of a bed in the list of a monk's contents make it doubtful whether the practice of sleeping sitting was continued. (Hardy's Eastern Monachism, 107). In time beds seem to have come into general use and the later caves have no stone benches. Fergusson and Burgess' Caves, 209.

¹¹ It is doubtful how far the regular days were kept at Kanheri, as the Buddhists changed the days to suit local circumstances and practices. Vassilief's Le Bouddhisme, 87, 88.

uposathas, when the layman rested from his work, ate no unseasonable food, wore no garlands and slept on the ground, and, dressing in his best, came to the monastery to worship and hear the scriptures.¹ The days of new moon and full moon were still more sacred. The monks bathed and shaved each other,² and were called to a special service where the duties of a monk were read. After each commandment the monks were asked if they had kept the law. If any one confessed that he had not kept the law, the facts of the case were examined, and, if the fault was not serious, forgiveness was granted.³ Numbers of worshippers came from the neighbouring towns, and the space in front of the chief chapel was gay with the sellers of flowers and incense. On full moon days many of the monks dined at laymen's houses where they were treated with great respect. On full moon nights a platform was raised in the preaching hall, and, before a congregation of monks nuns⁴ and laity, the superior brothers chanted the law, the people greeting the name of Buddha with a ringing shout of *sādhu* or good. The rainy season, from the full moon in July to the November full moon, was specially holy.⁵ It marked the time during which the monks originally gathered after their eight months' wanderings and lived together, learning the scriptures and teaching one another. The climate and the position of Kanheri would make it difficult to have the large gay open air meetings which marked this season in other Buddhist countries.⁶ But preaching-booths, *bāna mandaps*, were raised in front of the chapels and shelter provided, so that visitors could hear with comfort the favourite *jātakas* or stories of Buddha's lives.⁷ Besides this holy season, there were three yearly holidays, at the beginning of spring, in the later spring, and at the end of the rainy season, old nature-worship days to which events in Gautama's life had been made to fit. Of these the chief was the autumn festival, the *divāli*, when sermons were preached and the whole hillside cells, chapels, and stairs were ablaze with lights.⁸ This was also the yearly confession of the whole congregation, and the time when the laymen brought the monks their yearly gift of clothes.⁹ There was also a special yearly festival on Gautama's birthday,¹⁰ when the relics and images were carried in procession and worshipped by

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Life at Kanheri,
A.D. 100-600.

Special Days.

¹ Hardy's Eastern Monachism, 236-240; Duncker's History, IV. 483.

² Hardy's Eastern Monachism, 149.

³ Duncker's History, IV. 469. The practice of confession sprang from Gautama's saying, 'Hide your good deeds, show your faults.' St. Hilaire, 144.

⁴ The Amravati sculptures show monks grouped on one side and nuns on the other. Tree and Serpent Worship, 191.

⁵ Beal's Fah Hian, 155. Wheeler (History, III. 130) gives the October full moon. But November seems to be right. See Duncker, IV. 378, and Cunningham's Bhilsa Topes, 361.

⁶ See for Ceylon, Hardy's Eastern Monachism, 232.

⁷ Rhys Davids, 38. One of the Kanheri inscriptions (in cave 29) has a special reference to these preaching booths.

⁸ Duncker, IV. 484.

⁹ Duncker, IV. 469. The *divāli* was more than a one day ceremony. The first night of the month after the rains, which was called the Robe Month, was a time when the keeping by laymen of the three extra precepts was attended with special merit. Rhys Davids, 141. It seems possible that as in Nāsik the gifts of clothes were made before, not after, the rains.

¹⁰ Fergusson and Burgess' Caves, 271.

¹¹ Cunningham's Bhilsa Topes, 155. This festival survives in the Jagannāth car

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crowds. For days before, news of the festival was spread abroad, and all who wished to lay up a store of merit were called to level the roads and adorn the streets and highways. The roads were lined with beautifully painted figures of the forms through which Gautama's spirit had passed. Inside the monastery the paths and the stairs were watered and adorned with flags and silk hangings. Above the chief entrance a large cloth was stretched and the space richly adorned.¹ The roads and hillsides were full of people dressed in their best. The ruler of the land, or the local governor was present, the ladies of his court taking their place on raised seats at the entrance. The relics and images on richly harnessed elephants, or in palanquins glittering with gold silver and gems, were carried in procession. On their return, when the leading elephant was a hundred yards from the main entrance, the prince or governor took off his head-dress and putting on new garments advanced barefoot to meet the procession. On drawing near he bowed to the ground, scattered flowers, burned incense, and withdrew. As the elephant passed the gateway, the ladies and attendants from their high dais covered the images with flowers. Then in the chapels the monks burned incense and lighted lamps, and outside the laity made merry with games, music, and dancing.² Every fifth year a special ceremony was held to mark the expiation ordered by Ashok (B.C. 250).³ Monks attended from every side and the laity flocked in crowds from great distances. The monastery was adorned with silken flags and canopies. In the great hall a richly ornamented dais or platform was raised for the abbot and the leading elders, and behind the dais were rows of seats for the younger monks. Then the governor and the nobles offered their possessions, afterwards redeeming them by a money payment.⁴

Inscriptions.

Of the fifty-four inscriptions which have been more or less completely deciphered, except the three Pahlavi inscriptions in cave

¹ Dom João de Castro (1538) notices (Prim. Rot. de Costa da India) the bases of six large pillars apparently in the open space in front of cave No. 3. Temporary pillars set on these bases may have supported the canopy.

² Adapted from Beal's *Fah Hian*, 10, 11, 107, 158. Hiwen Tshang describes these processions as carrying flying streamers and stately parasols, while the mist of perfumes and the showers of flowers darkened the sun and moon (Julien, II, 207). At similar processions in Burmah nowadays streamers from 100 to 200 feet in length are carried and afterwards hung from pillars or holy trees. Hundreds of gorgeous parasols of gold and silver brocade flash in the sun and thousands of candles burn day after day before the great *stupa* of Shwe-Dagon at Rangoon which is devoutly believed to contain eight hairs of Buddha. Before this sacred tower flowers and fruits are offered, by thousands of people, until large heaps are formed round it. Thousands of votaries throng with their offerings of candles and gold leaf and little flags, with plantains and rice and flowers of all kinds. Cunningham's *Arch. Sur. Rep.* I. 232.

³ Mrs. Manning, 233.

⁴ Beal's *Fah Hian*, 15; Wheeler, III. 249. Hiwen Tshang describes a great fifth year festival held in the plain near the meeting of the Jamna and the Ganges. The giver of the festival was Shilāditya, king of Magadha. A space 4000 feet square was hedged with roses and divided into halls filled with gold, silver, and other valuables. Half a million of people, Buddhists, Brāhmins, and others assembled and received gifts. The first and greatest day's ceremonies were in honour of Buddha, but the king, whose object seems to have been political rather than religious, added a second day's rejoicings in honour of Vishnu, and a third in honour of Shiv. Then followed the gathering and the distribution of offerings and other ceremonies which lasted over seventy-five days. St. Hilaire, *Buddha* part II. chap. I. in Wheeler, III. 275.

66, two in caves 10 and 78 in Sanskrit, and one in cave 70 in peculiar Prákrit, the language of all is the Prákrit ordinarily used in cave writings. The letters, except in an ornamental looking inscription in cave 84, are the ordinary cave characters. As regards their age, ten appear from the form of the letters to belong to the time of Vásisthiputra (A.D. 133-162), twenty to the Gotamiputra II. period (A.D. 177-196), ten to the fifth and sixth centuries, one to the eighth, three to the ninth or tenth, one to the eleventh, and several coins to the fifteenth. Three of them in caves 10 and 78 bear dates and names of kings, and three in caves 3, 36, and 81 give the names of kings but no dates. The dates of the rest have been calculated from the form of the letters.

Though almost all are mutilated, enough is in most cases left to show the name of the giver, the place where he lived, and the character of the gift. Of the fifty-four twenty-eight give the names of donors, which especially in their endings differ from the names now in use; twenty-one of them give their professions mostly merchants, a few goldsmiths, some recluses, and one a minister. Except seven women, four of whom were nuns, all the givers were men.

The places mentioned in the neighbourhood of the caves are the cities of Kalyán, Sopára, and Chemula, and the villages of Mangalsthán or Mágáthan, Sákapadra probably Sáki near Tulsi, and Saphád(?). Of more distant places there are Násik, Pratishtán or Paithan, Dhanakat or Dharnikot, Gaud or Bengal, and Dattámriti in Sind.¹ The gifts were caves, cisterns, pathways, images, and endowments in cash or in land.² Only four of the inscriptions give the names of kings. One in cave 36 gives the name of Mádhariputra and one in cave 3 gives the name of Yajñashri Shátakarni or Gotamiputra II., two Ándhrabhritya rulers of about the first and second centuries after Christ. Of the two, Mádhariputra is believed to be the older and Yajñashri Shátakarni to be one of his successors.³ Mádhariputra's coins have been found near Kolhápúr, and Prof. B. B. R. A. S. Dandárkar believes him to be the son and successor of Pudumayi Várishtiputra, who is believed to have flourished about A.D. 130,⁴ and to be the Shri Pulimai whom Ptolemy (A.D. 150) places at Paithan near Ahmadnagar. Yajñashri Shátakarni or Gotamiputra

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Kalyán is mentioned in nine inscriptions (in caves 2, 3, 12, 36, 37, 56, 59, 89, and a detached stone between 14 and 15), Sopára in two (3 and 7), Konkan in two (78), Chemula in one (10), Násik in one (2), Paithan in one (3), Mangalpuri in one (78), Dharnikot at the mouth of the Krishna in one (76), Dattámriti in one (3), and Gaud in one (10). All of these, except Dattámriti are well known. Dattámriti, writes Prof. B. B. R. A. S. Dandárkar (Sec. Trans. Or. Cong. 345), was the name of a town in Sauvira near Sind. It may also be Demetria (Ditto). Of villages Mangalsthán or Mágáthan is mentioned in one (81), (Sá) Kapadra in one (10), and Saphád in one (29). Thirteen inscriptions (in caves 2, 3, 10, 19, 36, 39, 48, 53, 56, 58, 69, 77, and 84) record the gift of caves, eight of caves and cisterns (12, 29, 43, 59, 68, 75, 76, and 81) and four of cisterns only (5, 7, 37, 64), two of images (2 and 4), and two of pathways and an inscription near caves 14 and 15). Eight endowment inscriptions (in caves 10, 12, 19, 56, 68, 76, 78 and 81) record the grant of villages, fields, and cash. The coins mentioned are *Karshápanas* and *Drammas*, but as there were both gold and silver coins of these names their value cannot be fixed. A third coin *pratika* called *liká* in Prákrit is often mentioned.

Jour. B. B. R. A. S. XIII. 308; and XIV. 154.

Jour. B. B. R. A. S. XIV. 315.

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II. appears in the Násik inscriptions,¹ and his coins have been found at Kolhápúr,² at Dharnikot near the mouth of the Krishna the old capital of the Āndhrabhṛityas,³ and very lately (9th April 1882) in a *stupa* or burial mound in Sópára near Bassein.

The two other inscriptions, in which mention is made of the names of kings, are caves 10 and 78. These are among the latest at Kanheri, both belonging to the ninth century, to the Silhára kings of the Konkan who were tributaries of the Ráshtrakutas of Málkhet. They are interesting as giving the names of two kings in each of these dynasties, as well as two dates twenty-four years apart in the contemporary rule of one sovereign in each family. Kapardi II., the Silhára king the son of Pulashakti, whose capital was probably Chemula, was reigning during the whole interval between 853 and 878, and apparently Amoghvarsh ruled at Málkhet during the same period. This Amoghvarsh is mentioned as the son and successor of Jagattung; Amoghvarsh I. was the son of Govind III. one of whose titles was Jagattung; but he must have ruled from 810 to 830, and Amoghvarsh II. was the son of Indra II. Indra either bore the title of Jagadrudra or Jagattung, or was succeeded by a son of that name. But the dates seem to point to Indra II. himself, who may have borne the title of Amoghvarsh, and he succeeded Jagattung about 850.⁴

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Since their discovery by the Portuguese, early in the sixteenth century (1534), the caves have continued objects of much interest and wonder. In 1539, Dom João de Castro gave the following detailed account of the caves:

1539.

About a league and a half from the ruined city of Thána, among great hills, in a most grand high and round rock, from the plain below to the highest point, are many sumptuous temples and noble many-storied palace-like buildings, with images, columns, houses, porticoes, figures, pillars, cisterns, temples and chapels all cut in the rock, thing certainly not within the power of man, so wonderful that it may be ranked among the seven wonders of the world, unless, instead of thinking them to be the work of men, we attribute them to devils and the diabolic art of which I, at least, have no doubt. I have no pen to pourtray its greatness and form. But running the risk of being thought a story-teller describe the place with fear.

At the foot of the hill on one side are the bases of seven pillars, so deep and broad that the columns must have been of great height. A little further is the first edifice high and admirable, full of pillars and wonderful works. The first story where one enters goes into the rock with great rooms and halls, but to this I did not go as the ascent was difficult and steep. Close to it is a great gallery forty yards by eighteen without columns. At the end are two chapels worked in relief with a great round ball the object of adoration, and in the middle an inscription almost worn out through time. Beyond

¹ Sec. Trans. Int. Cong. 348, 349.

² Jour. B. B. R. A. S. XIII. 306.

³ Jour. Mad. Lit. and Sc. (New Series, III). 225.

⁴ Burgess' Arch. Sur. X. 61.

the porch of this gallery is a magnificent temple. Outside is a large yard with two high columns admirably worked in relief. The column to the right hand, has on the top a wheel like a Catherine's wheel, placed above four lions beautifully carved. The column on the left hand has some men supporting in their hands a great ball like the world and looking as if they were much borne down by the weight. On this side of the second column are many chapels and rooms. Passing from this yard and before getting to the door of the temple are two other pillars each about fourteen feet high, with on each an inscription in clear and beautiful characters. A little beyond is a corridor, where, on one side, is a ferocious and great giant of thirty-six spans high and the limbs well proportioned. In the rest of the corridor are, in relief, many figures and faces of men. Beyond the corridor is the temple very high and beautifully vaulted, 120 feet long by fifty broad and fifty-four high. At the end of the temple is a great altar, with, on its top, the world or a masonry ball nineteen yards round. On each side is a row of thirty-seven columns, and between them and the walls is a cloister which goes round the body of the temple. Over the main entrance is a platform supported on two great colonnades, just like the place for choristers in Portuguese churches. Outside of the temple a way of steps runs from the foot of the rock to the top, so steep that it seems to go to heaven, and, all along the way from below upwards are many edifices, houses, porches, cisterns, chapels, and yards all cut out of stone. I shall speak of those only which I have seen. There are eighty-three houses, among which is one 120 feet long by sixty wide and others where you could keep 100 men; the rest are generally high and roomy. Besides houses there are fifteen chapels, all worked in relief, and thirty-two cisterns hollowed in the rock with plenty of good water, and fifty-six porches some in relief and in fifteen of them legible inscriptions. Most of the houses and rooms have entrances with seats of stone all round. The length of the staircase that runs from the foot of the rock to the top is 930 paces, and besides it there are many other staircases with buildings. It is a city cut in the rock that can hold 7000. To the north is another higher hill at whose feet runs a small stream. Across the stream is another rock with many dwellings. I had not time to visit them.¹

About the year 1540, Garcia d'Orta mentions two underground temples in Sálsette, one of which was in a hill larger than the fortress of Diu and might be compared to a Portuguese city of four hundred houses. There were 300 houses with images carved in stone. Each house had a cistern, with conduits bringing rain water.²

According to De Couto (1603), the Pagoda of Canari was cut out of the lower part of a great hill of light grey rock. There was a beautiful hall at its entrance, and, at either end of the yard which is outside the door of the hall, were two human figures engraved on the same stone so beautiful, elegant, and well executed, that even in

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1540.

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¹ Dom João de Castro, *Primeiro Roteiro da Costa da Índia*, 75-81.

² *Colloquios dos Simples e Dragos*, 211-212, quoted in Da Cunha's *Bassin*, 190.

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silver they could not be better wrought. Near the front door were some cisterns hewn out of the rock, which received the rain water, which was so cold in the summer, that no hand could bear it. From the foot to the top of the hill, like a winding staircase, were more than three thousand small rooms in the form of small cells, cut out of the rock, each of them with a water cistern at the door. What was more to be wondered at was an aqueduct constructed so ingeniously that it passed through all the three thousand apartments, received all the water from the hill, and supplied it to the cisterns that were at the doors of the rooms. When the Reverend Antonio de Porto (1534) lived in the Church of St. Michael (Cave No. 3), he was told by the Christians whom he had converted, that there was a labyrinth in the hill whose end had never been traced, and it was moreover stated that it extended as far as Cambay. The priest desirous of exploring this labyrinth took one of his companions, and gathered twenty persons with arms and matchlocks to defend themselves against wild beasts; and some servants to carry water, rice, biscuits, and vegetables for the journey, and oil for torches. They also took three persons laden with ropes to lay along their way. They entered the caves through an opening about four fathoms broad, where they placed a large stone to which they fastened one end of the rope. They travelled through the caves for seven days without any interruption, along places some of them wide and others narrow, which were hollowed in the rock, and on each side they saw small chambers like those in the sides of the hill, each of which had at its entrance a cistern, but no one could say whether these cisterns contained water, or how they could receive any water, for in all these passages they could not discover any hole, crevice, or anything which could throw light on the subject. The upper part of the building was cut out of the rock, and the walls on each side of these roads were cut in the same way. The priest seeing that they had spent seven days without finding any opening, and that their provisions and water were almost finished, thought it necessary to return, taking for the rope, without knowing in these windings whether they were going up or down, or what course they were taking as they had no compass for their guidance.

De Couto also mentions that the Portuguese found the caves inhabited by ascetics or Yogis. One of the ascetics, who was 70 years old, was made a Christian and named Paulo Raposo. Another Coleta another Yogi, who had a more saintly reputation, Raposo, was named Francisco da Santa Maria. With regard to the origin of the caves, De Couto was told by one of the earliest converts that they were made by a king whose son became a great religious teacher. Astrologers told the king that his son would become a great ascetic. To prevent this, and wear his mind to pleasure, the king kept his son in a splendid palace full of life and beauty. As he grew up the son wearied of his confinement and was allowed to drive in the city near his palace. During his first drive he saw a blind man, during his second drive an old beggar, and during his third drive a corpse. Hearing that this was the end of all men, he loathed his life of thoughtless pleasure, and, flying from the palace, became an ascetic. De Couto's story

of the life of this prince so fully and correctly agree with the legendary life of Gautama, that they strongly support the view that the *yogis* whom the Portuguese found at Kanheri were Buddhist monks.¹ Couto also heard from some wealthy Cambay Vánis, that the king who made the Kanheri caves lived 1300 years before the coming of the Portuguese, that his name was Bimilamenta, that he was a wise good king a native of Magor, Cedepur, and Patan, who had civilised the country reclaiming the people from wild wandering to a life of settled order.²

In 1625 Sir Thomas Herbert mentions two temples of profane worship at Sálsette. He gives little detail, only noticing that one of them had three galleries.³

Fryer gives the following account of a trip to the caves in 1675. The way, he writes, to the anciently famed, but now ruined city of Canorein, is so delightful, I thought I had been in England. It is fine arable pasture and coppice. After passing five miles to the foot of the hill on which the city stands, and half a mile through a thick wood peopled by apes, tigers, wild buffaloes, and jackals, and some flocks of paroquets, we alighted where appeared the mouth of a tank or aqueduct, cut out of a rock whose steaming breath was very hot, but the water cold. From hence it is thought the whole city was supplied with water; for as we ascend we find places, where convenient, filled with limpid water, not overmatched in India. If it be so, that it should have its current upwards through the hard rocks artificially cut, the world cannot parallel so wonderful a water-

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1675.

¹ See the details in J. B. B. R. A. S., I. 38-40. The monks also told De Couto that the prince went to Ceylon, fixed his abode in Adam's Peak, and when he left the island, pressed a mark of his foot in the rock. He was called Drama Rayo (*Dharmarāj*), and, when he became a saint, Buden or the Wise. De Couto further tells how the old inverted *yogi* made the discovery (a discovery which has lately been re-made by Yule Marco Polo, II. 263] and by Max Müller [Contemporary Review, XIV. 593]) that the story of Buddha is the same as the famous Christian legend of Barlaam and Joasaph, and that, under the name of Josaphat, his old master Buddha was worshipped as a saint by the Christian church. J. B. B. R. A. S., I. 39.

² The legend of Barlaam and Joasaph or Josaphat is supposed to have been written in the eighth century by St. John of Damascus. The early life of Joasaph is the same as the early life of Gautama in the Lalita Vistara. His father is a king, and, after the birth of his son, an astrologer foretells that he will rise to glory; not, however, in his own kingdom, but in a higher and better one; in fact, that he will embrace the new and persecuted religion of the Christians. Everything is done to prevent this. He is kept in a beautiful palace, surrounded by all that is enjoyable; and care is taken to keep him in ignorance of sickness, old age, and death. After a time, his father gives him leave to drive out. On one of his drives he sees two men, the maimed, the other blind. He asks what they are, and is told that they are suffering from disease. He then inquires whether all men are liable to disease, and whether it is known beforehand who will suffer from disease and who will be free; when he hears the truth, he becomes sad, and returns home. Another time, when he drives out, he meets an old man with wrinkled face and shaking legs, that down, with white hair, his teeth gone, and his voice faltering. He asks again at all this means, and is told that this is what happens to all men; that no one can escape old age, and that in the end all men must die. Thereupon he returns home starved with death, till, at last, a hermit appears and opens before his eyes the proper view of life contained in the gospel of Christ. Max Müller in the Contemporary Review, XIV. 592, 593.

³ Jour. B. B. R. A. S., I. 36, 37. De Couto's date for the making of the caves spans 2300, comes curiously close to the probable date (A.D. 177-196) of Gotamiputra Maheshri Shátakarni the chief patron of the Kanheri monastery. Harris' Voyages, I. 410.

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course. From hence the passage is uneasy and inaccessible for more than two abreast, till we come to the city, all cut out of a rock, where is presented Vulcan's forge supported by two mighty colosses, bellied in the middle with two globes. Next comes a temple with a beautiful frontispiece. Within the porch on each side stand two monstrous giants, where two lesser and one great gate give a noble entrance; it can receive no light but at the doors and windows of the porch, whereby it looks more solemnly. The roof is arched, seeming to be borne by huge pillars of the same rock, some round, some square, thirty-four in number. The cornice work is of elephants, horses, and lions; at the upper end it rounds like a bow; near where stands a great offertory somewhat oval, the body of it without pillars, they only making a narrow platz about, leaving the nave open. It may be a hundred feet long and sixty or more in height. Beyond this, by the same mole-like industry, was worked out a court of judicature (West's No. 10), or place of audience, fifty feet square, all bestuck with imagery well engraven, according to old sculpture. On the side over against the door, sate one superintendent to whom the Bráhma who went with us, paid great reverence, not speaking of him without a token of worship; whom he called Jogi, or the holy man. Under this, the way being made into handsome marble steps, are the king's stables not different from the fashion of our noblemen's stables. Only at the head of every stall seems to be a dormitory or place for devotion, with images, which gave occasion to doubt if ever for that end, or rather made for a heathen seminary of devotees; and these their cells or chapels, and the open place their common hall or school: more aloft stood the king's palace, large stately and magnificent, surrounded with lesser of the nobility. To see all would require a month's time. But that we might see as much as could be in our allotted time, we got upon the highest part of the mountain where we feasted our eyes with innumerable entrances of these cony burrows, but could not see one quarter part. Whose labour this should be, or for what purpose, is out of memory; but this place by the gentiles of much adored. It is probably a heathen fane or idolatrous pagoda, from the superstitious opinion they still hold of its sacredness, wherefore the Portugals, who are now masters of it, strive to erase and the remainder of this Herculean work that it may sink into oblivion of its founders.¹

1695.

About twenty years later (1695), the Italian traveller, Gemide, Careri, gives the following details: The first piece of workmanship in that appears, consists of two large columns two spans high. The third part of them from the bottom upwards is square, the middle part octangular, and the top round. Their diameter, six spans; they are fifteen spans distant from one another, each of them eight from the rock which is cut after the same manner. These columns support a stone architrave forty spans long, four in thickness and eight in breadth, cut like the rest out of the same rock. These three porticoes lead into a passage which follows the rock, and is not far from the same.

¹ New Account, 71, 72.

sort of hall or passage-room four spans long, cut in the same rock. At the end of it are three doors, one fifteen spans high and eight in breadth, which is the middlemost, and two others four spans square on the sides, which are the way into a lower place. Over these doors is a cornice four spans broad, of the same stone; over which, thirty spans above the ground, there are other such doors or windows cut in the rock. At the same height there are little grotts or dens six spans high, of which the middlemost is the biggest. Thirty-four spans above the ground, in the same place, is such another grot. It is no easy matter to conceive what the use of all this was. Ten paces towards the right, is a sort of grot, open on two sides twenty-four spans in length and fifteen in breadth, over which was a round cupola fifteen spans high and ten wide, with a square cornice like that about the grot. Here there is an idol cut in the rock in half relief, which seems to hold something in its hand, but what it is does not appear. The cap it has on is like the cap of the Doge of Venice. By it stand two statues in a submissive posture, as if they were servants. They have conical or sugar-loaf caps. Over their heads are two small figures, like angels painted in the air; below two little statues, holding their hands on a staff and two children by their sides with their hands put together, as if in prayer; on their backs is something like a piece of wood. Close by is another round cupola all of one stone, and shaped like the other; the top of it is broken. Both this and the other are supposed to have been sepulchres of the ancient gentiles; but there is no ground to make this out, no opening appearing to put in the bodies or ashes; on the contrary, it is clear they are not hollow within, only cut without in the shape of the cupolas. About this second there are four great figures carved in half relief, holding in the left hand, something like a garment, and the same sort of caps on their heads with small figures at their feet, and two above. Opposite to them, there are three little ones sitting, and six other large ones, and three of a middling size standing, all cut in the rock after the same manner. That in the middle, which seems to be the idol, in its left holds a tree with fruit on it. On the other side are sixteen figures, all sitting with both hands on their breast, and the same caps; one of them seems to be superior to the rest, because there are two figures standing by its head, and two children above. At a small distance northward is a small grot eight spans square, and in it, as it were a bed of the same stone, four spans broad and eight long. On the other front there is a statue sitting on its legs, after the manner of the east, with the hands together on the breast; and another standing with a branch of a fruit tree, and above a winged infant. Beyond the first, and on the same front, which runs sixty spans within the rock, there are two statues sitting after the same manner, their hands having the same way, with conical caps on their heads, and two like servants standing by them. On the same side is the famous Pagoda of Anarin. The entrance to it is through an opening forty spans across, in a wall of the same stone, fifty spans long, and eight spans high, on which there are three statues. On the right hand, before we go into the pagod, is a round grot, more than fifty spans in

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circumference, in which, round the wall, there are many statues sitting, and some standing and one on the left is bigger than the rest. In the middle rises a round cupola, cut out of the rock, like a pillar of the same stone, with several characters carved about it, which no man can explain. Going into the first porch of the pagod, which is fifty spans square, there are on the sides two columns sixty spans high, with their capitals, and six spans diameter. On the column, on the right as one comes in, there are two lions, with a shield by them; on the other upon the left two statues. Beyond these columns at the entrance of a grot, on the left, there are two great statues standing, and looking at one another. Still further in are two vast big statues on the left, and one on the right of the door, all standing, with several little statues by them, only within the space of that porch; for going into the adjoining grot, which is twenty-four spans square, there is nothing worth observing. On the right hand, where the lions are, there are no statues, but two large vessels upon convenient pedestals. Hence there are three equal doors thirty spans high and eight broad, but that in the middle even with the floor, those on the sides five spans above it, into another plain place. Here there are four columns twelve spans high, standing on the rock itself, between the five windows that give light to the pagod. On the right side of the door there are some unknown letters worn with age, as is all the rest of the work. In this place, on the sides, besides several small figures, there are two vast statues of giants standing, above twenty-five spans high; showing their right hands open, and holding a garment in the left, on their heads the same caps, and in their ears pendants after the Indian fashion.

At the entrance of the great gate of the pagod, which is fifteen spans high and ten in breadth, there are on the right four statues standing, one of which is a woman holding a flower in her hand; and twelve others, some sitting and some standing, with their hands on their breasts, and something in them. On the left are four other statues, two of women, with large rings about their ankles of the same stone, and sixteen little statues on their sides, some sitting, some standing, and some with their hands on their breasts as was said before. Over the said door there are other two great ones, and as many opposite to them, with three little ones standing.

On the left hand within, is another inscription in the same character; over the arch of this door is a window forty spans wide, which is the width of the pagod, with a stone like an architrave in the middle, supported on the inside by two octangular pillars. The pagod is arched, forty spans in breadth, and one hundred in length, and rounded at the end; besides the four columns at the entrance, there are thirty more within, which divide it into three aisles; seventeen of them have capitals and figures of elephants on them; the rest are octangular and plain; the space between the columns and the rock, that is, the breadth of the side aisles is six spans. At the end of the pagod, there is a sort of round cupola, thirty spans high and sixteen paces about, cut in the same rock, but not hollow within. All that has been hitherto described is cut in the rock, without any addition to the statues or anything that may be added.

But on the floor of the pagod there are several hewed stones which perhaps served for steps to some structure.

Coming out of the pagod, and ascending fifteen steps, all cut in the rock, are two cisterns of rain water, good to drink; and as many steps above that a grot sixteen spans square, and a great one further on with much water standing in it. Mounting twenty paces higher, is another grot twenty spans square, which led to another of the same dimensions, and that into one of twelve. In the first was a rising window with steps to it cut in the rock, with two columns near a small cistern.

At a small distance from these grots is another pagod, with a handsome plain place before it, and little walls about to sit down, and a cistern in the middle. Five doors cut in the rock lead into the first arch; and between them are four octangular pillars; all but the middle door are two spans above the ground. On the sides of this arch, whose length is the breadth of the pagoda, that is eight spans, there are on the left several statues sitting like those above mentioned, and others on the right standing. All about the frontispiece, there are many sitting and standing, no way different from the rest already described. Then there are three doors to the pagod, that in the middle twelve spans high and six in breadth, the two on the sides ten spans high and four broad. The pagod is sixty spans square, no way proportionable, being but twelve spans high. On both the sides, and over the entrance, there are above four hundred carved figures great and small, some sitting, some standing, like those before spoken of; two on the right, bigger than the rest, are standing, as is that in the middle of the frontispiece, which is of the biggest idol, and another on the left in the same posture; but all worn with age, which destroys everything. On both sides there are two grots fourteen spans square with a low wall within two spans above the ground.

Going up ten steps further northward is a grot and within that another less. On the right is another like it, with another little one within it, in which is a low wall like those before mentioned. The great one is about twenty spans in length and ten in breadth; the other ten square, and all of them have small cisterns. On the right side, is another of the same bigness, with two small pillars before it, two little grots, and three cisterns, one on the right and two on the left; and another adjoining to it, with another within it, and a cistern of the same size as the other. It is likely these were the dwellings of the priests of the pagod, who there led a penitential life, as it were in a pagan Thebaida.

Descending from that great height by fifteen steps cut in the rock, there is a little pagod, with a porch before it thirty feet square through three doors, between which there are two square pilasters. On the left hand there are four statues, two sitting and two less in the middle standing. On the right hand a little open grot and another pagod, with a cistern before it, the way into which is first through a door ten spans in height and six in breadth into a room twenty spans square, which has on the right another very dark room twelve spans square, which makes the pagod somewhat dark. In

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the midst whereof is a round cupola of one solid piece, fifteen spans high, which is the height of the pagod. Descending fifty upright steps there is a plain space cut in the rock, which is not very hard, and eight octangular columns twelve spans high, which leave nine intervals to ascend five steps that lead into an arch. In this place on the left side, which is ten spans, is a great idol sitting bareheaded; two other great statues standing, and some small ones; on the right side two other statues sitting and two standing, besides many little ones about them. Then the way into the pagod is through three doors, twelve spans in height and six in breadth, with two windows over them. The pagod is a hundred spans in length, fifty in breadth, and ten in height. About it runs an arch eight spans broad, with ten square columns. Here are four rooms or grots twelve feet square, besides seven in the front and left side of the pagod, where the cistern is, all which seem to be rooms for the priests of the temple. In the niche of it, which is ten feet square, is a great idol sitting, with two statues standing, and another sitting on the left, by which also there are two statues standing, and several small figures in half relief about it. Ascending ten spans over against it is a little grot, supported by two small columns, ten spans high. There is a door ten spans high, and four in breadth out of it, into a room or grot, sixteen spans square, and thence into another of twelve, where there is a large idol sitting, holding his hands on his breast.

Then descending twenty steps there is a plain space, whence four steps on the left lead up into an arch where there are four pilasters twelve spans high, the distances between which are the way into three little rooms cut in the rock. Twenty steps lower there are other grots cut in the rock, with small cisterns, but for what use cannot be imagined, unless we suppose all these cavities were dwellings of the idolators.¹

1720.

In 1720 Hamilton calls Canra the only city on Sálsette island and hewn out of the side of a rock. It was nearly a mile in length and had antique figures and columns curiously carved in the rock and several good springs of water. At present, he writes, it is inhabited only by wild beasts and birds of prey.²

Mr. Boon, who was Governor of Bombay between 1716 and 1720, had drawings made of the temple columns and of the colossal statues. He gives a good description of the great temple cave and notices several channels cut from all parts of the hill to supply the cisterns, many of which were continually full of very good water. 'This stupendous work' he writes 'must have been the labour of forty thousand men for forty years. Time and the zeal of the Portuguese have defaced a great deal. When they first took the island, imagining those places to be the habitations of spirits and demons, they used constantly to discharge their great guns at them, which has left so many of them in a very maimed and broken condition.'³

¹ Churchill's Voyages and Travels, IV. 194-196.

² New Account, I. 111.

³ Archæologia, VII. 335, 337.

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NOTES
1760

Anquetil du Perron, who travelled through Salsette in the beginning of December 1760, has left a detailed account of the Kanheri caves. He came by the road from Vehar, and leaving his palanquin and several of his people at cave 8 of the lowest tier, perhaps West's 93, he crossed the ravine to the caves on the smaller hill. Beginning in the west he walked eastward up the valley till he reached the line of the old dam. On his way he passed nine caves which seem to correspond to West's 79 to 87. The cave most to the west, West's 79 or 80, was a great cavern about thirty-six feet long by twenty-four broad with many low openings. The next (81) had in front a porch with two pillars. At the end was a room with a shrine in which was a seated man. The cave was called the shop and the figure the Banian. The third (82) was a porch four feet deep with two windows four feet broad and inside a room fourteen feet broad by eight deep and six high. At the back of the room in a shrine were three seated men. The man on the left was between two standing servants with whips, probably fly-flaps, in their hands. Under the two other men were seated figures like servants and under the middle one two little figures holding the pillar that supported the throne on which the figure was seated. To the right and left of the three first figures were other figures holding a string in their raised left hands. On the left at the cave mouth was an opening in the rock below. The fourth cave (83 ?) was a ruined room 20×10 . The fifth (84) was a veranda $20 \times 20 \times 8$ and inside a room 20×20 with a stone bench along the east and north walls. To the left a room eight feet square with a stone bench on the west side. Above a little cistern which had once held water was a writing in fair order on a stone $3\frac{1}{2}$ feet square. The sixth (85) was a ruined cave sixteen feet square. The seventh (86) was a cave 60×24 . At the end were six rooms, each eight feet square except the third, which was twelve feet broad and twelve long and had an inner chamber eight feet square. Outside of the cave to the left was a cistern. The eighth (87) had a veranda twenty feet broad and six deep, with two broken eight-cornered pillars, and within the veranda a room twenty feet broad and sixteen deep furnished with a stone bench. At the end was a niche with the figure of a seated man. Outside above the cistern mouth was an eight line inscription on a stone two feet high and two and a half broad, of which only eight inches remained. The three first lines and the fifth were nearly complete; the rest were almost worn out. The ninth (88) cave was about the same size as the eighth. Inside of a veranda was a room and on its right a second room. At the back of this last was a third room eight feet square. There was a little cistern outside of the entrance.

After finishing this row of caves in the smaller hill, Du Perron crossed the ravine at the old dam and turned to the right walking down the ravine apparently to Cave 11, then turning sharp to the left he took a row of ten caves which he calls the first tier going from south-west to north-east. This row he divides into two groups a western group low down, corresponding to Caves 11 to 15, and an eastern group higher up, probably including West's 16 to 21. Of these groups he gives the following details : The first cave (West's 11) had

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a porch 24×8 with a little cistern on the right, on the left a niche with two seated women and a child standing between them; inside of the porch a room twenty feet square and six high; at the back a shrine with a strangely shaped *lingam* (this is a relic shrine or daghoba) in the middle, and to the right of the shrine a second room eight feet square. The second cave (perhaps West's 12) had a porch twenty feet broad six deep and eight high, with two eight-cornered pillars. At the back was a room twenty feet square and on its right a second room twelve feet square. Facing a little cistern was a writing on a stone five feet broad, above another cistern of the same breadth as the stone. The top of the stone was broken. The writing had $5\frac{1}{2}$ lines, then a line and a half division, and then five lines more. The third cave (West's 13) was twenty-four feet broad and twenty deep. At the entrance were two rooms, the outer twelve feet square and the inner four feet square. Three other rooms were in ruins. Outside on the little cistern was an almost worn-out writing of five or six lines cut on a stone three feet broad and one and a half high. The fourth cave (West's 14) had a porch 32×12 , and on the left a dry cistern. The porch led into a hall 24×20 , with at each corner a room eight feet square. At the back was a recess with two pillars, the wall opposite the entrance being covered with figures. At the two ends of this recess on either side were standing men. Within this room was an empty chamber eight feet square.

Climbing a little up the hillside the second or eastern groups of the first tier had six caves, corresponding to West's 15 to 21. Of these the first (15) was sixteen feet large and eight deep forming two openings; the second (16) was six feet square and six feet high with a *lingam* or relic shrine in the middle; the third was $24' \times 20'$ with a stone bench along the east and west sides and three small rooms on the left; the fourth was a room ten feet square with a plain entrance; the fifth (19) was a damaged cave $16' \times 4'$ with a stone bench; and the sixth, probably 21, was a porch supported by four pillars forming two arches. On the left, at the back of the porch, was a cistern full of water, on the right a seated man with two small men standing beside him, holding in their left hands a tree whose fruit was like an apple. In front at the end of the porch was a seated man and opposite him another man standing, holding a bush with a flower (a lotus), like a sunflower, growing as high as his ear. Within the porch was a room $24' \times 20'$, and on either side another room eight feet square. At the end was a shrine and in front of the shrine a seated man with standing attendants. On the side walls were nine seated figures one of which had two attendants.

Du Perron next climbed the hill to the east end of what he calls the second tier of caves. Beginning from the east he travelled west passing sixteen caves, an eastern or lower group of nine and a western or higher group of seven. This second tier of caves seems to correspond to the irregular row in West's map that runs in a broken line from 69 on the east to 8 in the west, and includes 69, 70, 71, 72, 42, 43, 99, 73, 74, 75, 76, 77, 10, 9, and 8. According to Du Perron the opening, most to the east (West's 69), is a porch $16' \times 6'$ with two pillars, and inside of the porch a room sixteen feet square and on the left another room six feet square. The next

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cave (West's 70) was a porch without pillars and inside of it a room twenty feet square. To the left of that room were two small rooms of eight feet and to the right a recess. This cave had many figures of men both standing and seated, among others a bas-relief of a seated man and two attendants. Under this man, were two men holding the pillar that supported his seat. At the entrance was a large inscription on a stone five feet broad and three high. At the top about a quarter of the stone was broken. The inscription contained eleven lines of which seven were in large and four in small characters. No. 3 (West's 71) were plain cut reservoirs, a small cistern, and a ruined room, the whole sixteen feet square. Cave 4 (West's 72), a porch 16' x 12', with two pillars one of them broken, with two rooms at the ends one on the right the other on the left. Inside was a great hall sixteen feet square, into which a room opened on the left. At the back was a shrine with a seated figure, and on the wall to the right two seated figures one over the other. Cave 5 (West's 42?), a porch twenty-four feet long with three broken pillars with fluted shafts. On the capital were four tigers with a child seated behind them. At the two ends of the hall were seated men each with two attendants or servants, one of whom held a whip and the other a fair-sized branch. Within were two large rooms sixteen feet square with a small room at the left of each. In the middle of the second room was a niche, and, outside of the niche, a well carved statue of a man or woman with a cap pointed in the form of a mitre, seated cross-legged like a tailor, and the breast adorned with jewels. Cave 6 (West's 43?) was in the same style as cave 5, only four feet smaller. At the back was a niche with a small figure. Cave 7 (West's 44?) was twenty feet long with side rooms each with two pillars. Within was a room sixteen feet square in which were three recesses with two pillars eight feet large. In this cave there were altogether eleven rooms. Two ruined caves 8 and 9 (perhaps West's 99 and 73) were twenty feet square with two rooms each and a cistern. These completed the eastern group of the second tier. The western group of the second tier, a little further up the hill than the eastern, included six caves apparently corresponding to West's 75, 76, 77, 10, 9, and 8. Cave 10 (West's 75) was a damaged cave about the same size as Cave 11 (West's 76) was like Cave 10 with two rooms and two entrance pillars, and an inscription showing the remains of nine lines on a stone two feet high by three broad. Cave 12 (West's 77) was four feet larger than Cave 11, with two pillars and a well preserved inscription of nine lines, on a stone 3½ feet broad and two high. Cave 13 (perhaps part of West's 77) was about the size of Cave 12, and lay above 8 (perhaps West's 93), with a room more to the right and an inscription of four lines much worn, on a stone about high and five broad facing the water cistern beyond the room on the right. Cave 14 (West's 10), the school or Darbár cave, had a porch 26' x 6' with six pillars. In the porch, on the right of the entrance, was a standing figure holding an apple and a branch as high as his ear, and on his side two standing women. In the porch were fifty-seven seated figures seven of them large. Beyond the porch was a room about twenty-nine feet square round which ran a

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stone bench. The wall was covered with figures to the floor. The people called the cave the School because of the number of figures, but Du Perron thought it more like a Prince's court. On either side of each Prince were two ministers, one with a raised whip, the other holding in his left hand a bush, like that in the porch. There were 100 figures on each of the three walls. Du Perron thought they were twenty Indian Princes with their retinues. The cave also contained four rooms two on either side without figures. The next two caves 15 and 16 (West's 9 and 8?) were small openings one with two, the other with three rooms.

Next comes Du Perron's third tier of six caves taken from the west-eastward. They seem to correspond, but this is doubtful, to West's 29, 30, 31, 32, 33, 34, and 35. These were small openings of little interest except that Caves 2 and 3 had inscriptions, the one in 2 much worn, the one in 3 with seven lines on a broken stone. Du Perron next passed from the end of his third tier to a fourth tier with sixteen caves. These he divided into an eastern group of seven and a western group of nine. The eastern group seems roughly to correspond to West's 47 to 68, and the western group to West's 48 to 55. But the arrangement is confused and the identification doubtful. Du Perron begins about the middle, perhaps near West's 56, and mentions seven going east. Cave 1, perhaps West's 56, had three rooms with six pillars. It had a writing of eleven lines on a broken stone 2½ feet broad and three high above the outside cistern; Cave 2 (West's 57?) was a ruined cave twelve feet square with two pillars; Cave 3 (West's 58?) was a little lower down eight feet square; Cave 4 (West's 59) was like 3 with two inscriptions one of three lines on a stone 2½ feet broad above a water cistern, the other with longer lines over the entrance; Cave 5 (West's 60) was a little higher and well preserved; Cave 6 (West's 62?) was an opening of the same size with two small rooms and an inscription of two lines in the front wall; Cave 7 (West's 63?) was a porch 16' x 4' with two pillars, a large room inside, another room on the left, and at the back a pillared shrine in ruins.

Du Perron then retraced his steps along these seven caves and he passed his first cave (West's 56). Between this and the west end of the tier he mentions eight caves; Cave 8 (perhaps West's 50) was about the size of Cave 7 and was reached by three steps. Below, at the entrance on the right, were two rooms. At the back was a great square room and to the left of it a little room; Cave 9 (West's 51) was like 8 and had damaged figures in the porch; Cave 10 (West's 52) was twelve feet square and in ruins; Cave 11 (West's 53) had a porch 14' x 6' with two pillars, and an inner room with the same figures as the School Cave (14 of the second tier; West's 10). To the right were two other rooms with doors opening into the outer room. In the middle of the back room were two attendants but no figure. There were two inscriptions, apparently modern, each of twelve upright lines lightly graven in Mongolian characters.¹

¹ This reference is supposed to be to the Pahlavi inscriptions, but the number of the caves does not agree as the Pahlavi inscriptions are in West's 66, Du Perron's 6 of this tier, in the extreme east of the row.

(West's 54) had a porch with two pillars, on the right broken figures, on the left no figures, within a hall twelve feet square. In the shrine was a seated figure with two attendants. In the wall, between the hall and the shrine, was an opening about ten inches in diameter, through which women accused of bad conduct were made to pass and stuck half way if they were guilty. Cave 13 (West's 55) was a similar cave without figures. It had a small cistern and a much worn inscription of nine lines above the cistern on a stone $2\frac{1}{2}$ feet high and three broad. Cave 14 was twelve feet square and had one pillar.

On the top of the hill were two rock-cut cisterns, $8' \times 6' \times 3'$. Below was an open space with seats where the priests came for fresh air. These Du Perron numbers 17 and 18. From the top of the hill Du Perron climbed down to the lowest tier joining it at West's 1. He follows this tier along eight caves, which, like West, he numbers 1, 2, 3, 4, 5, 6, 7, and 8. The first seven correspond to West's one to seven. Du Perron's 8 is perhaps West's 93. Cave 1, known as the Prison, was forty feet high and twenty-four broad, with an upper story of windows without any rooms and with no stair leading to them. Below were two wells and at the back three dark rooms. At the entrance were two pillars ten feet high. Cave 2, measuring $48' \times 28' \times 40'$, had two rooms at the back with a stone bench running round. At the entrance were two strangely shaped *lingams* (relic shrines). Cave 3 was a great cave reached by three steps. The central hall, which was vaulted, was $76' \times 28' \times 32'$. The Jesuits had made a church of it and it was still called the Church. There were fourteen pillars in the length, separated from the wall by an aisle. At the end was a headless *lingam* (a relic shrine). On the first two pillars were tigers, and on the others four elephants. On each side were six pillars in this style. The portico was about fourteen feet deep. At each end was the figure of a man sixteen feet high, and above each figure was a belt adorned with flowers and winged figures and with fluted pillars. In front were eight chief figures four of men and four of women, two men and two women on either side. The entrance to this cave was open with two pillars twenty-four feet high. On the right pillar was a reversed grindstone. On the left was a room whose walls were covered with figures of sitting men and women. This first part of the cave had a passage into the portico by windows. There were two inscriptions on the pillars, the first of twenty-three and the second of eleven lines; the inscription stone was four feet high and three feet broad. Cave 4 was a small room, in a hollow within was the *lingam* (relic shrine), and, on the left, attendants. Cave 5, higher up, was an opening four feet square with two figures holding fire. In front was a great cistern with two openings. On a broken stone, above the two mouths of the cistern, was an inscription of two long lines. Cave 6, lower down, measured $20' \times 10'$ and had two rooms; above a cistern on the left was an inscription of seven lines. Cave 7 was an opening with five windows and three rooms measuring altogether $20' \times 14'$. Above the four mouths of the cistern were traces of an inscription of two lines. Cave 8 (perhaps West's 93), a great cave called the Stable, measured

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60' x 24'. At the back were six rooms, the fourth of which was a shrine with a seated figure and attendants and other figures on the sides. In the central hall on the left were the doors of four rooms, and, on the right, a recess with four pillars. The centre of the cave had five pillars on each face. The entrance was a gallery upheld by eight pillars joined by walls. On the left of the gallery was a little room where were three seated men surrounded by attendants. Above the cistern was a great inscription of eighteen lines, and in front a second inscription of six lines in modern Sanskrit.¹

This ends Du Perron's account of the caves. About three weeks after Du Perron (28th December 1760), a party of Englishmen from Bombay visited Kanheri. They specially notice one cave, apparently No. 3, which was 84 feet long by 21 wide and 50 high, ornamented with thirty-two pillars each twenty-seven feet high and 8½ feet round the base. At the upper end of the cave was a large pillar fifty feet round at the base. It was still worshipped by the people. The cave was entered by a portico 36 x 15, with at each end a figure twenty feet high. Round the portico were small idols. After passing several caves cut into small square rooms, they entered a veranda 75 x 12 supported by nine pillars. Then was a hall 63 x 25½ x 9. Within this were ten small rooms for living in, neatly cut and measuring 11 x 6. In the veranda were several English names, among others W. Aislabe, E. Baker (1708), John Hanmer (1697), and J. Courtney. They noticed the great number of cisterns of excellent water. The writer repeats the story that the caves were the work of a Gentoo king who wished to secure his son against the attempts to gain him over to another religion. The Maráthás, he states, made a yearly pilgrimage to the caves and held them in great honour.²

In 1781, a Dr. Hunter published a short account of the Kanheri, Elephanta, and Jogeshvari caves. In his account of Kanheri he notices only the great temple and the two statues of Buddha.³ Dr. Hové the Polish traveller, who visited the caves in 1787, noticed only the Great Cave No. 3. The relic shrine was still worshipped. 'At the head of the caves,' he writes, 'stands a round pillar resembling the crown of a hat, to which the Hindus to this day pay their adoration.' He noticed two cisterns close to the entrance which were fed by a spring of water that issued 'very spontaneously' out of a chasm from the upper adjacent rock of the cave.⁴ In 1804, Lord Valentia wrote: 'The Kanheri caves are formed out of a high knoll in the middle of the range of hills which divides Sálsette into two equal parts. The great cavern, like the Kárlí cave, is oblong and has a carved roof, but is inferior to it in size, in elegance of design, and in beauty of execution. It has the same singular building at the upper end and the vestibule is equally adorned with figures. Its peculiar ornaments are two

¹ Zend Avesta, I. 394-408.

² Quoted in Du Perron's Zend Avesta, I. 408-411.

³ Archæologia, VII. 299.

⁴ Tours, 13, 14. Dr. Hové notices that Mr. Wilmouth a painter had come from Bengal and taken squeezes of the writings on wetted cartridge paper. He died at Canton on his way to England and his papers were lost.

gigantic statues of Buddha nearly twenty feet high, each filling one side of the vestibule. They are exactly alike and are in perfect preservation, in consequence of their having been christened and painted red by the Portuguese, who left them as an appendage to a Christian church, for such this temple of Buddha became under their transforming hands. The image of the presiding deity, in all the usual attitudes, embellishes several other parts of the vestibule; and one in particular is ornamented with the conical cap worn by the Chinese Fo. The entrance, on which there are several inscriptions in the unknown character, faces the west. In a large cave close to the chief temple are many figures, especially one of Vishnu fanning Buddha with a fly-whisk. The innumerable caves which have been formed in every part of the hill are square and flat-roofed. They cannot but be intended for the habitations of the attendant Brāhmans.¹

In 1825 Bishop Heber considered the caves in every way remarkable from their number, their beautiful situation, their elaborate carving, and their marked connection with Buddha and his religion. The caves, he writes, are scattered over two sides of a high rocky hill, at many different elevations, and of various sizes and forms. Most of them appear to have been places of habitation for monks or hermits. One very beautiful apartment of a square form, its walls covered with sculpture and surrounded internally by a broad stone bench, is called the Darbār, but I should rather guess had been a school. Many have deep and well-carved cisterns attached to them, which, even in this dry season, were well supplied with water. The largest and most remarkable of all is a Buddhist temple, of great beauty and majesty. It is entered through a fine and lofty portico, having on its front, but a little to the left hand, a high detached octagonal pillar surmounted by three lions seated back to back. On the east side of the portico is a colossal statue of Buddha, with his hands raised in the attitude of benediction, and the screen which separates the vestibule from the temple is covered, immediately above the dodo, with a row of male and female figures, nearly naked, but not indecent, and carved with considerable spirit, which apparently represent dancers. In the centre is a large door and above it three windows contained in a semicircular arch. Within, the apartment is fifty feet long by twenty, an oblong square terminated by a semicircle, and surrounded on every side but that of the entrance with a colonnade of octagonal pillars. Of these the twelve on each side nearest the entrance are ornamented with carved bases and capitals, in the style usual in Indian temples. The rest are unfinished. In the centre of the semicircle, and with a free walk all round it, is a mass of rock left solid, but carved externally like a dome. On the top of the dome is a sort of spreading ornament like the capital of a column. The ceiling of this cave is arched semicircularly and ornamented in a very singular manner with slender ribs of teakwood of the same curve with the roof and disposed as if they were supporting it.² The caves

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Places of Interest.

KANHERI CAVES.

Notices.

1760-1804.

1825.

¹ Travels, II. 196-198.² Narrative, II. 189-191.

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KANHERI CAVES.

Notices.

1837-1882.

were next described by Mr. Vaupell in 1837,¹ and six years later Mr. Fergusson gave a short account of them in his paper on the Cave Temples and Monasteries of Western India.² In 1850 Dr. Stevenson translated some of the Kanheri inscriptions and brought to light some historical names and facts.³ In 1860 Dr. Bháu Dáji numbered the caves.⁴ He was followed in 1860-61 by Mr. E. W. West, who published a plan of the caves and copies of the inscriptions with short notes on their position and condition. Mr. West also in the same year gave an account of some of the topes in galleries 38 to 41 and of some stone pots and seals found in digging cave 13.⁵ Of late the caves have been taken in hand by Dr. Burgess the Government Archæological Surveyor. A short notice has recently been given in Fergusson and Burgess' Cave Temples. But the full description of the caves and their inscriptions is not yet (April 1882) published.

Details.

This completes the chief notices of the Kanheri caves. In the following account the cave details have been contributed by Mr. H. Cousens, Head Assistant to the Archæological Surveyor, and the substance of the inscriptions by Mr. Bhagvánlál Indraji from facsimiles taken in 1881. Mr. Bhagvánlál's study of the inscriptions is not yet complete so that the renderings given in the text are tentative and liable to revision. As noticed in the introduction most of the caves are cut in two knolls of bare rock separated by a narrow stream bed. Of the 102 caves all are easily entered, except five small openings. Of the rest about twenty-seven are good, fifty-six are small, and fifteen are partly or entirely ruined. Except temples or *chaityas*, and the peculiarly planned cave 10, which was probably a place of assembly, nearly all the caves bear marks of having been used as dwellings, and many of them have stone sleeping benches running round the walls. The doorways were fitted with frames and doors, which were fastened by horizontal bars held in holes in the stone jambs. The windows were either latticed or provided with wooden frames and shutters. The whole monastery was well supplied with water. On the hill top are several rock-cut ponds, and almost every cave has its cistern filled from channels cut above the eaves of the cave. To the east of the caves a massive stone wall, now ruined, ran across the stream that separates the two cave-cut knolls and formed a small lake whose bed is now silted and full of reeds.

For a hurried visit of one day, perhaps the best order for seeing the hill is, after visiting 1, 2, and 3, to pass to the left across the ravine, and, keeping up the sloping face of the knoll, see the sites of relic shrines or burial-mounds and the remains of an old temple behind. Then come back to the ravine and pass along its north bank examining the line of caves from ninety-four to eighty-seven. Next struggle up the stream bed, pass through the breach in the

¹ Trans. Bom. Geog. Soc. VII. 147-152.

² Jour. R. A. S., VIII. 63-69.

³ Jour. B. B. R. A. S., V. 1-34.

⁴ Fergusson and Burgess' Cave Temples of India, 355.

⁵ Jour. B. B. R. A. S., VI. 1-14, 116-120, 157-160.

dam, and, crossing to the south bank of the stream, come down along the lowest tier of caves from 21 to 10. At 10 turn back and up to 77 and pass as far as possible in front of the second tier of caves to the quarry on the hill top. See the view, the cisterns, quarries, remains of the retaining wall, and the ruins of a relic mound. Then pass down seeing as many as possible of the third tier of caves 68 to 90. Pass from 90 to 36 and 37 and then along a flight of steps to the burial gallery 38 to 40, returning by the same way. The path from 41 to 1 is difficult and should not be attempted without a guide.

Climbing the footpath from the valley, the group of three temples 1, 2, and 3 attracts attention. They face west and have in front of them a large level space covered with bushes and with some remains of the *stupa* or relic mound of which an account is given later on. Passing a little to the south of 3, the most striking of the group, cave 1 should first be examined. It is the beginning of a large temple or *chaitya*, the only finished portions being two large pillars supporting the front screen, whose general clumsiness seems to show that this is one of the latest caves on the hill; 2 is a long low excavation, irregular in plan, being originally more than one excavation, the partition walls of which have been broken down. At the south end are three rock-cut relic shrines or *dāgobās*. On the wall behind the first relic shrine, is the curious sculptured panel which occurs again in caves 21 and 66, at the Aurangabad caves, at Elura, and at Ajanta. This is known as the Buddhist litany, a prayer to the good lord Padmapāni to deliver his worshippers from the different forms of battle, murder, and sudden death. In the centre a life-size image of the Bodhisattva Padmapāni or Avalokiteshvar, stands at attention holding in his left hand a lotus stalk and flowers; on his right and left are four shelves each supporting a couple of little figures. In front of each of these little groups, and between it and Padmapāni, is a human figure with wings. In the upper group to the left, that is, on Padmapāni's right, a kneeling figure appears to be praying for deliverance from a lion, which is in the act of springing upon him. In the next group below, a kneeling woman with a child in her arms tries to avoid an old hag, disease or death. In the third compartment a kneeling man prays a winged figure to save him from one who holds a drawn sword over his head.¹ In the lowest compartment the figure prays to be saved from a cobra which is crawling towards it from an ant-hill. At the top on the other side the kneeling figure is about to be attacked by an enraged elephant; in the west compartment a man in the back ground has his hand raised in the act of striking the kneeling figure. In the next, perhaps the petition against false doctrines, heresies, and schisms, an orthodox Nāga is attacked by a flying Garud, the type of Vaishnavism. In the last, two figures pray from deliverance from shipwreck. The winged figure to whom each suppliant turns for help is probably a saint, an intercessor between him and the deified Padmapāni. On either side of Padmapāni's head are cherubim

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Caves 1-2.

¹ See Representation of Litany at Aurangabad in Arch. Survey Report, III. 76.

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with garlands, and at his feet kneels a devotee. Other figures of Padmapáni and Buddha which adorn the wall on either side of this panel seem to have been added by different worshippers. There are three inscriptions in this cave. In one corner of the recess behind the large relic shrine, partly on the left and partly beneath a standing figure of Buddha saluted by nine men near his feet, is an inscription of six short and one long lines. The length of the lines is six inches and twelve inches. The inscription gives nine names, probably of the nine persons represented bowing to Buddha. The names are Nannovaidya, Bháno (Sk. Bhánu), Bháskar, Bhárávi, Chelladev, Bopai (Sk. Bopyaki), Bhattabesu, Suvai (Sk. Suvrati), and Pohoi (?). The characters seem to be of the fifth century. In the back wall, above a long bench set against the wall, is a deeply cut distinct inscription of two lines two feet two inches long. It is inscribed in letters of the time of Vásishtiputra (A.D. 133-162) and records the gift of a refectory or *satta* (Sk. *satra*), by Nákanak (inhabitant) of Násik. A few feet to the north of the second inscription, and nearer to the cistern in front of the cave, is a third deeply cut and distinct inscription, of two lines two feet nine inches long. It is inscribed in letters of the time of Vásishtiputra (A.D. 133-162) and records the gift of water (?)¹ by Sámidatta (Sk. Svámidatta) a goldsmith of Kalyán.

Cave 3.

Close to No. 2 comes No. 3, the cathedral or *chaitya*, the most important of the Kanheri caves. The style and plan are much the same as in the great Kárlí cave, but, owing to its softness, the rock is much destroyed. The measurements are 86½ feet long, 39 feet 10 inches wide including the aisles, and 37 feet 7 inches high. In front is a spacious court, entered through a gateway in a low parapet wall, whose outside has been prettily decorated with the rail pattern and festoons along the top. In bas-relief, on either side of the doorway, stands a rather stunted gatekeeper, and attached to the walls of rock on each side of the court are great eight-sided columns on square basements with broken shafts. The capital of the northern column supports three fat figures holding behind them something like a great bowl, and on the capital of the southern column are four seated lions. A great rock screen separates this court from the veranda. This screen has three large square openings below, separated by thick massive pillars, the central opening being the entrance to the veranda. Above it is divided by four pillars into five open spaces which admit light to the arched front window. These pillars support the outer edge of the roof of the veranda. In each end of the veranda, cut in the end walls, a gigantic figure of Buddha twenty-five feet high stands on a raised plinth. Low on the left leg of the figure in the north end of the veranda, are cut, in old English characters, A. Butfer, K. B., J. B., J. S., 78, initials, which, as is shown by a writing in another cave, stand for Ann Butfer, K. Bates, John Butfer, and John Shaw, who visited the caves

¹ The word in the inscription is *Pánika* which means in Sanskrit a vendor of spirituous liquor. This is perhaps an instance of the use of liquor which did not differ in colour from water. (See above, p. 137). Near the inscription is a niche where, perhaps, water or some other beverage was kept and given to the monks after they had finished their dinner in the adjoining dining hall.

in 1678.¹ Between the two side and the central doorways, the front of the cave is adorned with life-size statues in bas-relief of men and women after the style of the Kārli figures. The men wear the same curious head-dress, and the women the same heavy earrings, bracelets, and anklets. Above these are rows of seated Buddhas, and above the Buddhas again is the great arched window, through which light passes into the cave. Beneath this arch the central doorway opens into the nave of this great Buddhist cathedral. The roof is high and vaulted, and at the far end is a semicircular apse, in the centre of which stands the object of adoration a relic shrine. Separated from this central space by two rows of pillars are two aisles. These are continued round behind the relic shrine where they meet forming an unbroken row of pillars. It is from the plain entablature above these pillars that the vaulted roof springs, the ceilings of the aisles being flat and very little higher than the capitals of the pillars. Of these pillars only eleven on the north side and six on the south side have been finished, the others are plain octagonal columns from top to bottom. The finished pillars have water-pot bases and capitals. The base rests on a pyramidal pile of four or five flat tiles or plates and the capitals support a similar pile of plates in inverted order. Over each of these pillars is a group of figures. In two cases the figures worship a relic shrine which is placed between them, on another a tree is worshipped, and on the rest are men riding elephants and horses. Some of the pillars have traces of plaster with painted figures of Buddha. The relic shrine is plain and has lost its umbrella which was supported by a pillar of which the base may still be traced. Round the drum or cylindrical base are square holes at equal intervals apparently for lights. The roof of the nave has had arched wooden ribs similar to those at Kārli, their positions being marked by dark bands on the rock. A few fragments of the old woodwork remain here and there generally in the form of stumps and beam ends standing out from sockets. Under the great arched window and over the central doorway is a wide gallery supposed to have been used by musicians. There are now no means of getting to it except by a ladder. There are nine inscriptions in and about this cave. In the right gate-post is a deeply cut and distinct but rather defaced inscription of 22½ lines. The right side is imperfect as that part of the gate-post was built of squared stones which have been removed. The original length of the lines was three feet eight inches, which by the removal of the stones has been reduced to two feet in the upper part and three feet one inch in the middle. This is a valuable inscription, but much of importance has been lost in the upper lines. As it now stands, all that can be gathered from it, is that the cave was made in the time of king Yajñashri Shātakarni Gotamiputra (A.D. 177-196),

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¹ These letters puzzled Dr. Bird, who, in 1839, wrote, "On one of the legs of the left hand statue we met with a cross (the old fashioned letter J written as an I with a stroke across the centre) and inscription, in Roman letters, which might be taken to be not more ancient than the times of the Portuguese, were it not for the Ethiopic or Arabic term *Abuk*, meaning *thy father*; and which accompanied by the date 78, with a resemblance of the cross and the letters for *Kal Buddha*, *Buddha Sakya* may indicate its connection with primitive Christianity; whose doctrines introduced into India are supposed by Wilford to have given rise to the era of Shālivāhan which dates 78 years after Christ."

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by two merchant brothers Gajsen and Gajvir from Datámiti (?) (Sk. Dáttámitri) in Upper India, and that the temple was dedicated to the Bhadráyani school of Buddhism.¹ The inscription mentions the names of several Buddhist monks, Kálvarjit, the reverend Thera (Sk. *Sthavira*), Achal, the reverend (*Bhadanta*) Gahala, Vijaymitra, Bo., Dharmapál, and Aparenuka, the son of a Buddhist devotee and merchant. The inscription closes with the words 'Finished by Badhika, the manager² and the pupil of the old Buddha monk Seul. The cave was carved by the great mason Vidhika with Shailvátak, Kudichak, and Mahákatak.' Cut into the left gate-post is another inscription of eleven lines, originally three feet four inches long. It is deeply cut, and the rock being smoother and of a lighter colour it is more distinct than the last. The left side is imperfect in the upper lines owing to the outer angle of the gate-post having been broken off. The inscription, which is in characters of the second century, records gifts. The name of the giver is lost. It mentions gifts made in several places, in the Ambálíka monastery in Kalyán, something given in the district (Sk. *áhár*) of Sopára (Sk. Shurpáraka), a monastery, *vihár*, in (Pa)ithan (Sk. Pratishtán), a Chaitya temple and thirteen cells in the cave of (Pra)tigupta, the grant of an endowment to support the Rájtadág reservoir on the way to Paithan, Ásana and Chulkappikuti (?), a cistern and some other things. The third inscription is under a standing figure of Buddha, on the inside of the outer wall of the veranda, between the left gate-post and the left colossal figure of Buddha. It is of three lines each two feet eleven inches long. The letters belong to about the fifth century. It refers to the carving of the image of Buddha below which it is set, and states that the image was made by the Shákya friar Buddhaghosha, residing in Mahágandhkuti a disciple of Dharmavatsa and teacher of the three great Buddhist books, *tripitakas*. There is a fourth inscription of one line, three feet one inch long, under a sitting Buddha sculptured on the back wall of the veranda, above the dancing figures on the right side of the doorway. It is cut in letters of about the fifth century, and is tolerably distinct but high up. It records, 'The meritorious gift of the Shákya mendicant Dharmagupta.' The fifth inscription, of one line ten inches long, is cut into the square shaft of a small bas-relief relic shrine on the right wall outside the veranda. It is deeply cut in characters of about the fifth century, and, as it stands, is complete. It gives the well known Buddhist formula.³

¹ The Bhadráyani school rose in the third century after Gautama from the sect of Vatsiputra, an offshoot from the Sarvastivádina, a subdivision of the Sthavira school. They seem to have believed in a first cause, and that the soul or I is immortal. See Vassilief's *Bouddisme*, 172, 230, 233, 253, 269. Beal in *Ind. Ant.* IX. 300. The chief Násik cave (No. 26) is also dedicated to the Bhadráyani school, which seems to have been in high favour with the rulers of Western India during the second and third centuries after Christ.

² The word in the original is Uparakhita which may mean the manager as given in the text or it may be a name.

³ The Buddhist formula is, "*Ye dharma hetu prabhava hetun teshán tathágato, hyavadat tesháncha yo nirodha evam vádi Maháshramana*," that is : The object of those (the Ádi Buddhas) who for the sake of religion came into the world before him (that is, before Gautama), the Tathágata (that is he who came as they came, namely Gautama) has explained ; what they forbade the great Shramana (that is Gautama) tells as follows : See above, p. 103.

The sixth inscription, of nine lines each ten inches long, is cut into a pilaster on the right side of a standing Buddha which is sculptured on the western wall inside the small chamber to the left of the entrance. It is faintly cut in letters of about the fifth or sixth century and records that the image was the gift of Áchárya Buddharakshita. A seventh inscription, of three lines, was found on the face of a squared stone, $19\frac{1}{2}$ inches long by $10\frac{1}{2}$ broad, that lay on the outside terrace under the trees in front of this cave. The letters are of the fifth or sixth century, and the inscription is about the building of a house or *ghar* (Sk. *gríha*). The name of the person who built the house is doubtful. An eighth inscription, of two lines, was found on the face of a smaller stone in front of the cave. It is probably part of the same inscription and seems to contain a portion of the lower two lines. The letters are of the sixth century. On the right of the inner doorway an inscription of four lines is painted in white upon one face of the octagonal column. It is very faint in places, but the date is fairly clear, especially in the afternoon sun. The date may be either "*Samvat 921 or 927 Áshvin Shuddha 1.....*" A similar inscription occurs on the next face of the column, and two others on two faces of the column on the opposite side of the doorway. These are fainter and less legible.

In the open space in front of cave 3 were once two or three large relic mounds, of which the largest was built of stone and brick and was from twelve to sixteen feet high. Dr. Bird gives the following account of the opening of this relic mound in 1839: "After digging to the level of the ground and clearing the materials, the workmen came to a circular stone, hollow in the centre, and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were some ashes mixed with a ruby, a pearl, small pieces of gold, and a small gold box containing a piece of cloth; in the other were a silver box and some ashes." Two copper plates accompanied the urns containing legible inscriptions in the cave character, of which the following is believed to be the translation: Salutation to the Omniscient (Buddha)! In the year 245 of the increasing rule of the Trikutakas, in the great monastery of Krishnagiri, Buddhharuchi, an inhabitant of Kanak? (?Kabhoka or Katoka) a village in the Sindhu country, the son of the glorious Buddhashri and Pushyavarman, intent on religious duties, of the religion of Shákyamuni (who was) strong in the possession of the ten powers, revered, possessed of perfect knowledge, an Áryagana of his (that is Shákyamuni's) Shrávaks, erected this relic shrine, *chaitya*, of dressed stone and brick to last while the moon sun and ocean endure, to the great Shrávak of the Paramamuni (Buddha), the noble Sháradvatiputra. Therefore let the Devas, Yakshas, Siddhas, Vidyádharas, Ganas, and Mánibhadra, Purnabhadra, Panchiká, Árya Vajrapáni, Vankanaka(?) and others be propitious. Moreover, as long as the milky ocean, the waters of the whirlpools of which are whirled round by the sea monsters which are driven about by its thousand waves, is an ocean of milk, as long as the rugged Mera is piled with great rocks, and as long as the clear rivers flow

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Stupas.

into the ocean; so long may this enduring and auspicious fame attach itself to the excellent son of him named Pushya(varman).¹ Only the faintest traces of this relic mound remain.

Stupas were originally cairns or mounds raised either over the dead or in memory of some famous act.² The practice of raising these memorials seems to date from before the time of Gautama.³ The previous Buddhas are said to have stupas raised over their bones,⁴ and there is a tradition that Gautama urged his followers to reverence monuments and to build them in his honour.⁵ The earliest stupas, of which there is certain knowledge, were those built by Ashok (B.C. 250), partly over Gautama's relics, partly to mark places which his life had made sacred. Perhaps the only one of these monuments of which traces remain is the Bharhut stupa in Central India. Though the building is now a ruin, there is evidence to show that it was a hemisphere on a cylindrical base with small holes for lights; that, on the top of the dome, was a square platform, fenced with a railing and supporting a crowning umbrella decorated with streamers and garlands; that large flowers sprang from the top as well as from the base of the square summit; and that a cylindrical ornament hung round the hemisphere.⁶ As time passed, the form of the relic mound changed from a hemisphere (B.C. 500?), through a dome raised a few feet above the basement (B.C. 200), to a dome on a plinth equal to its own height (A.D. 50), and from that to a tall round tower surmounted by a dome.⁷ The relic mound of Sárnáth near Benares, which was built in the seventh century after Christ, has a plinth equal in height to the diameter of the hemisphere.⁸ Besides in memory of Gautama or over one of his relics, towers were built in honour of his disciples, Sáriputra, Mogalan, Ananda Gautama's nephew and successor whose shrine was specially worshipped by nuns, and Ráhula Gautama's son, whose shrine was the novice's favourite object of worship. Towers were also raised in honour of the three baskets of the law *tripitakas*, the *vinaya* or religious discipline for the monks, the *sutras* or discourses for the laity, and the *abhidharma* or metaphysical creed.⁹ Finally towers were raised either over distinguished members of the monastery who had risen

¹ Archaeological Survey, X. 59.

² Cunningham's Bhilsa Topes, 9, 10.

³ Before the time of Gautama the Hindus gave up their custom of burial and practised burning, a tomb being raised over the ashes. Buddha Gaya, 119.

⁴ Kashyapa, Gautama's predecessor (perhaps B.C. 1000), is said to have been buried near Benares, where as late as A.D. 400 he had a stupa. Rhys Davids, 181.

⁵ Bhilsa Topes, 12.

⁶ Bharhut Stupa, 6; Bhilsa Topes, 10-14.

⁷ Bhilsa Topes, 177, 178, plate III.

⁸ Bhilsa Topes, 166. Cunningham describes the Sanchi tope, which he places at B.C. 550 (Bhilsa Topes, 177) and Fergusson at B.C. 250 (Tree and Serpent Worship, 90), as a solid dome of brick and stone, 106 feet in diameter, springing from a plinth 14 feet high with a projection 5½ feet broad used as a terrace. The top of the dome was flattened into a terrace surrounded by a stone railing in the Buddhist pattern. From the flat centre of the dome rose a colonnade of pillars and within the pillars was a square altar or pedestal, from the centre of which rose a cupola or umbrella pinnacle. The total height to the top of the cupola was over 100 feet. (Bhilsa Topes, 185-186). The tope was surrounded by a colonnade and by a richly ornamented rail. (See Bhilsa Topes, 190, plate VII.; and Fergusson's Tree and Serpent Worship, 90).

⁹ Beal, 57; Rhys Davids, 18-21.

to the rank of saints,¹ or over the ashes of the ordinary monks.²

The following details of the building of the great tope in Ceylon, about B.C. 150, probably give some idea of the services that accompanied the building of the larger Kanheri topes.³ A foundation was first laid of round stones, which were trodden in by elephants; then came courses of fine clay, brick, cement, iron-plates, incense, steatite, stone, brass, and silver. To lay the foundation stone on a full-moon night, the king with his ministers, thousands of troops, dancing and music marched to the site of the new tower. After making handsome presents the king stepped into the holy place and traced a circle with a pair of gold-tipped silver compasses. In the centre of the circle he placed gold and silver vases, cloth, and fragrant cement, and, in a relic chamber made of six slabs of stone, laid golden images of Buddha and a golden relic casket brought to the spot with a special procession. The casket was then placed in the relic chamber and offerings heaped round. The shape of the tope was a hemisphere, crowned by a square pinnacle-enclosed parapet wall and supporting in the centre a double canopy.⁴ The better class of relic mounds contained seven substances, gold, silver, lapislazuli, crystal, carnelian, amber or coral, and a ruby.⁵

Cave 4 is a small circular chamber to the left of Cave 3 containing a relic shrine. It has an inscription of three lines and two letters, cut into one side of the square tee of the relic shrine. It is cut in letters of about the fifth or sixth century, and states that the relic shrine was made to hold the relics of the reverend old Buddhist monk Dharmapál by Shīvpálitānika, wife of the goldsmith Dhamanaka. Turning north, up a broad flight of steps, is Cave 5, a plain two-mouthed water cistern with a long inscription cut over it. The original length of line was probably nine feet ten inches of which one foot ten inches on the left have entirely peeled off. Though deeply cut the inscription is much defaced, which is specially to be regretted as it is one of the oldest and most important in the series. It is inscribed in rather corrupt Sanskrit, the letters being of the age of Vāsishthiputra (A.D. 133-162). It records the gift of a water-pot by the minister Shatoraka.⁶ Though nothing distinct can be made out of the rest of the inscription, it appears

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Stupas.

Caves 4-5.

¹ The ceremonies observed on the death of a saint are thus described by Fah Hian. In the Mahāvihāra monastery in Ceylon a famous monk, perfect in the precepts, had the credit of being a saint or *Rahat*. When he died the king came, and, calling the monks together, asked if their dying brother had attained reason. They answered he is a *Rahat*. Then the king, consulting the holy books, ordered that the funeral should be performed according to the rules laid down for the funerals of *Rahats*. Accordingly nearly a mile to the east of the monastery they raised a pyre of wood, thirty-four feet square and thirty-four feet high, the top of sandal, aloe, and all kinds of scented wood. Steps were laid up the four sides and the pyre was bound with clean white cloth. Then the dead body was brought in a funeral car followed by crowds of people. The king offered flowers and incense, the hearse was placed on the pyre, oil of cinnamon was poured over it, and the whole set alight. When all was over they searched for and gathered the bones to make a tower over them. Beal, 160.

² On the Bhojpur hill there are four tiers of topes, the lowest to the members of the monastery, the next to Pratyek Buddhas (Beal, 47), the next to Bodhisattvas, and the highest to Buddhas. Bhilsa Topes, 13-14.

³ Bhilsa Topes, 169-176.

⁴ Bhilsa Topes, 169-176.

⁵ Beal, 41.

⁶ It is curious that the word in the original is *bhājan* a pot. A good many inscriptions at Kanheri record gifts of cisterns of water, but *bhājan* is found only here.

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Caves 6-9.

from the fragments that this Shatoraka was the minister of the queen of Vāsishthiputra. The queen is mentioned as belonging to the Kardamaka dynasty and it further appears that she was connected with the Kshatrapas, the word *Mahākshatrapasya* being distinct. She was perhaps a grand-daughter on the maternal side of a Mahākshatrap.

Entering the ravine or watercourse, between the two knolls, and continuing on from Cave 5, come caves 6 and 7, both much ruined and of little consequence. Above the two mouths of the cistern, at the left end of Cave 7, two deep distinct inscriptions, one of three and the other of four lines, are cut into the rock side by side and about six inches apart. The length of line in the first is two feet four inches and in the second two feet nine inches. Both inscriptions refer to the cisterns. One records that one cistern is the gift of Samika, a merchant of Sopāra; the other that the other cistern is the gift of a goldsmith Sulasdatta of Chemula, the son of Rohini Mitra. The letters are of the time of Vāsishthiputra (A.D. 133-162) or perhaps a little earlier. After passing two great rocks in the stream bed and up some notches in the rock, is number 8, a water cistern, and beyond it Cave 9, a large plain room with four thick square columns in front. It is unfinished and forms the lower story of Cave 10 above.

Cave 10.

Following the ravine, a long flight of steps leads to Cave 10 generally called the Darbār Cave, the next largest cave to 3. Its arrangement differs greatly from that of most other caves. The frontage is a long veranda 72' 6" by 8' 4" supported outwardly upon eight octagonal columns. A little chapel at the eastern end has some figures of Buddha and attendants. Three doorways and two windows communicate with the inner hall which is a long rectangular room, the same length as the veranda. Round the two sides and back of this inner hall runs an aisle separated from the room by pillars. In a shrine, that stands out from the middle of the back wall across the full depth of the aisle, is a large seated figure of Buddha, and in the back walls of the aisles are two small cells. The most curious feature in the cave are two long low seats or benches running down the whole length of the centre. They seem to show that, like the Mahārvāda at Elura, the cave was used as a place of assembly or as a school.¹ In this cave are two inscriptions

¹ This cave is especially interesting as its plan more nearly resembles that of the hall erected by king Ajātashatru (B.C. 543?) to accommodate the first convocation at Rājagriha (Rājgir in Behār) than that of any other known cave. It is not a monastery or *vihār* in the ordinary sense of that term, but a *dharmshāla* or place of assembly. According to the Mahāvanso (Turnour, 12), "Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding to the number of priests (500), in order that being seated on the north side the south might be faced; the inestimable pre-eminent throne of the high priest was placed there. In the centre of the hall facing the east, the exalted preaching pulpit, fit for the deity himself was erected." So in this cave the projecting shrine occupies precisely the position of the throne of the president in the above description. It is occupied, in the present case, by a figure of Buddha on a lion seat, with Padmapāni and another attendant. In the lower part of the hall where there are no cells is a plain space, admirably suited for the pulpit of the priest who read *dhāra* to the assembly. Other caves of this sort are the Nāgarjuni at Barabar, Bhim's Rath at Mahāvallipur, the Mahārvāda at Elura, and probably cave 20 at Ajanta. Fergusson and Burgess' Cave Temples, 353.

one much older than the other. On the left wall, outside the veranda and above a recess over the cistern, is a minute inscription of sixteen lines, six feet four inches long, with part of another line and two half lines. Where not defaced it is tolerably distinct, and seems to be written in letters of about the fifth century. The language is pure Sanskrit and the whole inscription is in verse. It records the excavation of the cave by a merchant whose name is gone. In the fourth line he is described as famous among the millionaires of the great city of Chemula, as one whose widespread fame had bathed in the three seas. In the fourteenth line is mentioned the grant, to the Kanheri friars, of a village called Shākapadra¹ at the foot of the hill. In the last part of the inscription some account is given of a preceptor, *āchārya*, named Kumār. The other inscription is on the architrave over the veranda colonnade. It consists of three upper lines eleven feet long, three lower lines eleven feet seven inches long, and two additional lines five feet six inches long, to the left of the three lower lines and on the same level. It is faintly cut but distinct, and the letters apparently belong to about the ninth century. The inscription records an endowment, *akshaya nivi*, of 100 drammas by a great Buddha devotee from Gaud (Bengal) or Upper India, on the second day of the dark half of Mārgshirsh (December-January) in the Prajāpati year, after seven hundred and seventy-five years, in figures *Samvat* 775, of the Shak king had passed, during the victorious and happy reign of Amoghvarshdev, the great sovereign, the great king of kings, the noble lord, meditating on the feet of the great sovereign, the chief of kings, the majestic lord, the illustrious Jagattung; and during the flourishing and victorious reign of Kapardi, king of the Konkan, who by Amoghvarsh's favour has gained the five great titles, a jewel among the chiefs of districts, meditating on the feet of Pulashakti, the gem of the great chiefs of districts.....² On the wall, cut in thick plaster, to the right of the middle door, are some records of English visitors with the dates 1697, 1706, 1710, and 1735.

On the opposite side of the ravine, Cave 70 has a long inscription of about the same date as that over the pillars in Cave 9 and very likely from the same hand.

The next cave on the original side is Cave 11, which is further up the ravine and is hard to get at, as the path climbs the rock for some distance, runs across for about twenty yards, and again falls to the original level. It consists of a veranda supported outwardly on two small pillars, an inner room about fourteen feet square, and a chapel with a large relic shrine in the centre. Opposite Cave 11, on the other side of the ravine, is Cave 79. Next to Cave 11 on the original side is Cave 12, a plain small room with a veranda and a water cistern on one side. On the left wall, outside the veranda and over a large recess, is an inscription of about ten lines, five feet six inches in length. The letters, which are of the time of

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Cave 10.

Cave 11.

¹ The village is probably Sāki near Povai. It is mentioned as *aupatyayika*, that is situated at the foot of the hill, on the lower slopes or *upatyaka* as opposed to the upper hill land or *adhityaka*. The first letter of the name is doubtful. It may either be *gā* or *shā*.

² Arch. Sur. X. 61.

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Caves 12-13.

Vásishthiputra (A.D. 133-162), are deeply cut, and, where they have not peeled off, are distinct. They record the gifts of a cave, a cistern, a seat and a sleeping bench by an inhabitant of Kalyán, (name gone), a merchant, son of Shivmitra. There is a further gift of clothes and *kárshápanas* and one *pratika* a month to the friars who lived in the cave in the rainy season.¹ Over against this is cave 80. Cave 13 is a group of three or four broken caves with some ruined relic mounds. In this cave some interesting discoveries were made by Mr. West in 1853. In the centre of the floor, which was covered with earth, were found the foundations of four small relic shrines of unburnt bricks. In one of these foundations, which seemed to have been undisturbed since the destruction of the shrine, fragments of clay seals were found representing a sitting Buddha surrounded by ornaments. Further search showed many similar impressions in dried clay, also several impressions of round seals of various sizes bearing inscriptions. Some larger fragments of dried clay which had been moulded into peculiar forms, were discovered to have been the receptacles in which the inscription seals had been imbedded. The larger fragments of dried clay were found to be portions of six varieties of seal receptacles. The impressions of inscription seals were laid face to face in pairs, and one pair was imbedded in each receptacle. They were small round pieces of dried clay with a flat face bearing an inscription in relief, evidently the impression of a clay with a flat seal, and a rounded back, which bore the impression of the skin markings of a human palm, showing that the clay was laid upon one hand while the seal was impressed with the other.²

An examination of the most distinct of the seal impressions showed some words of the Buddhist formula, and this led to the deciphering of the whole inscription. On many of the other seals, the inscriptions, though differently divided into lines, were precisely alike, and represented in letters of about the tenth century, the well known Buddhist formula. One seal had an inscription in sixteen lines, the last three of which were found to be the Buddhist formula. All the impressions representing a sitting Buddha seemed to have been made with the same seal as the same defects occurred in all. The figure was represented cross-legged under a canopy, surrounded by ornaments and with three lines of inscription beneath it. Portions of seventy distinct impressions of this seal were found in Cave 13 of which two were broken, fifty-five were pieces containing the whole sitting figure, the rest were in smaller fragments. The flat faces of

¹ *Kárshápanas* and *Pratikas* are coins. The *kárshápana* was of different values; if of gold it weighed sixteen *māshās*; if of silver it was equal in value to sixteen *panas* of cowries or 1280 cowries; if of copper it weighed 80 *raktikas*, or the same as of gold, about 176 grains. According to some the copper *kárshápana* is the same as a *pana* of cowries, that is 80 cowries. The *pratika* appears to be equal in value to the silver *kárshápana*, that is sixteen *panas* of cowries.

² Mr. West found sixty-eight seal impressions of various sizes, being the impressions of twenty-two different seals. The number of impressions of each seal were, No. 1 seven impressions, No. 2 two, No. 3 ten, No. 4 three, No. 5 five, No. 6 five, No. 7 three, No. 8 three, No. 9 one, No. 10 one, No. 11 six, No. 12 four, No. 13 two, No. 14 two, No. 15 three, No. 16 three, No. 17 one, No. 18 one, No. 19 one, No. 20 one, and No. 21 one. There was one not figured and two were illegible.

the impressions were painted red, while the round backs bore distinct impressions of the skin markings of a human hand, showing that the seal was impressed in the same manner as the inscription seals.¹

There were a variety of fragments of moulded clay found with the seal impressions. It was doubtful what they represented, but several of them, fitted upon others, formed mushroom-shaped ornaments which would fit on to the broken tops of the receptacles. One was a fragment of a larger umbrella-shaped canopy; another appeared to be one-half of a mould for casting coins, bearing the impression of a coin which might possibly be a very rude representation of a man on horseback. A brass or copper earring was found imbedded in a small ball of ashes.

Two stone pots were found buried in the earth between two topes. They were of laterite or some similar stone, and had covers fitting a sunken ledge on the top of the pots. Each of them held about a table spoonful of ashes, one pot had three copper coins and the other two copper coins. Of the coins, the first three appeared to have been little worn and were covered on both sides with well cut Arabic letters which differed in each coin, though all three bore the date H. 844 coinciding with A.D. 1440-41. The latter two were much worn and the inscriptions were difficult to read and contained no date.² On the other side of the watercourse are caves 81 and 82.

Still following the ravine and crossing an upward flight of steps is Cave 14, a well finished cave but infested with bats and bad smells. The shrine off the back of the hall has a little antechamber with two slender pillars in front. The roof has remains of plaster. Opposite Cave 14 is Cave 83. Over the cistern corner of Cave 14 a rough path leads to Cave 15, an unfinished cave that seems to have contained a built relic mound. On a tablet, cut on a detached rock between Caves 14 and 15, is an inscription of four lines one foot four inches long. It is deeply cut and complete but not very distinct. The letters, which are of the time of Vāsishthiputra (A.D. 133-162), record the dedication of a pathway by one Kumār Nand (or son of Nanda?) of Kalyān. Opposite to this, on the other side of the ravine, is Cave 84.

Cave 16 is a small cell cut in the rock with a relic shrine. There are traces in it of red plaster. Cave 17 is open in front with a group of cells walled off in one end, and a low bench running round two of its sides. Across the ravine are Caves 85 and 88. Cave 18 is a water cistern and Cave 19 a small cell. On the left

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Cave 13.

Caves 14-15.

Caves 16-19.

¹ Similar impressions in dried clay exist in a museum at Edinburgh where they are labelled as coming from Ceylon, and similar impressions in lac are figured in Moor's Hindu Pantheon and stated to exist in the museum of the East India Company. The meaning and use of these seals is well pointed out by Dr. Rājendralāl Mitra (Buddha Gaya, 121). Little clay votive relic shrines were kept in store by the priests to be given to pilgrims and the value of the memorial was increased by bearing the seal impression of an image of Gautama or of the Buddhist creed. The dedication of relic shrines in sacred places was held to be most meritorious. Those who could not afford to make real relic shrines offered small models of stone or of clay. At Sārnāth, Sānchi, and Mathura thousands of clay models, not more than three inches high have been found. At Buddha Gaya the models were almost all of stone. Some of the clay models were stamped with the Buddhist seal and others with the image of Buddha. A cheaper form of offering was a small tile stamped with a relic shrine and the Buddhist creed.

² Mr. West in Jour. B. B. R. A. S. VI. 157-160.

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wall of the porch of Cave 19 is a faintly cut and rather indistinct inscription of 2½ lines three feet long. It is cut in letters of the time of Vāsishthiputra (A.D. 133-162) and records the gift of a cave by a recluse (name gone, perhaps *Asād*), brother of the reverend Vir, who also gave an endowment from which to supply a garment to the monk living in the cave. Cave 20 is a broken cavern with some low benches. Cave 21 is rather a good cave with a cistern on the right and a projecting porch supported outwardly by two pillars with cushion capitals. Beyond the porch is the veranda, the hall twenty-six feet ten inches long by twenty-two feet four inches wide, and the shrine with a seated figure of a teaching Buddha. There are Padmapānis on each side and Buddhas in the side niches with angels about. The most curious feature in this cave is a figure of Padmapāni, on the right of a seated Buddha, in a niche to the west of the porch with eleven heads. Besides his proper head he has ten smaller heads arranged in three rows above, four in the central row and three on each side of it. There is also a litany group, like that in Cave 2, but much damaged. On some plaster to the right of the shrine door are the painted outlines of several Buddhas.

Dam.

At this point the ravine widens into a large basin and has, across its mouth, the remains of the massive stone dam of which mention has already been made. On a detached rock, between Caves 21 and 22, is an inscription about the making of the dam. It is deeply cut and distinct, but most of the first line and part of the second have peeled off. The letters are of the time of Vāsishthiputra (A.D. 133-162) and record the gift of a reservoir by a merchant named Punaka.

Caves 22-23.

Continuing in the same direction is 22, a small cave, neatly cut, with a veranda and a cell furnished with a sleeping bench. Cave 23 is a long straggling excavation much like 13 with some benches along the back wall; Cave 24 is a small cell; 25 is the beginning of a cave and 26 another small cave; 27 which comes next was meant to be large, but never went much beyond a beginning. In front are two half-cut pillars with cushion capitals. Some little distance lower is 28 which is of no importance. From this, as 29 is back towards 3, it is best to return by the other side of the ravine taking the caves from 87 to 78. Cave 87 is a little room and veranda with a water cistern; 86 is similar in plan but rather larger; 88 is the beginning of a cave up above between 85 and 86; 85 is a small room much ruined; 84, which has a cistern, is like 85, and has a figure of Buddha in a niche in the back wall and one of the more modern inscriptions; 83 is a long straggling cave with a row of six cells in the back wall and the remains of one or more built relic mounds. 82 is a small broken cave; 81 is a neat little cave with a long inscription and a doorway and little lattice window on either side. The veranda is open and pillarless. 80 originally included three rooms, which are now broken into one another and much destroyed; 79, a plain little room with a veranda and two pillars, is apparently unfinished. In the back wall is a long rectangular niche with a number of small seated Buddhas. In the inner dark chamber of cave 78, on the front of a pedestal or altar before a sitting figure, is an inscription of four letters. The surface of the stone is much honey-

Caves 87-78.

combed and the first two letters are illegible. The letters are of the time of Gotamiputra II. (A.D. 177-196), or a little later, and the language may be Sanskrit. On the architrave, over the veranda colonnade, is another inscription in Sanskrit of two sets of five lines, each line seven feet long. Each line is over the space between two pillars and the short line below is on the capital of a column. The first part, which is inscribed in letters of the ninth century, records the gifts, by the reverend Nainbhikshu, of an endowment of 100 *drammas* to the friars living in the large monastery of Krishnagiri during the reign of Kapardi (II.), king of the Konkan, the humble servant of Amoghvarsh, *Shak* 799 (A.D. 877). Near the above but separated by a line to avoid confusion is another inscription which seems to mean: During the reign of Pulashakti, governor of Mangalpuri in the Konkan, the humble servant of (the Ráshtrakuta) Amoghvarsh beloved of the world, the great devotee Vishnurának, the son of Purnahari, living on the lotus-like feet (of the king), requests the honourable brotherhood (of monks) living in Krishnagiri to 'Read three leaves of the revered (books) Panchvinshati and Saptasáhasrika.' Vishnurának gave 120 *drammas* to keep up this sacred reading. On the left wall, outside the veranda of Cave 81 over a recess, is an inscription of twelve lines, each line three feet nine inches long. It is cut rather deep and is fairly distinct, the last four lines being clearer and probably later than the rest. It records the gift of a cave and cistern by the devotee Aparenuka, son of Ananda, inhabitant of Kalyán, on the fifth day of the 1st fortnight of Grishma (April) in the sixteenth year of Gotamiputra Yajunashri Shátakarni (A.D. 177-196). Also of 200 *kárshápanas* and a field in the village of Mangalthán¹ (Sk. Mangalasthána), as an endowment to provide sixteen clothes and one *pratika* a month during the rainy season. On the right wall, outside the veranda of cave 82, is an inscription of probably more than five lines, originally three feet three inches long. It is cut rather deep, but the rock is honeycombed and weather-worn so that in places the letters are very indistinct. About three letters are wanting at the end of the first line and a corresponding number below. The letters are of the time of Gotamiputra II. (A.D. 177-196), and record a gift by a nun (name gone), the disciple of some reverend friar. On the right wall, outside the veranda of Cave 84 and above a recess over a cistern, is an inscription of eight lines, three feet three inches long. It is faintly cut on a tablet surrounded by an ornamental border, the surface of the tablet being much corroded. The letters are of about the fifth century. It probably records the gift of a cave.

About fifteen yards to the north of, and on a much higher level than, number 3 the cathedral cave, is 29, an ordinary sized cave with a hall twenty feet nine inches by eighteen feet five inches. A low bench runs round two sides of the hall, and the walls are adorned with numerous Buddhas, seated on lotus thrones supported by Nága

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Caves 87-78.

Cave 29.

¹ Mangalthán is the present deserted village of Mágáthan whose site lies about three miles west of Kanheri hill. It has Buddhist caves and remains. A large plot of land is still marked in the survey maps as *Kanherichi jága* or Kanheri's land. See below Mágáthan.

Chapter XIV.**Places of Interest.****KANHERI CAVES.****Details.****Caves 30-34.**


figures. There is a plain open window on the left of the hall door and a latticed window on the right. The cave is provided with the usual water cistern on one side. On the inner wall of the veranda, over and between two grated windows, is an inscription of one line seven feet six inches long, and of seven lines three feet one inch long. The inscription, which is deeply cut on a rough surface and tolerably distinct, records, in letters of the time of Gotamiputra II. (A.D. 177-196), the gift of a cistern and a cave by a merchant Isipál (Sk. Rishipál), son of Golanaka, inhabitant of Kalyán, and (the gift) of a field in the village of Saphád as an endowment from which to supply a garment to a monk during the rains, and, in the hot season, a monthly grant of one *pratika*, and, from what remained, to make an awning, *mandap*.¹ 30 and 31 are small caves of little interest. 32 differs in plan from any cave except 45. A long veranda is supported along the front on four plain thick octagonal pillars. Instead of having the doorway of the hall in the centre of the back wall of the veranda it is pushed towards one end, the other end being occupied by a group of cells. Two oblong windows, much larger than usual, light the hall, one on either side of the doorway; and, further along the wall, another similar window opens into the cells. Round two sides of the interior of this hall runs a low bench. A water cistern is attached to this cave. Passing up the steps between 30 and 31, keeping to the left, is 33, a much damaged cave with a water cistern and long benches against the rocks outside. 34 is a small cave with two pillars supporting the front of the veranda, and two little lattice windows, one on either side of the doorway, admitting light into the little room. Cave 35, next in size to 10, has the floor considerably raised above the outer court and has a well cut flight of steps leading to the veranda. The front of the veranda is supported on four thick plain octagonal pillars. Between each of the pillars, except the middle pair, is a low bench with a back that forms a low parapet wall from pillar to pillar. The outside of this wall continues straight down to the floor of the court. The upper part is adorned with the Buddhist rail pattern and an upper horizontal edging of festoons, which, in timber fashion, are shown as if resting on the cross beams of the veranda floor, the square ends of which are allowed to project a little beyond the face. These again rest on a long horizontal beam which runs the whole length of the front of the cave, the beam itself resting upon vertical props which at intervals rise from the ground.² The veranda walls are covered with representations of Buddha in different attitudes. A central and two smaller side doorways enter on a large hall, forty-five feet six inches by forty feet six inches, with a bench running round three sides and cells off the two side walls. These inner walls are also covered with sculptured figures of Buddha and Padmapáni. A good water cistern is attached to the cave. From 35 the path leads up the rock, over the cistern near 33, southwards, across an upward

Cave 35.

¹ The word in the original is *mandap*, by which is perhaps meant a temporary bower-like structure in front of the cave to ward off the summer sun.

² This construction is well represented at Násik where gigantic figures, half of whose bodies are above ground, supported the ends of the horizontal cross beams on their shoulders.

flight of steps, about fifteen yards to 36 a much damaged cave. Outside the veranda on the right and left walls of cave 36 are two inscriptions. The right inscription of seven lines, three feet eight inches long, is faintly cut on a somewhat honeycombed surface. The lines seem to have originally been ten inches longer and in this part have become illegible. The left inscription, probably of eight lines three feet six inches long, is faintly cut on a honeycombed surface and is indistinct. Both inscriptions relate to the same subject and have the same date. The names of the donors are different. The inscription runs: 'In the eighth year of king Mādhariputra the lord Shirisena, in the sixth fortnight of Grishma (April) on the tenth day, a merchant householder, the son of Venhunandi, merchant, living in Kalyán, made this cave of Satta (?) with the respectable . . . , with his father Venhunandi, with his mother Bodhisama, with his brother . . . hathi, with an assembly of all co-religionists.' On the left wall, outside the veranda and near a recess over a cistern, is a third inscription of ten lines three feet long. It is faintly cut, on a rough surface exposed to the weather, in letters of about the time of Gotamiputra II. (A.D. 177-196). It records the gift of a cave, a cistern, and a bathing cistern by Lavanika, wife of Ayal (Sk. Achal), a merchant, son of Nandana and inhabitant of Kalyán, and of an endowment of 300 *kārshāpanas*. The inscription also mentions something done in the Ambálīka (monastery?) in Kalyán.

Further in the same direction, passing a dry cistern, is 37, a small cave with two front pillars broken away. It has a latticed window on either side of the doorway to the inner room and a cistern outside. On the rock, near the entrance to the open gallery (38), is a deep cut and distinct inscription of one line fifteen inches long. At a little distance below it, to the left, is this symbol , 10½ inches square and apparently of the same age.

The four long open galleries, under the south-western brow of the hill, 38, 39, 40, and 41, though rarely visited, have several objects of interest. From the Tulsi side, 38 is the first to come in sight, as the path passes under it about a mile from the Cathedral Cave (No. 3). Like the three other galleries, 38 seems to be an enlarged natural hollow in the face of the cliff, where a band of soft rock lies between two harder layers. The harder belts are blackened by the rain, while the soft band has worn into dust and been blown away, leaving a long hollow under the brow of the hill, where the rock, being sheltered from the rain, keeps its natural sandy colour.¹ The only safe entrance to 38 is from above, where a path, cut in the rock and furnished with steps, crosses the lower plateau of rolling ridges, and may be reached either down the steep slope of 55, or by keeping below the terrace wall in front of 36. Following this path southwards, it turns suddenly to the right over the brow of the precipice, alongside which it descends by broken steps cut in a semi-detached rock, which end in another rock-path leading north

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Details.

Cave 36.

Caves 37-38.

Galleries 38-41.

¹ Many such hollows occur in the valleys to the north-east of the caves. Some of them have been enlarged by art, but it is most difficult to get at them.

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to 39 and south to 38. The path to 38 goes down some steps and up others to the level of the floor of the gallery, and is soon sheltered by the rock above. The floor of the gallery is covered with brick-dust, the foundations of fifteen to twenty small brick topes or relic mounds buried in their ruins. Beyond the brick ruins are the remains of a large stone tope, and, behind the stone tope, are three small chambers, with much sculpture, greatly decayed owing to the perishable quality of the rock. The first chamber has a group on both sides and at the back, each consisting of a large sitting figure with attendants, two of the attendants in each group being life-size. Between the first and second chambers is a small sitting figure with two larger figures below. The second chamber has a sitting figure with attendants on the left wall; a standing figure with attendants on the back, and several small sitting and standing figures on the right. The third chamber has a standing figure with attendants on both side-walls, a sitting figure with attendants on the back, and, outside, the remains of some sculptures. All these chambers have remains of plaster and traces of paint. Beyond the large stone tope, the floor of the gallery suddenly rises about fourteen feet to a short level space, on which are the foundations of eleven small brick topes, buried in their ruins. Another rise of three feet leads to a level containing the foundations of thirty-three brick topes, also buried in their ruins. These topes have been built on a platform paved with brick, and in some places the rock above has been cut to make room for them. Brick ruins, the remains of other topes, extend beyond the fourth chamber, which is semicircular, with a small ruined relic shrine in the centre and a small recess at the back. From this point, brick disappears for about eighty feet, the floor beginning to rise past another semicircular chamber, above the level of the gallery, with a small rock relic shrine in the centre and an umbrella-shaped canopy cut in the ceiling. It then passes a relic shrine in bas-relief and the beginning of a cell, where broken bricks again appear and go on for about two hundred feet, no doubt covering the foundations of brick topes. The floor of the gallery then rises rapidly to the end, where a bench is cut in the rock, commanding a fine view of Bassein. Near the end of the gallery are three recesses, with benches from six to ten feet above the level of the floor; and below the first recess are three sockets cut in the rock for fixing wood work. A rock-path formerly passed the end of the gallery, leading to steps up the hill. But the first part of this path has slipped down the cliff and communication is cut off.

Of the numerous topes in this gallery, the ruins of the large stone tope have been fully explored, and many of the brick topes have been cleared. In 1853 the large stone tope presented the appearance of a heap of dust and stones decaying into bluish earth, which had probably not been disturbed for ages. It was noticed that one or two of the stones were covered with small sculptured figures, and the whole heap was carefully turned over and cleared in search of sculptures. The result was the discovery of the lower part of a large tope, built of stone, differing from the neighbouring rocks, and of some architectural merit. This stone tope has been a sixteen-

sided polygon for a greater height than the present ruins, and above that it must have been circular. The many-sided base of the tope, which measured about twenty-two feet in diameter, was, for twenty-seven or twenty-eight feet from the ground, ornamented with level belts or friezes of sculpture, separated by narrower bands of tracery, and, perhaps, divided into panels by upright pillars and pilasters. Too little of the tope is left to show for certain the number of tiers or friezes of sculpture which encircled the base. There seem to have been nine tiers or belts, several of which were sculptured into figures or tracery. Portions of the two lowest belts remain in their original position; the other fragments that have been recovered were found scattered among the ruins. The lowest belt seems to have been plain and less than an inch broad. The second belt was about two inches broad and had figured panels. One of these (Mr. West's 1), measuring eighteen inches square, has a central and two side figures. The central figure is a broken spirit or Yaksha-like form, which with both hands steadies on its head a relic shrine, apparently a copy of the tope. Its many-sided base seems carved into six level belts and supports a semicircular cupola, from the centre of which rises a tee of five plates each plate larger than the one below it. On either side of the central tope bearer are two larger human figures, and behind are damaged figures which seem to bring offerings in dishes. Mr. West's fragment two, which he thinks may belong to a higher belt, is about six inches broad, it has two rows of heading, and is divided into three small panels. On the right (visitor's left) is a central *kirtimukh* or face of fame with a boy and an elephant's head on both sides. The next panel is a man holding a rosary, beyond him are two elephants' heads neck to neck, and at the end is a panel of tracery. The next four fragments (Mr. West's 3, 4, 5, and 6) perhaps belonged to a fourth belt about six inches broad. They are groups of lions, tigers, cattle, and deer, peaceful and undisturbed, showing how under Shákyamuni's influence the lion and the lamb lay down together. Mr. West's fragment seven, which he thinks may have belonged to the fifth belt, is about nine inches broad. Above is a scroll of tracery about three inches broad, divided by upright lozenge panels. Below is a plain rounded moulding, about six inches broad. The sixth frieze was about eighteen inches broad. What remains of it in its place is plain. But Mr. West thinks that the groups of figures in his fragments 8, 9, 10, 11, 12, 13, and 14 may have belonged to this belt. In fragment eight (3' 6" x 1' 3" x 7") in the extreme right (visitor's left) a man, probably an ascetic, without ornaments, and with his hair standing out from his head in a great circle of curious tufts, sits under a tree on a stone bench, perhaps draped with cloth; his right leg is drawn up across the bench and his right hand holds near his chest a short broad-bladed dagger. His left leg rests on the ground and his left hand is set on his left thigh. On the ascetic's left a man, who has dismounted from his horse, kneels on stones before the ascetic, and, with joined hands, seems to ask his help. This figure has a curious shock head of hair falling below the ears, or it may be a cap, and wears a waistcloth tied in a knot behind, and a belt or waistband.

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KANHKEI CAVE.

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His horse, a sturdy long-tailed cob, has a bridle without a head-piece, a saddle except for its high pommel much like an English saddle, a girth and two belts, one passing round the chest the other under the tail. To the left of the horse the ascetic apparently again appears though the head-dress is a little different. He is seated and rests his right hand, in which lies something perhaps bread, on his right knee, and he holds up his open left hand as if forbidding. A male figure, apparently the same as the kneeling figure in the last, stands with shock hair and a dagger in his right hand, and something, perhaps bread, in his left hand. Behind and above, a woman seizes the hands, and a man the feet, of a male figure who struggles to get free. It is difficult to make out the meaning of this group. Perhaps two travellers have been waylaid by thieves, one is carried off, the other escapes. The traveller who escapes goes to a holy man who takes from him his sword and gives him food to offer the thieves and induce them to give up his friend. To the left (visitor's right) of this group the stone is bare and worn. It was once written with letters of the fourth or fifth century. One letter *ko* is still plain. On the same slab, separated by a plain pilaster, is a group of three figures under a tree. In the back ground a standing man, his hair tied in a double top-knot and with a plain necklace and bracelet, blows a conch. Below on the left (visitor's right) a woman, with big round earrings, a necklace, and a top-knot, kneels holding her hands in front. On her right is a kneeling male figure with a double top-knot and bracelet with something broken, perhaps a musical instrument, in his raised left hand. The object of worship, which these figures are reverencing, has gone. Fragment ten measures $2' \times 1' 3\frac{1}{2}'$. In the right (visitor's left) is a standing woman with a sword in her left hand, and, behind her, another woman. These figures are separated by a pillar square below and rounded above, in the fourth or fifth century style. To the left (visitor's right) of the pillar, under a tree, is a standing woman, with bracelet, waistcloth, and anklets. Her right hand is on her breast and her left is raised to pluck the leaves of a tree. Behind her is a man's face and two male figures stand in the back ground. On her left is a seated figure, apparently an ascetic, with his hair in the dome-coil or *jata* style, no ornaments, and his waistcloth passed round his knee. His right hand is up to his chest and held something which is broken. His left hand is stretched forward and seems to clutch a sword, which is held in the right hand of a male figure, who seems to be running towards him. This figure, whose head-dress, like a three-plaited tiara, seems to show that he is a king, wears a necklace and armlet, and a waistcloth which falls in a tail behind. A woman, perhaps the same as the woman to the right of the ascetic, with a big earring and back-knot and an anklet, kneels in front and clasps the king's right knee as if in fear. The king seems to brandish his sword as if about to kill the woman, and with his left hand tries to free the sword from the ascetic's grasp. On the king's left a woman, standing under a cocoa-palm, clutches his waistcloth and seems to try to hold him back. On her left is a running figure with a royal tiara, brandishing a sword in his right hand and his left hand set on his left hip. The story of this group seems to be

that a king's wife, the standing woman on the ascetic's right, has left her home to live in the forests with the ascetic. Her husband comes in search of her, and, finding her, threatens to kill her, while the ascetic clutches his sword and the wife throws herself at his feet asking for pity. In the right of fragment eleven, which measures 2' 2" x 9", is a seated teaching Buddha under a tree, and, on his right, a seated disciple in the attitude of thought. A man, with a second man on his shoulders, comes from the right and behind them is a band of women dancing and singing. Behind the dancers are lotuses, and, in the extreme right is a dwarf carrying a dish on his outstretched hands. In fragment twelve (2' x 8") in the right panel are elephants and trees, and in the left (visitor's right) panel a man on a barebacked horse with two attendants in front with shields. Fragment thirteen (which measures 1' 6" x 6") is a line of six small broken male figures, some seated, others standing. In fragment fourteen (9" x 7"), an elephant with two riders enters from the right. Before it goes a man on foot with a shock head of hair and a coarse waistcloth. He carries a dagger in his right hand and a long shield in his left hand. Four more fragments (15-18) are believed by Mr. West to belong to a higher belt. They are panels (about 2' 2" x 9") divided by pillars, in the Elephanta Cave style, showing groups of Buddha, alternately teaching and in thought, with, in each case, two attendant fly-whisk bearers. Two more fragments (19 and 20) measure 1' 6" x 6" and 2' x 5". Nineteen is part of a belt of festooned drapery and twenty has an overhanging belt of rosebuds above and a plain withdrawn band below. The character of the figures, the shape of the letters, and the style of the pillars, seem to show that these sculptures belong to the fourth and fifth centuries.¹

At some time after the building of the tope, the sculptures were covered with a thin coat of white plaster, on which the features of the figures were painted in red lines, which do not always correspond with the original features. After the lower sculptures had become broken, a circular brick moulding was built round the basement, so as to hide the two lower friezes; it was covered with a thin coating of white plaster. Besides the sculptures, three flat stones were found, bearing portions of an inscription on their circular faces. These stones probably formed a part of the upper circular portion of the tope, below the level where it began to round into a cupola. Many plain stones were also found of the proper shape for forming portions of the cupola. A stone moulding was also found among the dust round the tope. It is a part of the polygonal portion, and bears an inscription in Pahlavi letters, cut in vertical lines, and without diacritical points. The letters are finely but superficially cut, like those in the inscription on the three stones above-mentioned, and the inscription extends over only four lines. It reads, 'The year 390 (A.D. 1021) of Yazdakard Shatraiyār. Māh Frōbāg'. On

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Stone Stupa.

¹ Of Mr. West's 20 fragments of this tope, Nos. 8, 9, and 14 are in original in the Museum of the Bombay Branch of the Royal Asiatic Society. Of two others (14 and 15), which are in the possession of the executors of the late Dr. Bhāu Dāji, plaster of Paris impressions are in the Society's Museum. The rest are probably still at Kanheri.

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another stone of the relic shrine is an inscription of which only two or three detached letters can be read. It appears to have consisted of seven vertical lines on a flat space between two groups of sculpture; but the surface of the stone is so decayed that the letters are just sufficient to show that the words have been Pahlavi. The tope was probably solid, the inner portion being of stone cut from the neighbouring rocks. It had already been broken open and the square hole in the rock had been emptied of its relics.

Brick Stupas.

The foundations of all the brick topes that have been cleared are of three sizes, six feet, five feet three inches, and four feet six inches in diameter. They are solid, of large flat segmental bricks shaped in moulds on the outside, and of square flat bricks within. All the brick work has been covered with a thin coat of white plaster, which does not appear to have been painted. As eight of these topes were carefully searched without any relics being found, it is probable that the place of deposit was in the cupola, which, in every instance, was destroyed. In two of the cleared topes a small plain stone was found occupying the place of a portion of two courses of the brickwork just above the mouldings, and this probably existed in all. A similarly shaped stone was found among the broken brick between the topes which had an inscription on its circular face. Many square stones cut in steps, and with a square hole through them, were found among the broken bricks and evidently formed ornamental tops for the topes. The great number of these brick topes, there must have been at least 100 of them, makes it probable that they held the ashes of the priesthood and that this gallery was the burying-ground of the monastery.¹

Inscriptions.

On the circular edges of three flat segmental stones, which were dug out of the ruins of the large built and sculptured stone tope were three inscriptions one of two lines, another of two lines, and a third of one line. The sizes of the circular surfaces of the stones were respectively $18\frac{1}{2}$ by $5\frac{1}{2}$ inches, twenty inches by $5\frac{1}{2}$, and $21\frac{1}{2}$ inches by six. The inscriptions were cut in five lines upon a smooth surface. The beginning of all the lines was distinct, but the stone was corroded at the right end of the second and third inscriptions. They are probably parts of one inscription and the beginnings of the lines were originally in the same vertical line. The first portion begins with the date 921 (A.D. 999) *Ashvin shuddha*.² There was another inscription on one of the friezes of this tope alongside the sculptured representation, perhaps of a road robbery, where some faint traces of more ancient letters were barely visible. On the face of a stone, $8\frac{1}{2}$ inches by $4\frac{1}{2}$ inches and 9 inches deep, found among the ruins of a brick burial mound in the open gallery 38, is a three line inscription. The first two lines were distinct, except the third letter in the second line, but the lower line was much decayed. The letters belong to the fifth or sixth century. In the first line occurs the name of an old friar *Aiashivnága* (Sk. *Áryashivnága*). On the back wall of open gallery

¹ Mr. West in Jour. B. B. R. A. S. VI. 116-120.

² These letters were probably carved by some visitor to the caves. The stone bearing this inscription is in the Bombay Asiatic Society's Museum.

39, is an inscription of one line six feet nine inches long, written in letters of the time of Gotamiputra II. (A.D. 177-196). It is deep cut, but on a honeycombed surface, and records the gift of a cave.

A little above 13 and 14, close to the steps that run between them, is cave 42, much inferior to it in execution but, in plan, closely resembling Násik cave 3. The pillars, though now broken, have had the same pot capitals surmounted by the flat tiles and groups of pictures. These groups remain attached to the ceiling and one of the pot capitals lies on the ground. The pilasters at either end have a central lotus rosette, with a half rosette above, and the neck between is cut into three large flutes. These are very poor, and, like the pillars, show inferior and careless workmanship. Instead of the usual large hall, two rooms of equal size open from the veranda, each by its own doorway. A low bench runs round two sides of each room. Close by, separated only by a broken partition wall, is 43, a plain cave, with two octagonal pillars in front of the veranda, and a small square hall with a figure of Buddha cut in a niche in the back wall. On each side of the central doorway is a little lattice window and a cistern. On the right of the entrance over the mouth of the cistern is an inscription of eight lines. The letters are of the time of Gotamiputra II. (A.D. 177-196) and record the gift of a cave and cistern by an old nun, the disciple of the reverend Ghos. There is also the record of an endowment of 200 *kārshāpanas* from which to give sixteen clothes and one *pratika* a month.

Cave 44 is broken and unfinished. It differs from the rest by having a small chapel in each of the three inner walls of the hall, the fronts of each chapel being supported upon two pillars. There is a cell at either end of the veranda and a cistern outside. Cave 45 is identical in plan with 32. The long veranda is supported outwardly by four square pillars with octagonal necks that pass from the ceiling about one-third down their shafts. At either end of the veranda is a Buddha with attendants, and in a niche in the back wall is a seated Buddha. 46, 47, 48, and 49 are small caves, the last much destroyed. Outside the veranda on the left wall of cave 48 is an inscription, of five lines, originally three feet four inches long. The letters, which are of the time of Gotamiputra II. (A.D. 177-196) are clear but not deep cut. The lines are complete at the right hand end, but on the left the rock has peeled off. The upper lines are more indistinct than the rest. It seems to record the gift of a cave and an endowment of some *kārshāpanas* from which to supply a monk with a garment during the rainy months. On the left wall outside the veranda of cave 49 is an inscription, probably of nine lines, which may have been four feet long. It is very imperfect, indistinct, and faintly cut. The few legible letters show that, like the last, the inscription is of the age of Gotamiputra II. (A.D. 177-196).

Beyond 49, passing over the rock to the south, is 50, a neat cave with a cistern, double veranda, a ruined front wall and a bench running round three sides of the interior. Further, in the same direction, comes 51, a tolerably large cave with a nicely finished

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Details.

Caves 42-43.

Caves 44-49.

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front. The outside of the parapet is of much the same style as 35. Cave 52 is plain but very neat. On the right wall, outside the veranda of cave 52 and above a recess over a cistern, is an inscription probably of 9½ lines, three feet four inches long. It is deeply cut, in letters of the time of Gotamiputra II. (A.D. 177-196), but on a honeycombed surface. The upper three lines and part of the next two have peeled off, and it is difficult to make out anything of what remains. Cave 53 is like 52. On the right wall, outside of the veranda and above a recess over a cistern, is an inscription of eleven lines, three feet four inches long. It is deep cut, but on a honeycombed surface, and the centre has peeled off. The letters, which are of the time of Gotamiputra II. (A.D. 177-196), record the gift of a cave. Across a small torrent from 53, are caves 54 and 55, small and unimportant. From 55 the path runs back to the north-east, where, above 45, is 56, about the cleanest cave on the hill. It is of fair size and makes an excellent dwelling. As in many of the other caves four octagonal pillars support the front of the veranda; a low bench runs round two sides of the interior, two lattice windows aid in lighting the hall, and there is a cell in one corner with a small window opening into the veranda. In front, a fine open terrace with stone couches, commands a beautiful view of the sea, Bassein creek, and Bassein. There are two inscriptions in this cave. Outside the veranda, on the left wall and above a recess over a cistern, is one of eleven lines, three feet four inches long. It is cut to a moderate depth, but, owing to the honeycombed state of the rock, is not very distinct and part of the centre has peeled off. The letters are of the time of Gotamiputra II. (A.D. 177-196) and record the gift of a cave and an endowment by a Kalyán worshipper (name gone). On the pilaster, at the right end of the veranda, is the other inscription of 6½ lines, one foot seven inches long. It is faintly cut and indistinct, and is very modern (9th or 10th century). A groove has been cut through its centre at a still later date to fix some wooden framing. The inscription refers to something done in the old cave, probably the setting up of some Bráhmanic or Jain image.

Caves 57-59.

57 is much decayed. 58 is a small but neatly cut cave in good preservation. On the inner wall of the veranda of 58, and to the left of a grated window, is an inscription of two lines, three feet long. It is deep cut, distinct, and perfect. The letters are of the time of Vásishtiputra (A.D. 133-162). It reads, 'The meritorious gift of a cave named Sea View (Sk. *Ságara Pralokana*) by the reverend elder Mitrabhuti.' This cave is rightly named Sea View as it commands a fine stretch of the Bassein creek and of the sea beyond. 59 is like 58. On the back wall of the recess over the cistern mouth is an inscription of three lines originally two feet nine inches long. It is deeply cut and distinct, but about five letters in the first line, three in the second, and two in the third have peeled off. The letters are of the time of Vásishtiputra (A.D. 133-162) and record the gift of a cave and (cistern) by a nun named Dámilá. The rest cannot be made out. On the inner wall of the veranda of the same cave, and above a small grated window, is an inscription of one line, five feet three inches long. It is clear, though

not deeply cut, and all the letters are perfect; three small letters under the line can also be easily read. The letters are of the time of Vasishtiputra (A.D. 132-162), and the inscription records the gift of a cave and a cistern by a nun Dámilá of Kalyán. 60 is plain and larger than the last two; it has a low bench running along one of the inner walls. 61 is like 60 but smaller; 62 is unfinished. A small chapel in the back wall has two pillars supporting its front. It is probably the antechamber of a shrine that was never begun. Caves 63 to 68 run parallel to these, on a higher level. Of late years almost all of these caves have been used as dwellings by Jogis and other ascetics. The last Jogi died two or three years ago and they are now (1881) deserted. 63 is a large well cut cave in the style of 35. 64, a fairly large cave, has had its front pillars broken away. The veranda walls are covered with sculpture, and two large oblong windows light the hall which is a large plain room with a low bench round two sides. On the back wall of a recess over a cistern mouth, to the right of the entrance of cave 64, is an inscription probably of six lines, faintly cut and indistinct. The two lowest lines have disappeared, and nearly half of the third and fourth lines is illegible. The letters are of the time of Gotamiputra II. (A.D. 177-196). It records the gift of a cistern by the recluse Jamádevika, daughter of the very rich Shívtana (Sk. Shívtanu) and the mother of Mahásakdeva. 65 is small and much ruined. 66 is rather an interesting cave from the amount and nature of the sculpture. It has the best representation of the Buddhist 'litany' that occurs at Kanheri. The arrangement of the little groups is much the same as in cave 2. Padmapáni has two female attendants one on either side. The fourth compartment from the top on the right side represents a man on his knees praying for deliverance from a fire, in the middle of which is a human head. The figures are generally cut with greater spirit and more variety of pose than in cave 2; they are also in much greater relief. The rest of the wall is covered with relic shrines and figures of Buddha on his lotus throne upheld by Nágas. In the back wall is cut a throne for a seated Buddha, but the seat is empty and a wretched attempt at a *ling* supplies its place.

On two of the outer pilasters and on the wall just above the cistern are three Pahlavi inscriptions, the work of Pársi visitors of the eleventh century.¹

¹These inscriptions run, (1) In the name of God. Through strong omens and the good Judge this year 378 of Yazdakard, on the day Auharmazd of the month Mitro (10th October 1009) there have come to this place the co-religionists Yazdán-pának and Máhaiyyár sons of Mitraaiyyár Panjbukht and Padarbukht sons of Máhaiyyár, Mardánshád son of Hirádbáhrám, and Hirádbáhrám son of Mardánshád, Mitraaiyyár son of Báhrámpánáh, and Báhrámpánáh son of Mitraaiyyár, Falánzád and Zádspárhám sons of Áturmáhn, Nukmáhn, Dinbáhrám, Bajurgátur, Hirádmard and Behzád sons of Máh..... (2) In the name of God, in the year 378 of Yazdakard, the month Áwán and day Mitro (24th November 1009) there have come to this place the co-religionists Yazdánpának and Máhaiyyár sons of Mitraaiyyár, Panjbukht and Padarbukht sons of Máhaiyyár, Mardánshád son of Hirádbáhrám, and Hirádbáhrám son of Mardánshád, Mitraaiyyár son of Báhrámpánáh, and Báhrámpánáh son of Mitraaiyyár, Falánzád and Zádspárhám sons of Áturmáhn, Nukmáhn, Dinbáhrám Bajurgátur, Hirádmard and Behzád sons of Máhbázác, and Báhrám-pánáh son of Mitrabandád. In the month Átur, Auharmazd son of Ávánbandád died. (3) In

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Details.

Caves 60-66.

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Details.

Caves 67-76.

In the rock under 66 is a cave whose front is nearly filled up. 67, a small cave with much sculpture like that in 66, has a shrine in the back wall of the hall with a life-size seated Buddha with numerous little figures on the shrine walls. 68 the last of this group is a small plain cave neatly finished. On the left wall, outside the veranda is an inscription of seven lines, deeply cut and distinct but the upper lines partly defaced. The letters are of the time of Gotamiputra II. (A.D. 177-196) and record the gift of a cistern and a cave (?). The name and residence of the giver have been lost. He seems to have been a recluse named [Bu]dhak. A little way down the hill to the north-west is 69, a plain much damaged cave. There is an inscription in this cave mentioning the eighth year of some king but too faint and worn to be read. 70 is a larger cave but much destroyed. On the left wall outside the veranda are two inscriptions one above the other, of seven and four lines respectively, originally six-feet three inches long. The upper inscription is deep cut and distinct except at the top and left end. There is a blank space in the fifth line. The lower inscription is faintly cut and in places indistinct, the last two lines being very faint. The words used closely resemble Sanskrit and the language, though Prākṛit, differs much from the Prākṛit of the other inscriptions. 71 is smaller and in equally bad order; 72 is a large well finished cave probably of late date with a shrine and seated Buddha; 73 and 74 are much decayed; 75 is a plain cave in rather better order than either of the last two. On the right wall outside the veranda of cave 75 is an inscription of eight or nine lines originally three feet long. It is deep cut, and tolerably distinct, though on a rough surface; the upper two or three lines and much of the other lines have peeled off. The letters are of the time of Gotamiputra II. (A.D. 177-196) and appear to record the gift of a cave and cistern perhaps by the daughter of Samaka. 76 is much ruined, but on the right wall outside its veranda is a deep cut and clear inscription. The rock is rough and the upper two or three lines and much of the other lines have entirely peeled off. The letters are of the time of Gotamiputra II. (A.D. 177-196) and record the gift of a cave and cistern by a recluse the daughter of Ramanaka, beloved of his family and inhabitant of Dhenukākata and the disciple of the old reverend monk Bodhika. She also gave an endowment from which to distribute sixteen clothes. 77 is much like 76. It is only about twenty yards to the east of 35. On the right wall outside of its veranda and over the entrance to a side chamber is an inscription of five lines originally six feet long. It is rather faintly cut on a rough surface. Nearly the whole of the first line, and about eighteen inches of the left end of the second line have peeled off, with a corresponding portion of the following lines. The letters are of the time of Gotamiputra II. (A.D. 177-196)

the name of God, in the month Mitro and day Dino of the year 390 of Yazdakard (30th October 1021), there have come from Iran to this place Māh Frobag and Māh-aiyyār sons of Mitraaiyyār, Panjbukht son of Māhaiyyār, Mardānshād son of Hīrād Bāhrām, Behzād son of Mitravindād, Jāvidānbud son of Bāhrām-gushnasp, Bajurgātūr son of Māhbāzāc, Māhaiyyār and Bandesh sons of Hīrādfarukho, and Māhbandād son of Gehānkhāsh, the listener to instruction. Arch. Sur. X. 62-65.

and record the gift of a cave by the mother of Khandnágasataka

On the left of the entrance of cave 77, on the back of the recess over the cistern, is an inscription of ten lines, three feet six inches long. It is faintly cut on a honeycombed surface, very indistinct and almost completely illegible. The letters are of the time of Gotamiputra II. (A.D. 177-196) and appear to record the gift of a cave. The ten next, 78 to 88, have been mentioned on the way down the ravine from 28. The remaining caves are 89, south of 66, on the edge of the stream-bed, which is not worth a visit. 90 and 91, between 36 and 50, are both much ruined; 92 is a little to the south-east of 3 the cathedral cave; 93 and 94 are close to the stream across from 8 and 7; and 95, 96, 97, and 98 are ruined caverns and cells further up the ravine bank. 99 is a small cave near 44. 100 is high in the rocks over against 24 and 26, and 101 and 102 are broken cells in a great black hillock on the east of the hill above 100. On the back of a bench, the remains of cave 94, on the north side of the ravine opposite cave 7, is an imperfect inscription of two lines. The bench is ten feet six inches long, but only three feet six inches of the end of the last line of the inscription are legible. The inscription is deep cut, but the surface of the rock is much honeycombed and weather-worn. The letters are of the time of Gotamiputra II. (A.D. 177-196), and, in the second line, there appears the name of a village perhaps Gorpád. On the back of a low bench, along the flight of steps just above cave 95, is a deep cut distinct and perfect inscription of 2½ lines, three feet nine inches long. It is of the time of Vāsishthiputra (A.D. 133-162) and seems to refer to the dedication of a pathway by a Chemula goldsmith Dhamaka, the son of Rohanimitra (and brother of the giver of the cistern in cave 7). The pathway consists of a long flight of steps beginning on the side of the stream bed opposite the cistern recess of cave 5, and climbing the northern hill as far as the ruins of the great relic mound. Above a recess, over a bench in the left veranda of cave 96, is an inscription of two unequal lines, three feet eleven inches and four feet eight inches long. Though faint and somewhat rude the letters are distinct and perfect. It seems to record the gift of a field as an endowment by the merchant Mudapál (Sk. Mundpál) son of the devotee Vhe(nu ?)-mitra. The letters are of the age of Gotamiputra II. (A.D. 177-196). Outside cave 99, on the left wall, above a recess over a cistern mouth, is an inscription of six or more lines originally three feet long. It is deep cut but indistinct, the rock being much decayed. About one foot eight inches of the left end of the inscription and all the lower lines have disappeared. It records the gift of a cave in the eighth year of some reign probably that of Gotamiputra II. (A.D. 177-196). There is an inscription of one line on the front of a small low platform cut in the surface of the rock near the top of the main hill. The platform is six feet long, but there are no letters on the first eighteen inches. The letters are very new and seem to have been scrawled by some nineteenth century ascetic.

Besides the caves, interesting remains crown the flat tops both of

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KANHERI CAVE

Details

Caves 89-102

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KANHERI CAVES.

Details.

Remains.

the main spur and of the smaller knoll to the north of the narrow ravine. Above the tiers of caves the upper slope of the main hill is in places cut into cisterns and crossed by long roughly traced flights of steps. Along the flat top are cut a line of quarries and cisterns, and, in several places, scattered lines of large dressed stones lie as if brought together for some large building. Along the eastern crest of the hill run the foundations of a wall, and, near it, are one or two mounds covered with blocks of dressed stone apparently the remains of relic shrines or of burial mounds. Further along, towards the south, is a quarry with blocks of dressed stone, some ready to be taken away, others half cut as if the work of building had been suddenly stopped.

To the north of the small stream-bed, behind the line of caves, a flight of eighty-eight shallow roughly-traced steps leads from the south up a gentle slope of rock. Along each side of this flight of steps three clusters of prickly-pear bushes mark the sites of what seem to have been small temples or relic shrines. Most of these sites are too ruined to show the form of the building that stood on them. But enough of the third site on the right hand is left to show that it stood on a stone plinth about seventeen feet by twenty-two, and apparently rose in steps into a central building of brick and stone. Close to this ruin is a little rock-cut cistern. The building to which the flight of steps led is completely ruined and thick covered with brushwood. It seems to have been a round building of dressed stone, with a diameter of about forty feet, surrounded, at a distance of about twenty-four feet, by a rail or stone-wall apparently square. In a hollow, about fifty yards to the west of this mound, lie some large broken pillars, and behind them is a hole which seems to have been worked as a quarry. A second knoll, about fifty yards further west, seems to have once been crowned by another burial mound or relic shrine. Behind these knolls a deeply wooded ravine cuts off the Kanheri spur from the main Káman range. Beyond the wooded ravine the rocky scarp of Káman seems to have been cut into several cave mouths.

Worship.

To the common people the caves have no connection with Buddhism. The people have fully adopted the Bráhmaṇ story that the caves are the work of the Pándavs. Several of the figures are worshipped, notably the two huge Buddhas on either side of the entrance to the Cathedral Cave (No. 3). Their feet are reddened with pink powder and spotted with yellow. But the figures are respected not for the sake of Buddha, but because they are believed to represent Bhim the giant Pándav. Besides Hindu visitors, Pársis and Christians come to see the caves during the dry season. There are two yearly fairs, one on the eleventh of the bright half of *Kártik* (November - December) the *Diváli* of the gods, and the other on the *Maháshivrátá* or great night of Shiv, the thirteenth of the dark half of *Mágh* (January-February). On both occasions, Bráhmaṇs, Gujars, Vánis, Sutárs, and Maráthás come to the number of about 1000, bathe in the ponds near the hill, examine the caves, and worship the *ling* in cave 66. Sweetmeats and other articles worth from £10 to £20 (Rs. 100-Rs. 200) are sold in the Darbár Cave (No. 10), which is also called the Market or Bázár Cave.

Fairs.

Kanheri Fort, in the village of Modgaon eighteen miles north-east of Dahanu, stands on a hill about 500 feet high. The walls, which are from ten to twenty feet high, though ruined, are of excellent masonry.

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Karanja or Uran Island, north latitude $18^{\circ} 51'$ and east longitude $73^{\circ} 2'$, about eight miles long and four broad, lies, in the south-east of Bombay harbour, about six miles south-east of the Carnac pier in Bombay. On the east it is cut off from the mainland by the Bendkhal creek, which at high tides is filled through its whole length. The island rises in two bare rocky hills, the smaller in the north and the larger in the south, between which lies a stretch of grass and rice lands wooded with mango trees and brab palms. On the east the salt pans have broken the creek into several small branches, but one arm, running from Mora Bandar in the north to Uran, is large enough to allow boats to pass to Uran at high tide.

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The rock of the island is trap crossed by dykes of black basalt. The trap beds, which are greenish and bluish and more or less amygdaloid, vary in structure and density. The water-supply is good. There are three built reservoirs, one along the roadside about half way between Mora Bandar and Uran, a second between Uran and Karanja, and the third and largest, called Bhināla, in Uran, is about a quarter of a mile round. Besides these three built reservoirs, many ponds and wells hold water for several months after the rains. The drinking water comes from springs of which the best, on a little hill not far from the Collector's house, runs with a full and constant stream into a reservoir built by the late Mr. Richard Spooner, Commissioner of Customs. In a narrow ravine in the larger hill, is a small square rock-cut room with a narrow entrance formerly protected by masonry. From the roof of this chamber a constant dropping of clear wholesome water forms a pool three or four feet deep. On the same hill, close by a ruined church, is a closed Portuguese well or reservoir of excellent water.

Besides its rice crop, which is of considerable value, the island has two special exports, salt worth about £469,185 and *moha* liquor worth about £165,900 a year. The chief other industry is fishing. The salt pans, which cover about 3000 acres, lie in the great tidal marsh to the east of the island. The marsh is crossed by a long winding creek with numerous arms. The great area of the works, the shining white pans with their regular boundaries and rows of salt heaps, in spite of monotony and barrenness, have a curious impressive effect. The Karanja salt pans are probably very old. But the only reference that has been traced is Mandelslo's (1638) notice of the salt of Oranu-Bammara, apparently Uran-Mumbai.¹ In 1820 about 20,000 tons of salt were made every year. The trade was said to give high profits to the merchants and yielded a revenue of about £1100 (Rs. 11,000). Uran salt was thought better than any salt made further south.² During the last five years the export of salt has been estimated at 51,125 tons, and the yearly revenue at £271,934 (Rs. 27,19,340). The other great manufacture, the distilling

¹ Mandelslo's Voyages, 222.

² Description of Hindustan, II, 175.

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of spirits, yields a yearly revenue of from £105,000 to £115,000. There are nineteen brick and tiled distilleries at the Mora pier, all owned and managed by Pársis. Almost all the spirit is made from *moha* flowers, brought chiefly through Bombay from the Panch Maháls and Jabalpur. The sea trade returns show, for the five years ending 1878-79, average exports worth £400,615 and imports worth £56,406. Exports varied from £263,275 in 1878-79 to £503,285 in 1877-78, and imports from £46,115 in 1874-75 to £61,013 in 1878-79.¹

A metalled road runs along the whole east side of the island, and a road, 14½ miles long, is being made between Uran and Panvel. A steam ferry boat runs daily between Bombay and Uran or Mora, calling at Hog Island and Ulva near Panvel and returning the same day. The fares from Bombay to Uran and Karanja, which are distant six and twelve miles respectively, are 4s. (Rs. 2) first class, 1s. and 1s. 6d. (8 and 12 *as.*) second class, and 6d. and 9d. (4 and 6 *as.*) for a deck passage.

History.

The only early remains as yet found in Karanja are, on the east face of the Kharavli or Kharpuse hill, about twenty feet above distillery number five, a small plain rock-cut chapel, cell, and cistern apparently Buddhist, and some plain cells in Dronagiri hill. Three land-grant stones have also been found, showing, that in the twelfth century, under the Silhárás, the island had gardens and villages.² Under the Portuguese (1530-1740) Karanja was the extreme south of the Bassein province. In the sixteenth century it was a populous island with two forts, one on the east, in the present town of Uran, and the other on the top of the southern peak. The fort on the southern peak was built in the form of a square, with an armed bastion at three of the corners. Close to it were the garrison barracks.³ A hundred armed men were maintained for the defence of the island. In 1535 Fr. Antonio do Porto built the church of Sam Francisco and two other churches, Nossa Senhora de Salvação and N. S. de Penha. All these are now in ruins. There was also the church of N. S. do Rozario and a Dominican hermitage built by Father Gen. T. Jeronimo da Paixao. A long winding flight of stone steps ran up the south hill, and, on the top, besides the fort, were garrison barracks and the ruins of the church of N. S. da Penha. It is said that when the foundations of this church were dug a blue stone was found with an image of the Virgin.⁴ In 1538 the island is described

¹ Karanja has two landing places, Mora and Karanja. The details are: Mora, Exports 1874-75 £272,192, 1875-76 £272,557, 1876-77 £314,597, 1877-78 £365,363, and 1878-79 £198,580; Imports 1874-75 £40,902, 1875-76 £50,068, 1876-77 £44,344, 1877-78 £47,818, 1878-79 £49,095. Karanja, Exports 1874-75 £65,455, 1875-76 £201,537, 1876-77 £110,777, 1877-78 £137,922, 1878-79 £64,694; Imports 1874-75 £5213, 1875-76 £13,225, 1876-77 £9126, 1877-78 £10,322, 1878-79 £11,917.

² Details of the Kharavli or Kharpuse caves and of the three grant-stones are given under Objects of Interest.

³ The strength of the garrison was a captain, six soldiers, one bombardier, and five peons, the cost was £24 8s. (30,000 *reis* to the captain and 480 *pardãos* for the rest). Da Cunha's Bassein, 202.

⁴ Da Cunha's Bassein, 202. Bishop Osorio (1504-1580) states that the Portuguese found a majestic Christian temple in Karanja. This is probably incorrect. The figure of the Virgin Mary may have been one of the mothers or *mátrikás* suckling the infant Kártikeya the Hindu god of war, like the figure lately found in Elephanta island. The blue stone may have been covered with the blue enamel which has also been found in Elephanta. See above, pp. 91, 96.

as two hills and a plain between, very rich with orchards and rice fields.¹ In 1550 it is mentioned as having a tower and bastion and other houses.² In 1571 it was attacked by a party of Ahmadnagar troops from Chaul, but the garrison put them to flight leaving the island covered with dead bodies.³ In 1585 the Franciscans are mentioned as having got charge of Karanja.⁴ In 1613 Karanja was the scene of a great riot which was quelled by the courage of Captain Fernao de Sampayo da Cunha.⁵ In 1634 Karanja is described as a walled village, a gunshot from the fort, with thirty Portuguese families and slaves. In the same year it is mentioned as bounded by six Ahmadnagar townships, Karnála, Drago?, Pen, Sabayo (Sháhábáj), Abeta (Apta?), and Panvel. From there the Moors could easily pass to the island, and the river between could be crossed dryshod at low tide and at high tide was not more than knee deep. The soil was fruitful and there was a good manufacture of a cloth called *teadas*.⁶ In 1670 Karanja and several other towns were plundered by Partábráo Gujar, a leader of Marátha cavalry.⁷ In 1682, it was taken from the Portuguese by Sambháji, apparently without resistance, and held by him for nearly a year, when it was recovered by the Portuguese.⁸ In 1720 Captain Hamilton notices it as a Portuguese island, with no trade but furnishing eatables for Bombay.⁹ In 1728 the fort had six pieces of ordnance varying from one to six pounders. The defences were out of repair.¹⁰ In 1737, when the Maráthas attacked Thána, the commandant fled to Karanja. But Karanja was soon after taken. In 1774, after the fall of Versova, Colonel Keating marched to Karanja and took possession.¹¹ In the following March the conquest was confirmed by the treaty of Surat, the confirmation was repeated in March 1776 by the treaty of Purandhar, and it was finally ratified by the treaty of Sálbai in 1782.¹² In 1775 the town was described as lying between two lofty mountains on the west side, in size nothing more than a large Marátha village, with low straggling houses near a pond covered with wild duck and waterfowl. On its banks were a small fort, a Portuguese church, and a Hindu temple.¹³ In 1781 a resident was appointed.¹⁴ In 1788 Hové, the Polish traveller, found it poorly inhabited. The soil was fertile, but the people spent their time either in fishing or in palm-juice drawing for which they found a good market in Bombay. On one of the hills were the

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History.¹ Prim. Rot. da Ind. 64.² Da Cunha's Chaul, 50.³ Da Cunha's Bassein, 203.⁴ Col. de Mon. Ined. V-2, 216.⁵ Archivo V. 1063 in Nairne's Konkan, 53.⁶ O Chron. de Tis. III. 261. In 1634, besides a balance to the state, Karanja paid £187 (5000 *pardões*) a year to the bishop of Cranganor and £30 (800 *pardões*) to the Japan Jesuits.⁷ Grant Duff, 111. The Surat factors particularly notice this incursion which they supposed Shiváji headed in person. They mention that he very severely plundered Karanja and carried away all the chief men except such as escaped in women's clothes.⁸ Orme's Hist. Frag. 126. Mendonça's Topography of Karanja, 9; Da Cunha's Chaul and Bassein, 67.⁹ New Account, 242.¹⁰ O Chron. de Tis. I. 32.¹¹ Forbes' Oriental Memoirs, I. 453.¹² Aitchison's Treaties, V. 21, 33, 41.¹³ Forbes' Oriental Memoirs, I. 453-454.¹⁴ Nairne's Konkan, 103. In 1781 the revenue of Karanja, chiefly from rice, was estimated at £6000 (Rs. 60,000). Bombáy in 1781, 3.

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ruins of a fort.¹ The revenue for 1813, including £3336 of land revenue, £1651 of excise, and £4091 of customs, was £9078 and the expenditure £1566. In 1820 Hamilton noticed that convicts were sent from Bombay and employed in cleaning ponds, repairing banks, and keeping the roads in order.²

The island, which is now generally called Uran, forms a petty division of twenty-two villages under Panvel. At high tide the Bendkhal creek surrounds it and cuts it off from the mainland. Mora, in the north, lies at the foot of a range of low hills. The beach is rocky and muddy, and most of the people are fishers living in low ill-built huts. Mora is the chief port of the island where passengers land and embark for Bombay. Most of the large buildings are connected with the distilleries. There is also a custom house, and, on a plateau about 100 feet above the village, a residence for the excise officer. Karanja in the south is a small fishing village with little trade and only a few good houses. The details of the town of Uran, which is a place of some consequence, are given separately.

The Christian population of 413 has a church dedicated to Our Lady of Purification. It was rebuilt in 1852 by Manuel DeSouza, mámlatdár of Sálsette, and measures 65 feet long by 27 broad and 30 high. The priest has a house and is paid £3 (Rs. 30) a month by the Goa government. There are three ruined churches, St. Francis, 124 feet long 58 wide and 30 high, has the nave unroofed but the sanctuary still arched and in good order; Our Lady of Salvation, 70 feet long by 26 broad and 20 high; and, on the top of Dronagiri hill, Our Lady of Penha, well preserved, and measuring 50 feet long by 15 broad and 14 high. There are also two chapels, St. John the Baptist's, the Buddhist rock-cut chapel in the east face of Kharavli hill, and, at the foot of the hill, Our Lady of Help, on the site of which a Hindu temple now stands. In the village of Sheweh is a ruined church of which the broken walls of the graveyard are the only trace.

*Objects of
Interest.*

The chief objects of interest are the ruins on the top of Dronagiri the southern hill. They include the Portuguese fort, the guard house, and the church of Notre Senhora de Penha, and are approached by a long and winding flight of steps. On the slope of the hill are some plain cells now generally filled with water.³ On the east face of the north hill, which is called either Kharavli or Kharpuse, about twenty feet above distillery number five, is a small rock-cut cave (25' x 24' x 10') apparently Buddhist. The front of the cave is supported on two square pillars with pot capitals. Opposite the middle of the entrance, in a rectangular recess in the back wall, nine inches deep, is carved in the rock what looks like a Christian altar, but may be a small relic shrine or *dághoba*. The cave has signs of whitewash. To the north is a small room about eight feet square with a water cistern about two feet deep.

¹ Hové's Tours, 189. Hové also mentions, but apparently incorrectly, several marks of a former volcano, and, in the chasm, pieces of iron ore both solid and in the form of ashes, and two species of zeolite.

² Desc. of Hind. II. 174.

³ For details see Appendix A.

Three of the inscribed stones in the Collector's garden at Thána were brought from Karanja, two from Chánjeh three miles to the south, and one from Ránvad about a mile to the north-west of Uran. The earliest is a Chánjeh stone (3' 6" x 1' 3" x 6"). The inscription of sixteen lines is well preserved. The characters are Devanágari and the language is Sanskrit. It is dated Shak 1060 *Mágh Shuddh 1* (January-February, A.D. 1138) and records the grant of a field named Ambe in Nágum,¹ and of a garden belonging to one Joiák, by the Silhára king Aparáditya, to Shridhar, learned in the *kramas*,² for the spiritual benefit of Aparáditya's mother Liládevi. The inscription records, on the occasion of an eclipse of the sun, another grant by Aparáditya of a garden in the Chediya (Chánjeh ?) village to worshippers of Mahádev, *batus* or *badvás* and to *Vishtikas* (?). The next in order of date is the Ránvad stone (3' 8" x 1' 6" x 9"). Above are the sun and moon with an urn-shaped water pot between them. The letters are well preserved Devanágari, and the language is Sanskrit mixed with Maráthi. The inscription records a grant of land in Padivas in Uran, on *Shak 1171 Chaitra Vadya 1* (April-May, A.D. 1249), the day of a solar eclipse, by the Silhára king Someshvara. The king's ministers were Jhámпада Prabhu the great councillor, Deva (?) Prabhu the great minister of war and peace, and Dáda Prabhu the chief justice. The last in order of date is the other Chánjeh stone. It records the grant of 162 *páruṭṭha drammas*,³ the fixed revenue of some garden land of Kothalsthán in Chadiche (Chánjeh ?) in Uran, to Uttareshvar of Shristhának (Thána). The grant was made in the reign of Someshvara, on Monday *Chaitra Vadya 14th Shak 1182* (A.D. 1260). Someshvara's ministers were Jhámпада Prabhu the great councillor, Maina (Ku ?) Bebala Prabhu and Peramde Pandit ministers of peace and war, and Pádhi Goven (Ku ?) the minister of justice and of finance.

On a small hill about two miles to the south of the village of Mora are two Government houses, one for the use of the Collector of Thána, the other of the resident officer of the customs department.

In Karanjon, a Bassein village about ten miles north-east of Mánikpur, was found an inscribed stone, 4' 10" long by 1' 7" broad and 7" thick, which is now in the Collector's garden at Thána. Above, between figures of the sun and moon, begins an inscription of thirteen lines in dim spoilt letters difficult to read. All that can be made out, and even this is doubtful, are in the third and fourth lines the words 'the illustrious Haripáldev, the chief of the Mahámandalshvars, adorned with all the royal titles.' Haripál, it appears from another stone inscription, was a Silhára king who ruled about the end of the eleventh century.

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KARANJON.

¹ Nágum is probably Nágaon three miles north-west of Chánjeh.

² *Krama* is a peculiar method of reading and writing Vedic texts, 'going step by step' so called because the reading proceeds from the first number (word or title) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth and so on.

³ The *páruṭṭha drama* was probably a Kshatrapa coin current in the Silhára territory. Its value was about 6d. (4 as.). But 6d. (4 as.) had then probably as much purchasing power as 2s. (Re. 1) has now. Pandit Bhagvánlál Indráji.

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KARJAT.

Karjat, the head-quarters of the Karjat sub-division, with, in 1881, a population of 692, is a railway station, sixty-two miles east of Bombay and about five miles south of Mátherán.

The railway returns show a fall in goods from 3642 tons in 1873 to 2616 in 1880, and an increase in passengers from 42,032 to 59,166. Karjat was a mere village before the opening of the railway; since then the population has greatly increased. It stands on the south bank of the Ulhás river, which, running down the Konkan Darvāja ravine, enters the plain below Rájmáchi fort. Formerly the mámlatdár's office was about three-quarters of a mile distant at Dahivali village on the opposite bank of the river, but, since 1869, his office has been held in new buildings in Karjat, completed at a cost of £2635 (Rs. 26,347). There is also a post office, a rest-house, and a school, and quarters for railway drivers and guards.

**KARNÁLA OR
FUNNEL HILL.**

Karnála Fort, north latitude $19^{\circ} 53'$ and east longitude $73^{\circ} 10'$, stands, on a hill 1560 feet high, a few miles north-west of the Vegavati river and eight miles south of Panvel. Its command of the high road between the Bor pass and the Panvel and Apta rivers must, from the earliest times, have made Karnála a place of importance. The hill has an upper and a lower fort. In the centre of the upper fort is the funnel, an almost inaccessible basalt pillar from 100 to 150 feet high. The scarp that forms the outer fort is crested by a masonry wall, entered through a gate in the north-west corner. Through the gate a path leads, across the plateau of the lower fort, to the scarp that forms the inner or upper fort, which, like the underscarp, is crested by a wall. Two gateways, one at the foot and the other at the top of a flight of rock-cut steps, lead to a double gateway with a chamber between. Between these gates and the funnel rock are some ruined buildings, and, at the north base of the funnel, is a series of excavations some for store-houses others for water. The funnel is locally known as the Pándu's tower, but there is nothing in the excavations that suggests a religious origin. The funnel is full of bees and the natives sometimes climb it to get their honey. One or two Europeans are said to have reached the top with the help of ropes and ladders. The south-west of the hill is better wooded than the north, and commands a beautiful view of the island-studded harbour of Bombay and of the sea beyond. There are two inscriptions in the fort, one Maráthi the other Persian. The Maráthi inscription is on the inner side of the lower gate. It has no date and the words are so contracted that all attempts to read it have failed.¹ The Persian writing outside the upper gate runs 'Syed Nuruddin Muhammad Khán Hijri 1146' (A.D. 1735).

According to Major Jervis, under the Devgiri Yádavs (1248-1318) and under the Musalmán (1318-1347) rulers of Daulatabad, Karnála was the head-quarters of one of the districts of the north Konkan.² In 1540 it was taken from its Gujarát garrison by a body of Ahmadnagar troops. The Gujarát commanders came to Bassein

¹ For details see Appendix A.

² Jervis' Konkan, 81.

and asked the Portuguese to help them in gaining it back. The Portuguese sent 300 Europeans, took the place, and restored it to Gujarát. Shortly after the Ahmadnagar troops again advanced against Karnála, and the Gujarát commander retired to Bassein and made over the right to the fort to the Portuguese, on condition that they should undertake its defence. Meneses, the Captain of Bassein, came to the rescue of the fort, and put the besieging army to flight.¹ Afterwards the Portuguese Viceroy, to gain the friendship of the Ahmadnagar king Burhán Nizám Sháh, handed him the fort on his agreeing to pay a yearly sum of £1750 (5000 gold *pardaos*).² In 1670 Shiváji took Karnála from the Moghals. On Shiváji's death it was recovered by Aurangzeb, and the Persian writing given above seems to show that it was kept by the Moghals at least till 1735. It must have shortly after passed to the Maráthás, as by 1740 the Peshwa's power was established all over the district.³ In May 1803 a party of the 13th Regiment, N.I., in the interest of the Peshwa Bájiráo, attacked and carried the fort by forcing the gate. In January 1818 Colonel Prother took it from the Maráthás.⁴ In 1862 the defences were ruinous. But water and supplies were procurable.

Ka'sa'ra in Sháhápur, with, in 1881, a population of 1057, is a station on the north-east branch of the Peninsula railway about twenty-two miles north-east of Sháhápur. Before the opening of the railway through the Tal pass, Kására was a large trade centre; since then it has greatly fallen off. It has a rest-house both for Europeans and natives. The station traffic returns show an increase in passengers from 12,120 in 1873 to 18,203 in 1880, and in goods from 907 to 1484 tons. In 1824 the village was deserted and the Collector had to remit assessment and settle a guard in the village to induce the people to come back.⁵ This attempt seems to have failed. Two years later, Captain Clunes notices it as a deserted place with one well. He remarks that the settlement of Kására, whose people had fled during the two previous years because of the oppressive system of pressing labourers, would be a great gain to troops and travellers. Though called Kására the railway station is at Mokhováne about two miles to the south.

Kelve Ma'him, north latitude 19° 40' and east longitude 72° 47', a port and the head-quarters of the Máhim sub-division, with, in 1881, a population of 7122, stands about five and a quarter miles west of the Pálghar station of the Baroda railway with which it is connected by a good road. The village of Kelve, whose name is almost always joined with Máhim, lies on the other side of a creek about two and a half miles to the south.

The coast is very rocky. A reef, partly dry at low water, stretches for about two miles from the shore, and two miles further is another

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KARNÁLA OR FUNNEL HILL.

KÁSÁRA.

KELVE MÁHIM.

¹ Da Cunha's Chaul and Bassein, 40-41; Faria in Kerr, VI. 368.

² Felner's Subsídios, II. 117-120, quoted in Da Cunha's Bassein, 41; De Couto, IV. 184-201; Col. de Mon. Ined. VII. 118; Da Cunha's Bassein, 42.

³ Grant Duff, 110. The Bombay Records in mentioning this siege say, 'The Maráthás advanced by throwing up breastworks of earth and boards which they carried before them.'

⁴ Blue Book 1819 War in Nairne's Konkan, 114.

⁵ Mr. W. B. Mulock, C.S.

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patch of rocks covered with about eighteen feet of water. On the coast, in front of the town of Kelve, is a little detached rock fort.¹ In 1634 both the Máhim and Kelve rivers were blocked with sandbanks. In 1881, of 7122 people, 6947 were Hindus, 146 Musalmáns, 23 Christians, 5 Jains, and one a Pársi.

The town of Máhim, though well situated, is crowded with gardens and vegetation, and is unhealthy during the greater part of the year.² The municipality, which was established in 1857,³ had, in 1880-81, an income of £289 (Rs. 2896), representing a taxation of about 10*d.* (6 *as.* 5 *pies*) a head. The revenue is chiefly collected from octroi and house and boat taxes. The expenditure, during the same year, amounted to £287 (Rs. 2872), most of which was spent on roads.⁴ The sea trade returns for the five years ending 1878-79 show, for Kelve, average exports worth £3872 and average imports worth £2147. Exports varied from £1106 in 1877-78 to £5285 in 1876-77 and imports from £1225 in 1876-77 to £3131 in 1877-78. In Máhim exports averaged £4972 and imports £2789. Exports varied from £674 in 1875-76 to £7015 in 1878-79 and imports from £1411 in 1876-77 to £4769 in 1874-75.⁵

Besides the chief local revenue and police offices, Máhim has a post office, a dispensary, and two schools. The public offices, which are built on the standard plan, stand immediately to the east of the fort. They were completed in 1876 at a cost of £4354 (Rs. 43,540). The dispensary, established in 1872, is under the charge of an assistant surgeon, and is supported by a Government grant of £320, a local funds grant of £140, and a municipal grant of £43. The attendance in 1880 was 6774 out-door and 34 in-door patients. Near the dispensary is a rest-house built by Vikáji Mehrji about 1825. The new school house, opposite the public offices, was built at a cost of £751 (Rs. 7510). It has room for 200 boys. In 1882 a tombstone with the inscription 'This grave belongs to Don Francisco Balbora de Magathacus, Knight Fidalgo of the House of His Majesty, and of his wife Guiomar de Siqueira, and of his heirs' was found in the corner of the cocoa-palm garden close to the fort and to the mámlatdár's office. This stone is now in the Collector's garden at Thána. There seem to have been ten or twelve other tombs near where this slab was found, but their stones have been removed.

History.

According to tradition, at the close of the thirteenth century, Kelve Máhim was taken from its Náik chief by Bhimdev, the chief of Bombay-Máhim. It passed to the Delhi Musalmáns about 1350, and from them, perhaps about 1400, to the Gujarát kings who kept

¹ Taylor's Sailing Directory, 372.

² Municipal Report for 1879-80, 12.

³ Gov. Res. 44 of 1st January 1857.

⁴ Kelve was made a separate municipality in 1866 (Gov. Res. 2104 of 19th October 1866) but abolished in 1874. (Gov. Res. 2642 of 11th September 1874).

⁵ The details for Kelve are : Exports, 1874-75 £4863, 1875-76 £4209, 1876-77 £5285, 1877-78 £1106, 1878-79 £3896; Imports, 1874-75 £2686, 1875-76 £1385, 1876-77 £1225, 1877-78 £3131, 1878-79 £2309. The details for Máhim are : Exports, 1874-75 £6730, 1875-76 £674, 1876-77 £5424, 1877-78 £4966, 1878-79 £7065; Imports, 1874-75 £4769, 1875-76 £1535, 1876-77 £1411, 1877-78 £3339, 1878-79 £2892.

it till it was taken by the Portuguese about 1582.¹ In 1612 it was attacked by the Moghals but bravely and successfully defended. In 1624 De la Valle speaks of two towns at Máhim. In 1634 the town is described as about the size of Dáhánu, with many orchards and fruit trees and much good water. The fort was equal to Dáhánu and Tárápur, and was armed with four brass falcons for shooting stone balls, and had a good store of gunpowder and other ammunition. There was a Portuguese captain, ten Portuguese soldiers, one *násk*, ten sepoys, one inspector of police, and four constables and a torch-bearer. Close to the fort was a village inhabited by fifty Portuguese families, among whom there were some of noble birth, 150 native Christian families, and 200 slaves who carried arms.² In 1670 Ogilby mentions Quelmain as a Gujarát coast town, called from two villages near the coast, one Kielwe the other Máhi.³ The fort and village of Máim are mentioned by Gemelli Careri (1695).⁴ In 1728 the fort was described as weak and irregular, a very low wall of stone and mud 550 feet long and 250 wide, with three bad bastions looking to sea and four to land. It was guarded by fifteen pieces of ordnance and a garrison of sixty soldiers seven of whom were white. A stockade at some distance was under a captain with thirty men.⁵ In January 1739 it was taken by Chinnáji Áppa, after an obstinate defence.⁶ In 1750 it is mentioned by Tieffenthaler as a place once under the Portuguese then under the Maráthás.⁷ In 1760 a small fort to the east of Máhim formed a triangle flanked by two five-cornered embrasured bastions, one to the north the other to the east. The Máhim fort was long, and part of it was washed by the waters of the creek. From the road it appeared a broken curtain with nearly ruined bastions. At Kelve a new fort was being built; close by were three deserted towers, a ruined bastion, and a ruined church.⁸ In 1788 Hové calls it Kelve chiefly inhabited by fishermen. The ruined church was used as a cow-pen.⁹ In 1826 Kelve had 300 houses, a temple, and twenty export-dealers, and Máhim had 1200 houses and a rest-house.¹⁰

When surveyed in 1818 Máhim fort was of inconsiderable strength and size, an enclosure about eighty feet square. The extreme height of the rampart, including a parapet five and a half feet long by three thick, was twenty-eight feet. The principal gateway on the east or land face was covered by a projecting wall three feet thick by about fourteen high. The western face of the fort was washed by the sea, or rather the Máhim creek. On the other three sides was a space enclosed by a wall of loose stones in which were a few huts belonging to the garrison. Stretching across the whole breadth of the fort, and occupying a third of the original enclosure, was a ruined building

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¹ Nairne's Konkan, 22. A Máhim is mentioned in the sixteenth century (1554) as in direct trade with Arabia, and as exporting fine muslin from Kandahár in the Deccan, Daulatabad and Burhánpur. This is probably the Bombay Máhim. Jour. A. S. Beng. IV. 440, 468; Jour. A. S. Beng. V-2, 461.

² O Chron. de Tis. III. 217-218.

³ Ogilby's Atlas, V. 208, 214.

⁴ Churchill's Voyages, IV. 190.

⁵ O Chron. de Tis. I. 34-35.

⁶ Grant Duff, 241.

⁷ Res. Hist. et Geog. de l'Inde, I. 407.

⁸ Anquetil Du Perron's Zend Avesta, I. cccxxxii.

⁹ Hové's Tours, 100.

¹⁰ Clunes' Itinerary, 13.

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Forts.

for the accommodation of the garrison and stores. The rest of the space was taken up by a neglected well of indifferent water. The fort was so surrounded, to the very foot, by the village and trees that an assailing force could approach unperceived. Of later date than the fort, but of the same height and joined with it, was an hexagonal battery with ten guns. Below the battery was a casemate or bomb-proof chamber also for ten guns. In 1862 it was in good condition and strongly fortified, the strongest fort south of Daman except Arnála. The fort is now (1881) one of the Collector's district bungalows.

Kelve fort, about two miles south of Máhim fort, when surveyed in 1818, was a series of petty fortifications, consisting of a raised battery on the north bank of the Danda creek or river, and an insulated fort 800 yards to the west, built at the very mouth of the river. The battery, known as Alibág fort, was an irregular pentagon, the longest side not more than forty-seven feet, with a thin parapet wall five and a half feet high with five openings for cannon. Almost the whole inside was filled by ruinous buildings. The entrance into this work, the platform of which was fourteen feet high, was by a movable ladder. So mouldering was the escarpment that the battery did not seem strong enough to resist even a slight attack. Opposite the battery the river was more than a quarter of a mile broad at spring tides, but was fordable at low water. The fort at the mouth of the river, which is known as Pánburuj, lay 800 yards to the west of the battery, and was about the same height and not less ruinous. Cross walls divided it into three parts, the centre, containing a neglected reservoir seventy-three feet by forty-six, and at the ends two projecting batteries, each with five embrasures and a little parapet four feet thick. Over the battery, towards the sea, was another battery raised on planks with a tiled roof and a dwarf parapet mounting seven guns. This battery served to accommodate the garrison and stores. Between the villages of Kelve and Máhim, at a little distance from each other, were a redoubt and battery which were in worse order than the fort and battery at Kelve. Both were destitute of stores, of water, and of the means of defence. As has been noticed in the History chapter the Portuguese found it necessary to line with forts the coast between Máhim and Arnála. In the fifteen miles between Shirgaon, a couple of miles north of Máhim, and Dántivra close to Arnála, there are remains of sixteen forts. Two miles south of Shirgaon was the Máhim fort, half a mile further south the Fudka tower, a mile further the Madla tower, then, after another mile, on the north side of the Danda creek, the Alibág fort, with the Pán tower in the middle of the creek, thoroughly commanding its entrance. On the south side of the Danda creek, in the survey village of Khatale, popularly called Danda, stood the Danda fort.¹ Close by is a large ruined building known as *kital*, a word which Dr. Da Cunha identifies with Quintal, an enclosure or garden, attached to a Quinta or country-house. Fine old

¹ Danda was formerly a place of consequence. In 1570 it is mentioned as a European port trading with Gujarát (Mirát-i-Ahmadi, 129), and about 1670 it appears in Baldæus as Dando at the north of the Bijápur kingdom between Agáshi and Daman. Orme's Historical Fragments, 144.

fruit trees and wells support this view. Among the ruins, lies a large stone with a much worn coat of arms. In Danda, towards the sea, was a second fort known as the Tánkicha tower. South of Danda every village, Usarni, Mathane, Yedvan, Kore, and Dántivre, had its fort, while, inland, in Virathan, Chatale, and Khatale, lay a second line of fortresses, Bhavangad in Khatale being strongly placed on the top of a hill (see Bhavangad).

Kha'la'pur, about six miles south of Karjat, the head-quarters of the Khálápur petty division, had, in 1881, a population of 1191, of whom 1169 were Hindus, 10 Musalmáns, and 12 Jews. The town stands on the Panvel and Poona high road eighteen miles south-east of Panvel, six south of Chauk, and five north-west of Khopivli on the Pátálganga river, across which a dam has been thrown at a cost of £59 (Rs. 590). There is a Government office, a rest-house, a school house built in 1877 at a cost of £352 (Rs. 3520), and a small pond called Mhasole. It was here that in his retreat from the Bor pass to Panvel, in April 1781, General Goddard was harassed by about 56,000 Maráthás. He kept them at bay but lost 466 men, eighteen of whom were officers.¹

Khardi, about twelve miles north-east of Sháhápur, is a station on the north-east branch of the Peninsula railway. The station traffic returns show an increase in passengers from 8500 in 1873 to 16,096 in 1880, and in goods from 796 to 2537 tons. In 1827 Clunes notices Khardi as a market town and a usual halting-place with seventy-five houses, three shops, several wells, and a fine grove of trees.²

Khopivli, formerly known as Campoli, is a small village of 515 people, on the south-east frontier of the district, on the Poona-Panvel high road five miles south-east of Khálápur. The Peninsula railway has a branch to Khopivli which is open for traffic during the fair weather. Khopivli is at the foot of the Bor pass incline, about 1600 feet below Khandála on the crest of the Sahyádris.

The place is chiefly remarkable for a fine reservoir 1½ acres in area, and a temple to Mahádev built by the Peshwa's celebrated minister, Nána Fadnavis (1790-1800).³ In 1779 the Bombay expedition, which was to have set Rághoba in power in Poona but ended in the unfortunate convention of Vadgaon, had, on their way to Poona, several skirmishes with the Maráthás at Khopivli, in which two English officers were killed.⁴ In 1804 Lord Valentia described it as close to the foot of the pass, surrounded by forest-covered hills with a very fine reservoir and a neat temple.⁵ In 1825 Bishop Heber called it a pretty village with a fine reservoir and temple of Mahádev,⁶ and, in 1831, Mrs. Wilson described it as finely situated commanding a picturesque view of the Poona road.⁷

Koj Fort,⁸ in Goreh village, about ten miles west of Váda, stands on a hill 1906 feet high, and can be reached only up a ravine

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KHÁLÁPUR.

KHARDI.

KHOPIVLI.

KOJ FORT.

¹ Grant Duff, 446.

² Itinerary, 51.

³ There was also a bread-house, or *annakhatra*, to feed all comers. The building has been pulled down, but the huge grinding stones lie close by.

⁴ Bombay in 1781, 176.

⁵ Travels, II. 111.

⁶ Narrative, II. 200.

⁷ Mrs. Wilson's Life, 224.

⁸ If tradition is to be believed the Maráthás built it in 1692. Mr. Cumine, C.S.

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Koj Fort.

formed by two projecting spurs. In 1818, nearly at the head of the hill, 400 yards to the south of the upper fort and commanded by it, was a gateway with low ruinous works on each side stretching from one spur to the other. On a level space about half way between the gateway and the upper fort were the ruins of a redoubt. To the west, from 150 to 200 feet below the upper fort and passing a little beyond it, a path used to lead to the plain below, but it had long been impassable. The ascent to the upper fort was steep, the latter part of it by steps exposed to a double enfilade from a detached tower and from works over and on each side of the gateway, between two projecting towers, nine feet apart and situated about half way up on the western face. The top of the hill was about 400 yards long, and, in many places, not more than forty broad. Round the greater part of the hill the cliff was so sheer that the works were almost entirely confined to the southern and western sides, where, according to the nature of the ground on the outside, they varied from ten to twenty-five feet high. The fortifications looked as if they had been neglected for years. The cement of the best part was washed away, and except a dwarf wall here and there, the works were little better than heaps of loose stones. Within the fort the only buildings of any consequence were a granary, a store room, and a house for the garrison. The water-supply was from nine cisterns cut in the rock in the plain to the west of the upper fort, and a tenth cistern outside of the gateway. In 1862 the fort was ruinous; water was plentiful but food supplies were not available.

Kolai.

Kolai, a port about fifteen miles north of Umbargaon, had, during the five years ending 1878-79, average exports worth £7811 and imports worth £388. Exports varied from £6212 in 1877-78 to £10,951 in 1876-77, and imports from £149 in 1874-75 to £1119 in 1877-78.²

KOLI-KALYÁN.

Koli-Kalyán, an alienated village in Sálsette, two miles west of Kurla, has a Christian population of about 1750 souls and a church built by the Portuguese and dedicated to Our Lady of Egypt. It measures ninety-one feet long by forty wide and twenty-nine high, is in good repair, and has a sanctuary and three altars different from those of other churches. The priest has a house and is paid by the British Government £1 10s. (Rs. 15) a month. There are two schools founded and endowed by Mr. Wádia, the owner of the village, one Anglo-Portuguese with forty and the other Portuguese with twelve pupils. The Koli-Kalyán church has, in the village of Shahar, an affiliated chapel of Our Lady of Health, which was built in 1846 by the Rev. Mathews Salvador Rodrigues, and measures forty-five feet long by twenty broad and seventeen high.

KONDIVTI CAVES.

The **Kondivti** or **Maha'ka'l**² **Caves** form two rows, one of fifteen

¹ The details are, Exports, 1874-75 £6738, 1875-76 £8358, 1876-77 £10,951, 1877-78 £6212, 1878-79 £6798; Imports, 1874-75 £149, 1875-76 £169, 1876-77 £257, 1877-78 £1119, 1878-79 £245.

² Mahákál, or the great destroyer is one of the forms of Shiv. This Bráhmanic name may have arisen from the Bráhmans telling the people that the relic shrine in the chief cave (IX. of the south-west line) was a great *ling*, just as they destroyed the remembrance of Buddhists by spreading the story that their caves were the work of the Pándavs.

caves on the south-east face and one of four caves on the north-west face, of a low flat-topped range of trap breccia, about four miles north-east of the Andheri station on the Baroda railway. The caves are Buddhist, probably between the second and sixth centuries. They are small, many of them little more than cells, and much ruined from the flawed and crumbling nature of the rock. From Andheri, the excellent Kurla high road leads east through rice lands and mango orchards, with wooded rocky knolls, two miles to Mulgaon, or about four miles round by Marol. The easiest way to see the Kondivti caves is to go and come by Marol, a large village about a mile from the south face of the hill. The pleasantest route is to leave the high road at Mulgaon, and, by a good cross-country tract, to wind about two miles through waving uplands, prettily wooded with mangoes and brab palms, round to the north face of the hill, see the north line of caves and the burial mounds, see the south line, pass south through the lands of Vihirgaon about a mile and a half to Marol, and, from Marol, go back to Andheri by the high road. This round gives a total distance of about nine miles.

On the east bank of the Mulgaon pond are the ruins of an eleventh or twelfth century Bráhmaṇ temple, an underground Buddhist water cistern (A.D. 100-500), and some old bricks probably Buddhist.¹ From the north, among the waving uplands, the Kondivti caves are hard to find, as the hill rises only a few feet above the general level and as the caves are in a hollow hidden by trees and brushwood. About fifty paces north of the caves, in a small mound of smooth black trap, is an underground water-cistern with two openings, about three feet four inches square and four feet apart. About fifty paces south of this cistern is the north row of caves. They face the north-west and command a wide view, across a sea of brab palms and a rich belt of rice land and mango groves, to the mouth of the Bassein creek. In this row are four small caves probably from the fourth to the fifth century. Beginning from the east, Cave I., a dwelling cave, has a veranda (13' 7" long × 5' 4" broad) with two square pillars and two pilasters, a cistern in the left corner, and a stone bench in a recess on the right.² The veranda opens into a plain hall (8' 10" × 15' 10"), with a bench on the right wall, and cells (about 6' 9" × 6' 6" high) on the left and back walls. Cave II. has two doors and two windows in the front wall. It is about fifteen feet square and six feet high, without carving or pillars, and, except that it has no stone bench round it, looks like a dining hall. A door in the east wall opens on Cave III. Cave III. is very like a Kanheri cave. It enters from a courtyard (15' 10" × 15') with a stone bench and cistern on the right. From the court four easy steps lead to a veranda, with a low front wall, carved in the Buddhist rail pattern, divided in the centre by a doorway, and with two eight-sided pillars. The veranda (17 × 9) has a stone bench at each end. The hall, which is entered by a plain door, measures nearly fourteen feet square by about eight feet high. In the side walls are cells, and, in the back

¹ Details are given under Mulgaon.

² Left and right are visitor's left and right.

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wall, is a door, with side pilasters surrounded by a belt of tracery, cut in a rough check pattern.¹ The door opens on a shrine (8' 3" × 7' 2"), which has an altar in the back wall with a hole and sockets to support an image. On a narrow front of rock, between Caves III. and IV., a relic shrine or *daghoba* is carved. Cave IV., a dwelling cave, has a long veranda (31' × 6'), with ten round-capitalled pillars, and a cistern at the right end. The hall is plain about fifteen feet square. It has two side recesses, and, in the back wall, a niche, about six inches deep and two feet square, perhaps for a relic shrine. The low walls, against the right side of the cave, are modern, the remains of a liquor still. These four caves are all much of the same age, probably the fourth and fifth centuries, later than the Chapel Cave (IX. of the south row), which was probably the origin of the monastery. About fifty yards in front of the north row are under-ground cisterns, with four openings, each about one foot ten inches square. In the wooded hollow, about thirty yards further to the west, are three or four broken tomb-stones, apparently originally square below and rounded above and from two to four feet high. To the south, about thirty feet above these broken tomb-stones, is the bare flat hill-top, about fifty yards broad most of it a rounded sheet of trap. About ten feet above the north caves, the rock has been hollowed, two or three feet, into a shallow bathing pond, which is now dry. About ten yards further south, hidden in brushwood, lies a broken pillar about four feet long and three feet square at the base, rising into a round broken-topped shaft. This is probably the tomb-stone that stood on the top of the mound about fifty yards to the south. This burial mound, or *stupa*, has been a round dome of brick and dressed stone about twenty-seven feet across the base. The centre has been opened and rifled, and bricks and dressed stones are strewn about. A yard or two to the south-east is a smaller burial mound about nine feet across the base. To the north-east is a rock-cut passage, perhaps a quarry. Close by, the surface of the rock is roughly dressed into two stone seats, one a few feet above the other. The upper seat was probably for the teacher and the lower seat for his disciples. The seats have a fine view both to the north and to the south. Close at hand are the bare top and upper slopes of the hill, with sheets of trap and stretches of bleached grass broken by clumps of prickly-pear, a few stunted withered teak trees, some old deep-green *rājans*, little breaks of brushwood, and a sprinkling of tall black pillar-like brab stems. North the view falls gently, across a sea of green brab tops, to the rich belt of rice-ground and mango gardens from which rise the withered rounded forms of the Andheri and Osara hills. To the south, beyond the hill slopes, brown with grass with many brab palms and some stunted teak, in a wooded rice country, are the Snake or *Sarpāla* lake, the smaller Bārbāi pond, and the large Church Pond or *Devalācha Talāv* with the ruins of a great Portuguese church. About half a mile to the south-west is the

¹ This pattern is still used in Kāthiāwār, where it is known as the *Boghariāli rel* or the Buddhist (?) house-pattern. Pandit Bhagvánāl,

village of Kondivti. Beyond Kondivti, rice-fields and a wooded rolling country stretch to the bare rounded back of Trombay. On the south-east rise the withered slopes of Chandavli, with a sprinkling of brab trees, and, to the north-east, the bolder Vehár hills and a long stretch of the Vehár lake.

A few yards south of the teacher's seat is an underground water cistern, and, a little on one side, are holes in the rock for planting the pillars of a canopy. To the west of the big burial mound, eight or nine steep rock-cut steps, some of them broken, lead down the south face of the hill to the south row of caves. In a level space, in front of the steps, is a heap of dressed stones apparently the ruins of a Buddhist temple, which has been about twelve feet square. The middle has been opened probably in search of treasure. About twenty yards behind the temple, in a low scarp, hidden with fallen rock and brushwood, is the south line of fifteen caves, all of them small and making little show, and most of them in bad repair. The caves are numbered from west to east. In the west end, the mouth of Cave I. is filled with earth to within two feet of its roof. The veranda has had two plain square pillars and two pilasters. Cave II. has a front veranda wall, about four feet high, whose face is carved in the Buddhist rail pattern. From the wall rise four plain square pillars seven feet high, the middle pair about six and the side pairs about three feet apart. Below the veranda floor (about $7\frac{1}{2}' \times 22\frac{1}{2}'$) is a water cistern with four openings ($3' 6" \times 3'$) formerly covered with slabs. On the right the wall has fallen, and, on the left, is an opening into Cave I., which is a small plain room ($9' 9" \times 8' 6"$ and $7'$ high) with a good deal of earth on the floor and a recess in the north wall. In the middle of the back wall of the veranda of Cave II. is a door with five-sided pilasters, and, outside of the pilasters, a belt of checked carving, cut some inches into the wall. Inside is a plain pillarless chapel ($23' 8" \times 15' \times 10'$), with an altar for an image in the back wall. The side walls of the hall are full of socket holes for wooden pegs, which seem to have held a rich wooden wainscot.¹ On the left wall are two hollows, apparently the beginning of a cell which was stopped by a flaw in the rock. The cave is probably of the fifth or sixth century. Cave III. is a monks' dwelling. Like Cave I. it is nearly filled with earth. Cave IV. is a chapel. On the right wall of the entrance court, outside of the veranda, is a roughly carved seven-hooded cobra, about four feet and a half long and one foot nine inches across the hood. Close beyond the cobra is a water cistern. The cobra is perhaps connected with the Sarpála or Snake pond at the foot of the hill. The outer wall of the veranda had four eight-sided pillars without capitals. The veranda (about $36' \times 9\frac{1}{2}'$) opens on the left into Cave III. The back wall of the veranda has two windows and two side doorways opening on a hall or chapel thirty-five feet long and twenty-five broad. At the sides are aisles ($19' \times 7' 6"$) with two pillars in front and three plain

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¹ These holes about three inches square and three inches deep seem to be favourite sleeping berths for snakes. Visitors would do well to avoid going too near the walls. Mr. H. Cousens.

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cells (about 7' x 7' x 7') behind. In the back wall of the hall is a shrine with a central and two side doors, the central door opening on an unfinished chapel (12' x 6'). This is older than Cave II., and perhaps belongs to the third or fourth century. Cave V. is a small dwelling with a veranda and an inner cell. Cave VI. has a veranda about four feet broad, with, at the left end, a small cell with two stone benches and inside a second cell with one bench. At the back of the veranda wall is a rough chamber, and there is another chamber at the right end of the wall. Cave VII. has a veranda four feet broad opening on a hall (12' x 12') with side cells and a shrine in the back wall. The walls are much broken. Cave VIII. is entered from VII.; it is small and broken. Cave IX. is a chapel, the most interesting, and probably the oldest, in the group. A ruined veranda about four feet broad leads into a hall twenty-five feet long, seventeen and a half feet broad, and nine feet high. In the right wall are some carved figures. The back wall is cut into a round tower-like shrine, with a central door (3' 9" x 7' 8" high) and two side stone-latticed windows (3' 3" x 2' 5"). This shrine fills the whole of the back wall, from which it bulges about five feet, forming a semicircle about twenty feet from end to end; and, about 7' 8" from the ground, with a round eave about a foot deep. Inside, this round hut-like shrine measures about thirteen feet across and rises in a dome about fourteen and a half feet high. In the centre stands a whitewashed rock *daghoba* or relic shrine, about twenty-three feet round the base, ending in a cone about eight feet high. About four feet from the floor is a belt, about six inches broad, carved in the Buddhist rail pattern, and, on the top, are four holes for an umbrella. Round the relic shrine is a passage about three feet broad. About the middle of its top, a flaw in the rock has split the relic shrine into two, the cleft passing right to the floor. On the outside wall of the rounded hut-like shrine, above the east or right lattice window, is a Pali inscription of two lines, each line two feet nine inches long. The letters are of about the third century, very closely like those of the Rudra Dāma inscription at Gīrnār in south Kāthiāwār. It runs, 'Gift of a Vihār, with his brother, by Pittimba a Brāhman of the Gotamas gotra, an inhabitant of Pachi Kama.'¹ This rounded hut or shrine is very like one of Asoka's (B.C. 250) round huts at Barabar hill near Gaya. It is not found in any other cave in Western India, and, as far as is known, occurs in only two other caves the Lomas Rishi and the Sudāma caves at Barabar in Behār, about sixteen miles north of Gaya. The sculptures on the east wall are later than the rest of the cave; they probably belong to the sixth century. Of the wall sculptures the one next the rounded tower is a seated Buddha, teaching, with two attendants one on either side. His lotus seat is upheld by a five-hooded Nāga figure, with, on each side, a Nāga woman with one hood, and beyond her a man. *Arhats* or saints

¹ The Pali runs : *Pachikamāye vāthavasa Bahmhanasa Gotamasa-gotasa Pitulasa deyadhama viháro sabhātukasa ; (Sk.) Pachikammāyāh vāstavyasya Brāhmanasya Gautamasagotrasya Pitulasya deyadharmo vihárah sabhātrikasya. Pachikama* is perhaps Pachmarhi, the well known Central Province health-hill. Pandit Bhagvánlāl.

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float in the air over Buddha's head. Above is a row of six teaching Buddhas in small panels. To the right is a headless standing figure, perhaps Avalokiteshvar, as he seems to have held a lotus flower over his left shoulder, and as there is a seated Buddha above.¹ The small worshipping figure below, on the left, is perhaps the person who presented the sculpture.² Cave X. a little to the east is a monks' dwelling. It is plain and ruined. The only carving is a rough vandyke belt at the top of the east wall. Cave XI. is a small broken veranda with two plain pillars and an inner and outer chamber for monks. To the east is a passage cut in the rock. Cave XII. is ruined and confused. The outer wall of the veranda has, at the top, a belt of carving in the Buddhist rail pattern. The veranda is about twenty-five feet long and seems to have had an image at the left end. The body of the cave is open to the east. It was originally cut off by a wall. In the back were three cells, but the partitions are gone. To the left is a chamber. Cave XIII. was once separated from XII by a wall which has fallen. In front is a courtyard, from which five steps lead to a veranda. On the right is a cistern. There is an outer and an inner veranda. The outer veranda (19' 7" x 13') has a bench in a recess at the right end. The outer wall of the inner veranda (21' x 9' 10") has two pillars and two pilasters with rounded cushion-like capitals. Ruined steps lead about three feet up into the inner veranda. The outer wall of the hall has a central and two side doors. The hall (29' x 28' 8") has three cells opening from each other. The back wall has a central shrine and two side cells. In the centre of the hall is a square space about 15' 6" with four large eight-sided corner pillars with rounded capitals. The shrine door, at the centre of the back wall, has side pilasters and a deep-cut belt of check carving. The shrine measures eleven feet long by eleven broad and ten high. At the back is an altar which once had an image fastened to the wall by sockets. The side cells are about seven feet square. Cave XIV. is a small cell. Cave XV. is blocked by a large fallen rock. It had a veranda with two pillars and an inner and outer chamber. The door of the outer chamber has side pillars and a belt of check carving. An underground cistern beyond Cave XV., and another to the left of

¹ Avalokiteshvar (the manifest or 'the pitiful lord') one of the Bodhisattvas or would-be Buddhas, often mentioned by the Chinese pilgrims Fah Hian (415) and Hiwen Thsang (642) as the protector of the world and the lover and saviour of men, is invoked in all cases of danger and distress. He is the same as Padmapāni (the lotus-bearer) of Nepālese mythology, and is also known by the names of Kamali, Padmahasta, Padmākara, Kamalapāni, Kamalahasta, Kamalākara, Āryāvalokiteshvar, Āryāvalokeshvar, and Lokanāth. To the Chinese he is known as Kwan-tsen-tsai, Kwan-shai-yin, and 'the Great Pitiful Kwanyin'. His worship had an early origin in India. He is shown in Indian sculptures holding a lotus stalk in one hand, with an opening bud, and generally with a rosary or jewel in the other hand. His abundant hair falls in ringlets on his shoulders. On his forehead is a small figure of his spiritual father and master, Amitābha Buddha, the lord of Sukhāvati or the Western Happy Land, who is the fourth Dhyāni or divine Buddha, corresponding to Gautama among the human or Mānushi Buddhas. Burgess' Arch. Sur. Rep. III. 75-76. For Avalokiteshvar's litany, see Bom. Gaz. XII. 531. J.R.A.S. (New Series), II. 411-413.

² Cave IX. is locally known as *Anasicha Kamara* or the granary, because of the round granary-like hut in the back. From the figures on the wall it is called the school, the Bodhisattva being thought to be the master and the seated Buddhas the boys.

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the path down the hill complete the remains of the Kondivti monastery. From the foot of the hill, a rough country track leads south, about half a mile, across wooded rice fields, to the Church Lake or Devalácha Taláv in Vihirgaon village. The north bank of the lake has a clear view of Kondivti hill, rising from the wooded rice lands, with sloping sides of withered grass and patches of rock with a sprinkling of brab palms and mangoes, to a flat crest thinly fringed by trees. Close to the top, runs the narrow black belt of rock which has been hollowed into caves. On the south side the hill falls about 100 feet to the plain. On the north bank of the Church Lake many huge *Adansonia* or *baobab* trees cluster round the ruins of a Portuguese mansion. On the south bank is a large and very high peaked roofless Portuguese church with several carved twelfth-century Bráhmānic stones. On the east bank is the site of an old Bráhmān temple and remains, which show that the lake was once surrounded with flights of dressed-stone steps. On the north are three ponds and lakes with old stones.¹

Along a rough road, about half a mile south, is Marol a large rich village with an old lake and some Bráhmānic stones near the north-east corner. About a quarter of a mile to the east are two large underground cisterns probably Buddhist.² From Marol, a roughish track leads to the high road which is in such good order that bullocks do the three miles to Andheri in little more than half an hour.

KONDANE CAVES.

Kondane, about four miles south-east of the Karjat station, on the south-eastern branch of the Peninsula railway and at the base of Rájmači hill, has a group of early Buddhist caves (B.C. 250-A.D. 100). These caves were first brought to notice, about thirty years ago, by the late Vishnu Shástri, and soon after visited by Mr. Law, then Collector of Thána.³ They are in the face of a steep scarp hidden by thick forest. During much of the year water trickles over the face of the rock and has greatly damaged the caves.

The caves face north-west. The first to the south-west is a large temple, or *chaitya*, 66½ feet from the line of the front pillars to the back of the apse, twenty-six feet eight inches wide, and twenty-eight feet five inches high to the crown of the arch. The nave is forty-nine feet by fourteen feet eight inches, and the relic shrine 9½ feet in diameter, with a capital of more than usual height, the neck being, as at Bhája, double the ordinary height, and representing two coffers, one above the other, carved on the sides with the Buddhist rail pattern. The fillets that covered this are decayed, as are also the whole of the lower part of the relic shrine, of the thirty octagonal pillars that surrounded the nave, and of one of the irregular pillars in front. The space between the front pillars seems once to have been filled by a wooden wall. There are remains

¹ Details are given under Vihirgaon.

² Details are given under Marol.

³ Dr. J. Wilson's Memoir in Jour. Bom. Br. Roy. As. Soc. vol. III. pt. 2, p. 46. They have also been fully described by Mr. W. F. Sinclair, C.S. Ind. Ant. V. 309, and in Fergusson and Burgess' Cave Temples of India, 220-222, from which the details in the text are taken.

of seven pillars on the left of the cave, and of six on the south, all with an inward rake a proof of the early date of the work.¹ The pillars behind the relic shrine, and six near the front, on the right side have disappeared. On the upper portion of one column, on the left, is a device something like a rudely canopied relic shrine. The arched roof has had wooden rafters as at Kārle, but they are gone, and the only remains of the woodwork is a portion of the latticed screen in the front arch. The front bears a strong likeness to the front of one of the caves at Bhāja. On the left side, in relief, is part of the head of a human figure about twice the size of life. The features are destroyed, but the head-dress is most carefully finished. Over the left shoulder is one line of Mauryan characters, of perhaps the second century B.C., which has been translated 'Made by Balaka, the pupil of Kanha (Krishna).'

Over the head of the figure, at the level of the spring of the great front arch, is a broad outstanding belt of sculpture. The lower portion of this belt is carved with the rail pattern; the central portion is divided into seven compartments, three of them filled with a lattice pattern, and four with human figures, a man in the first, a man and woman in the third and fifth, and a man with a bow and two women in the seventh. Over these compartments is a band with the representations of the ends of tie-beams or bars passing through it, and then four fillets, each standing out over the one below, and the upper half of the last serrated. The corresponding belt of carving on the right side of the front is much damaged by the falling of the rock at the end next the arch.

A little to the north-east is Cave II., a monastery or *vihāra*, whose veranda front, except the left end, is totally destroyed. This veranda was five feet eight inches wide and eighteen feet long, with five octagonal pillars and two pilasters. In the end of this veranda is a raised recess, and under a horse-shoe arch is a small relic shrine in half relief, apparently the only object of worship. Inside, the hall is twenty-three feet wide by twenty-nine deep and eight feet three inches high, with fifteen pillars arranged about three feet apart and $3\frac{1}{2}$ feet from the side and back walls, but none across the front. The upper portions of these pillars are square, but about $1\frac{1}{2}$ feet from the top they are octagonal; the bases which were probably square have also gone. In imitation of a built hall the roof is panelled with beams, nineteen inches deep by eight thick and $3\frac{1}{2}$ feet apart, which run through the heads of the pillars, the spaces between the beams being divided by false rafters, five inches broad by two deep. Though most of the front wall is broken, there are three wide doors into the hall, and on each side six cells, eighteen in all, each with a monk's bed and the first on each side with two beds. Over the doors of fourteen of these cells are carved horse-shoe arches, joined by a string course which stands out six or seven inches and is ornamented with the rail pattern. Cave III. is a plain monastery six yards square with nine much ruined cells. It probably had three doors. Cave IV. is a row of nine cells at the back of

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KONDANE CAVE.

¹ Fergusson, Ind. and East. Archit. 110.

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KOPRÁD.

what now looks like a natural hollow under the cliff. Beyond them is a cistern, now filled with mud, then two cells under a deep ledge of overhanging rock, and, lastly, a small cistern.

Kopra'd village, ten miles north of Bassein, has a Christian church dedicated to the *Espirito Sancto* or Holy Ghost with a congregation of 2415. It is sixty feet long by twenty-two broad and twenty-seven high, and has a house for the vicar who has a monthly allowance of £1 9s. (Rs. 14-8) from the British Government. There is a violin-player but no parish school. An inscribed stone (3' 5" × 1' 2" × 7") of S. 1386, H. 868 (A.D. 1464) lies (April 1882) near the house of the headman of Koprád a *Sámvedi Bráhma*n. The inscription is in *Devanágari* letters. It mentions *Musalma*n names, and the names of *Máhim*, *Thána*, *Koprád*, and *Bimbstán* probably *Bhimbdi* or *Bhiwndy*.

**KOTALIGAD
FORT.**

Kotaligad Fort, about 160 yards long by sixty wide, is in Peth village fourteen miles north-east of Karjat and twelve east of Neral. The village of Peth stands on a high but not extensive tableland, a projecting tongue of the *Sahyádris*, out of which rises a towering rock in shape like Funnel Hill. The fort is built on the top of this funnel. The ascent to the tableland is exceedingly steep, and, in many places, exposed to fire from the fort guns. The upper fort guards the *Kaulácha* and *Nakinda* passes, and commands a view of the *Kulambi* pass, though too far off to defend it. It is so difficult of access that a few men could hold it against any force. Below the rock is a small redoubt, a gateway, and some works in poor repair. There are one or two water cisterns.

In November 1817 the fort was taken for the Peshwa by a chief named *Bápuráo Lámbia*. But a month later (December 30) it was retaken by Captain Brooks without loss.¹ In 1862 it was in good order and had available supplies of food and water. According to the latest information (Nov. 1880) there are three walls and gateways to the fort, and a steep staircase cut out of the rock and in places tunnelled through it. Near the top is an old cave with fine pillars like those at *Pulu Sonále*. Some old guns about five feet long, and a fine bronze mortar and iron cannon balls lie about the lower fort.

KUDUS.

Kudus, a village of 337 people about nine miles south of *Váda*, has a yearly fair at the tomb of a *Musalma*n saint in April-May, from the seventh of the bright half to the fourteenth of the dark half of *Chaitra*. The fair is attended by between three and four thousand people from the *Váda*, *Máhim*, and *Bhiwndi* sub-divisions, and several thousand rupees worth of grain, cloth, fish, copper pots, pepper, vegetables, and sweetmeats are sold. The shrine has a grant of 68 $\frac{3}{4}$ acres of land; the manager is chosen by Government.

KURLA.

Kurla in *Sálsette*, a station on the Peninsula railway ten miles north-east of Bombay, is with six other villages, *Mohili*, *Kolikalyán*, *Marol*, *Sháhár*, *Asalpe*, and *Parjápúr*, the property of Mr. *Ardeshir Hormasji Wádia*, a *Pársi* merchant of Bombay, who pays for them a yearly quit-rent of £358 (Rs. 3587). The villages were originally

¹ Asiatic Journal, VI. 96; Nairne's Konkan, 113.

given, in 1808, to Mr. Hormasji Bamanji Wádía in exchange for a piece of land near the Apollo pier gate in Bombay. The difference between the value of the villages and of the ground in Bombay, £864 (Rs. 8640), was at first paid yearly to Government. It was redeemed and the estate conveyed in fee simple in 1840-41. Kurla has two cotton mills, one of them, the Dharamsi Punjábhai being the largest cotton spinning and weaving mill in the Presidency, with 92,094 spindles and 1280 looms and a capital of £600,000 (Rs. 60,00,000). It employs about 3550 workmen and pays in wages about £40,000 (Rs. 4,00,000) a year. The other is the Kurla Spinning and Weaving Mill with a capital of £130,000 (Rs. 13,00,000). The village has a population of 9715, about half of them mill-hands, the rest chiefly fishers, husbandmen, and salt-makers. The Christians, who number about 1500, have a church of the Holy Cross, built during Portuguese rule and rebuilt in 1848. It measures 125 feet long, forty-seven broad, and forty-five high. It is in good order and has a vicarage attached, with a vicar who has a monthly Government allowance of £1 (Rs. 10). Attached to the church is a school, with an average attendance of thirty-three boys who are taught reading, writing, arithmetic, Christian doctrine, and music. The master plays the violin in church. The owner of the village, Mr. Ardeshir Hormasji Wádía, contributes 12s. (Rs. 6) a month to the expense of the school. On a small hill, about ten minutes' walk from the church, is a cross believed to have miraculous power. The municipality, which was started in 1878, had, in 1880-81, an income of £325 (Rs. 3248) from house, mill, and lime kiln taxes, representing a taxation of 8*d.* (5 *annas* 4 *pies*) a head. The expenditure during the same year was £213 (Rs. 2135), of which £126 (Rs. 1257) went in scavenging. The station traffic returns show an increase in passengers from 162,268 in 1872 to 336,898 in 1880, and in goods from 594 to 8973 tons.

The Mithibái Hormasji Wádía Dispensary was built by Mr. Bamanji Hormasji Wádía in 1855, and endowed by him with £1200 (Rs. 12,000). It is in charge of an assistant surgeon, and, in 1880-81, had an attendance of 7367 out-patients. The salt pans cover an area of about 66 acres and yield a yearly revenue of £3418 (Rs. 34,180). There is also a considerable manufacture of shell lime. Kurla is connected with Sion on Bombay island by the Sion causeway, which bears the following inscription: 'This causeway was begun in May 1798 and was finished in January 1805, during the administration of the Honourable Jonathan Duncan Esquire. It cost £5037 (Rs. 50,374). It was doubled in width, and other improvements added, in 1826, under the government of the Honourable Mountstuart Elphinstone, at a further cost of £4000 (Rs. 40,000). The causeway was originally constructed under the superintendence of Captain William Brooks of the Engineers, and the additions and improvements made in 1826 under that of Captain William Tate of the same corps.'

Kurla was a place of some consequence under the Portuguese, and, after their overthrow by the Maráthás (1740), became the seat of the native Vicar General of Sálsette.

Lona'd is an alienated village, about four miles north of Kalyán, and six miles south-east of Bhiwndi. The village lies about half a

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KURLA.

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Places of Interest.

Lonád.
Remains.

mile north of the Ulhás river, in a bare rice flat, broken by low grass uplands. Some of the fields are hedged with prickly pear, and the level of the rice grounds is broken by a few groups of mangoes and tall single brab palms. To the north stretch low rolling bare hills with the great cleft head of Máhuli towering behind. To the south, the winding line of the Kalyán creek, is marked by rows of brab palms, and beyond are low rounded hills, and, in the distance the jagged crest of Malanggad, the long even-topped crags of Távoli, and to the left the single peak of Chánderi. A group of Buddhist caves of the sixth or seventh century in a glen about a mile north of the village, a group of sculpture perhaps of the tenth century in a shed about half a mile to the south of the village, a ruined Shaiv temple of the eleventh or twelfth century in the heart of the village, the mention of another temple in a beautifully cut land-grant stone dated A.D. 1239 (S. 1161), in a field close to the group of sculpture, and the sites of several other temples and old buildings, show that Lonád was a place of religious interest from the seventh to the thirteenth century.

From Bhiwndi, after seeing the old mosque and tombs and the traces of earlier Hindu buildings at Sonávli,¹ a rough country track leads about three miles east to Chaudhár páda, a hamlet about half a mile south of Lonád. On the way, about a mile to the west, in Lonád limits, is a sun and moon grant-stone much worn with the date A.D. 1184 (S. 1106). At Chaudhár páda, under a small badly repaired tile roof, on a plinth about three feet high, are a finely carved *ling* and a well-cut and well-preserved group (2' 7" x 2' 2") of a four-armed Mahádev with Párvati on his left knee. In Mahádev's upper right hand is a trident, and in his lower right hand, a citron; in his upper left hand a snake and in his under left hand a lotus. Párvati's hair is gathered in a big knot at the back of her neck. She has large earrings, well-carved bracelets and necklace, and the ends of her robe are clearly shown. The work is probably of about the tenth century. About 100 yards to the east, lying on the ground, is an inscribed slab of trap 6' 2" x 1' 5" x 10". At the top are the sun and moon with an urn-shaped water pot between them; below is a clear cut writing of twenty-three lines in Devanágari character and Sanskrit language; below the writing is the usual *ass-curse*. The writing begins with an invocation to Sumpeshvar² Mahádev and records a grant by Aparárka's son Keshhidev in *Shak* 1161 (A.D. 1239) on Monday, *Mágh Vadya* 14th, i.e. *Maháshivrátri* or the great night of Shiv (January-February). The grant is described as having been made in front of the image of the god (Sumpeshvar). It presents a village named Brahmapuri to the poet Soman 'devoted to the worship of Shompeshvar.' The names of four *ling* ministrants or *batukas* are given, Somnáyak, Rámnáyak, Govindnáyak, and Náonáyak, and a grant to them is recorded of Májaspallí (?) in Bápgram, evidently the modern Bábgaon about half a mile to the south of Chaudhár páda.

Inscription.

¹ Details are given under Sonávli.

² In another place the name is given as Shompeshvar.

The temple of Sumpeshvar referred to in this grant seems to have stood on a mound about fifty yards north of where the grant-stone is lying. The ground is full of old bricks and large dressed stones. It was close to this that the above-mentioned Mahādev and Pārvati group was found. At two other places one about sixty yards to the north, the other about 100 yards to the west of this mound, are traces of old bricks and raised plots the sites of old buildings.

In the village of Lonád, about a quarter of a mile to the north, is a ruined temple of Rāmeshvar, built of well-dressed slabs of trap fitted without mortar and with cross-corner domes in the Chalukyān or Hemādpanti style, perhaps about the eleventh century. The temple was entered from the east; the shrine was in the west, and, in front of the shrine, was a hall with a central dome, and apparently two side shrines to the north and south. There is no trace of the entrance porch, and the roof of the hall has fallen and been carried away, leaving only small sections of the outer rim of the dome. There are remains of the side shrines, and, in the west, the walls of the vestibule or passage to the shrine. On the passage walls, about eight feet from the ground, are two belts of figure sculptures each about a foot broad. Some of the groups of sculpture are indecent. The roof of the passage in front of the shrine remains, and in the ceiling is a finely carved lotus stone. A door, seven feet by three and a half, leads to the shrine, which is below the level of the ground and is reached by four steps. The shrine measures about nine and a half feet square and has walls of plain dressed stone. On the north wall, about five feet from the ground, is a stone shelf for worship-vessels, and, about five feet higher, groups of little pilasters, standing out from the wall, support the outer rim of a dome which rises in three tiers to a finely carved lotus-flower key-stone. The object of worship is a made *ling*; the ministrant is the headman of the village an Āgri by caste; the offerings are flowers. The shrine is in good repair. It is interesting as showing the arrangements of the ruined Ambarnāth shrine which it closely resembles. Both have the channel, some feet up the wall, through which water is poured to deluge the god in seasons of short rainfall. The carving is probably about the eleventh century. The temple is much smaller and more ruined than the Ambarnāth temple, and does not seem to have been nearly so richly carved.

About¹ a mile north of the village, in the east face of a small glen, is a Buddhist chapel or Chaitya cave, and two or three unfinished cells. From a narrow belt of rice land that runs up the glen, the hill sides rise covered with grass and rows of black trap boulders, with a sprinkling of thorn bushes, and, near the glen head, some teak coppice. A steep rough footpath leads to the chapel about 200 feet up the east side of the glen. The chapel consists of a double veranda and a hall, and an unfinished shrine. The eaves and roof of the outer veranda have fallen. It measures sixty-three feet long by nine broad

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Lonád.
Remains.

Temple.

Cave.

¹ With a few additions the account of the Lonád cave is from Mr. W. F. Sinclair's description in the Indian Antiquary, IV. 68. The sculpture readings are by Mr. Bhagvānlāl Indrajī.

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LONÁD.
Remains.
Cave.

and nine high. At the left end of the veranda is an underground cistern of good water, and, in a recess at the right end, is a large group of figures, a king surrounded by attendants, the figures life-size four feet high as they sit. The outer veranda is divided from the inner veranda by a row of three pillars and end pilasters. The pillars are square, three feet broad on each face, and six feet ten inches high. The capital of the pillar to the right is plain; the other pillars have rounded fluted capitals. In the face of the left end pilaster a modern Ganpati has been carved, and there is a modern *ling* in the veranda. Above the pillars, at the back of the veranda, runs a sculptured frieze of panels of human figures carved with skill and spirit, but about one-third defaced. The inner veranda measures about fifty feet by nine and nine feet high. The walls are plain. It opens into the hall by a central and two side doors. The central door, which measures seven and a half feet by four and a half, has side mouldings and two pilasters. Below, at each side, are two stools or pedestals, like a basket or jar carried on some one's head, hands clasping the sides to keep the jar steady. Over the door are the lightly-chiselled outlines of three tiny horse-shoe arches. The left side door measures six feet ten inches high by three feet eight inches wide, and the right side door seven feet nine by three feet ten. They are plainer than the central door but have small standing side figures. The hall is about fifty feet long by eighteen broad, and ten or eleven high. In the centre of the back wall is an unfinished shrine. It has two rough modern images, smeared with redlead, Khandeshvari to the right and Mahishamardini or the buffalo-slayer to the left. The unfinished cells are a little up the hill to the left.

The chief interest in the cave is the sculptured group at the south end of the outer veranda, and the carved scroll that runs along the top of its inner face. The group in the south wall is a king and attendants. In the centre sits a beardless king, his right foot raised on the seat and his left foot hanging in the air and held by a woman who fondles or shampoos it. His right hand is broken, and his left hand rests near his left hip on a waistcloth of fine muslin which hardly shows. In front is a spittoon. Behind the king, on the right, a woman holds a guitar in her left hand, and the king's sword in her right, the hilt close to her right ear. Behind this woman are men and women servants, one with a wash-pot another with flowers. Above the king stands a woman, with her finger to her lip and a cymbal in her hand,¹ and, beside her, are a man and a woman holding some article for the king's toilet. To the king's left is a woman with a purse in one hand and a cup-closed water-pot in the other. In the extreme left, a man seems to touch her right earring. Below two men, perhaps ministers, with close-curved hair, sit talking together. In the right, two men sit talking, and above them is a woman. The group is well-carved

¹ Laying the finger on the lip is a mark of respect. At Kalikat, in 1514, the princes stood in front of the Zamorin's throne, their swords withdrawn, and their left hands placed on their mouths out of respect. Stanley's Barbosa, 110.

but damaged. It probably belongs to the sixth or seventh century.¹

The scroll or cornice on the back wall of the outer veranda is divided by plain upright bands into panels about a foot square. Beginning from the left or north end, in the first panel is a man seated on a couch with a woman beside him. In the next are the broken figures of two men. In the third, from the left, come an elephant with two riders, a man running in front, and a man behind with a sword. From the right two men come running. In the fourth panel are an elephant and a crowned chief, who seems to give something to a man with an umbrella, perhaps a hermit. Beyond him are two or three hermit-like figures, one a woman. In the fifth panel a king lolls on a couch with one foot drawn up on the seat; in front is a spittoon; at the sides are two women, four seated men, and four women, one with a garland. In the sixth panel, a chief drives in a horse chariot, and a man of rank comes to meet him; behind are some men, one a musician and one a dwarf. In the seventh panel is a (broken) chariot with two children, and figures bringing something which is broken. In the eighth panel, in the left, are a

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LONÁD.

Remains.

Cave.

¹ This group closely resembles several sixth century paintings in Cave I. at Ajanta. The Hindu king, with his bevy of concubines and serving women, is a favourite topic with early Musalmán and European travellers. At the close of the thirteenth century the Persian historian 'Abd-ul-lah Wassaf (Elliot and Dowson, III, 53) describes the ruler of Malabár when the day's duties were over, calling a thousand beautiful courtezans to wait on him, some as chamberlains, some as interpreters, and some as cup-bearers. Early in the sixteenth century (1501-1517) the Genoese traveller Barbosa (Stanley's Barbosa, 88) described the king of Narsingh or Vijayanagar, about thirty-five miles north-west of Belári, the rival of the Musalmán states of Rijápur and Golkonda, as always waited on by women, who were of three classes, wives, concubines, and serving women. At the same time the Zamorin of Kalikat had always at court a thousand waiting women of good family to sweep his palaces and houses. This he did for state, because fifty would have been enough to keep the place swept. The women came to sweep and clean twice a day, each with a broom and a brass dish holding cowdung wetted in water. After sweeping, they smeared the ground with a thin coating of cowdung which dried immediately. The women took turns of serving, and, when the king visited a temple, the women marched in front of him spilling cowdung as they went. On certain occasions, he adds, the thousand women gave a great feast to the king. They met at the king's house much adorned with jewelry, gold belts, pearls, and many gold bracelets, rings with precious stones, ankle rings of gold on their legs, dressed from the waist down in very rich silk stuffs or very fine cotton. Their feet were bare, and, from the waist upwards they were bare, anointed with sandal and perfumes, their hair wreathed with flowers, and their ears adorned with rings of gold and precious stones. (Ditto 112, 113, 114).

The bareness of the upper part of the women's bodies in this and other early Hindu sculptures and paintings, is, perhaps, not an illustration of the ordinary women's dress of the time, but part of the respect due to the king or to the god in whose presence they are. Grose's [Voyage, I. 244 (1750-1770)] story of the Kánárese queen of Attinga, who ordered a woman's breasts to be cut off, because she came before her with her breasts covered, is a curious instance of the law of deferential uncovering. The stripping and making bare, sometimes, went even further than the waist. Ibn Batuta (1340) found that in Africa all women had to go unclothed into the presence of the Sultan of Melli, and Captain Speke (1860) found that at Uganda, also in Africa, stark-naked full-grown women were the valets. Other examples of less extreme forms of this law are given in Tylor's Early History of Mankind, 48-51, and Spencer's Ceremonial Institutions, 128-134. Traces of the law remain in the oriental baring of the feet, in the Hindu baring of the head and of the body down to the waist while performing religious ceremonies, including the ceremony of eating, in the Spanish uncloaking, and in the English unhatting. It, perhaps, has revived in the bare shoulders and arms of the full or evening dress of the higher classes of European women. Till the time of Charles II. (1660), the law was obeyed by the kings and queens of England, who, on the coronation day, stripped to the waist to receive the holy anointing.

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LONÁD.
Remains.
Cave.

woman with a child and something in her hand, a man of rank, then three men of rank with fine head-dresses; then a woman and two children; then two men standing. In the ninth panel two men sit in the centre one with his hand on his chin, the other with his chin on his knees; in the left are two broken standing figures. The next panels are lost. Above the right pillar the frieze can again be deciphered. In the first panel are broken figures in the left, perhaps musicians, then attendants, and, in the right, a woman seated on a chair, with a servant behind with a fly-whisk, and another with a toilet-case. In the next a central figure, a man of rank perhaps the chief's son or his minister, seems to be called by a mace or spear-bearer perhaps to go to the chief. In the next, the central figure of the last panel is seated before the chief; another man is seated in front. In the next is the spearman, a woman with a child, and a chief on a couch: the rest is broken. In the next a woman lies on a couch, surrounded by twelve women servants. In the next a man, either a chief or a monk, is seated in the centre: near him a man seems to be driven away; people sit or stand about. In the last a king and queen are seated, the queen with a child in her hand; about are women servants and a dwarf.

The veranda faces nearly south-west. Like most Buddhist caves it has a fine view up and across the little glen, and, to the south, over the lake and wood of Lonád, level rice lands with few trees and some ranges of low hills, across the Kalyán creek, to the dim picturesque crests of Malanggad, Távi, and Chánderi.

MADH.

Madh, a village about a mile south of Khálápur, has a Ganpati temple to which the village is granted in *inám*. The temple was built during the Peshwas' rule. Its roof is much out of repair for want of funds, as the village has been mortgaged to a Musalmán. Close by the temple is a reservoir with stone steps to it.

MÁGÁTHAN.

Má'ga'than, about half a mile east of the Borivli station on the Baroda railway, is the site of the deserted village of Mágáthan.¹ The village is held by a landlord or *khot*, and has been deserted for eight years. The sites of the houses may be seen on a rising ground overgrown with brushwood. All the remains seem to be modern, the ruins of cement-built houses. The Tulsi river, which runs about a mile to the north, is tidal to within a mile and a half of the village. At the foot of the mound, a little to the east, is a hole or quarry, apparently old. A little further, in a black round-topped mass of coarserotten breccia, are cut the Mágáthan or Poinisar Caves, including a chapel cave on the south and a monastery cave on the north. To the north, in front of the monastery, is an open space surrounded by low rocks. The whole roof of the monastery has fallen in. The inside of the monastery shows that there has been a central hall, about twenty-five feet square and eight feet high, and two aisles on the east and west, with two plain pillars and two pilasters, the aisle twenty-five feet long and six feet deep. In the back wall are two plain cells about five feet square and five high. The only

¹ In 1675 Fryer speaks of Mágáthan as a town and country seat, provided everywhere with churches. New Account, 73.

carving is, on the north pilaster of the east veranda, a mark like a crescent or a pair of sharp horns. Through the wall of the monastery a passage leads into the chapel cave. The rock, which has worn into a rough surface like a pudding stone, has lost most of its carving. Enough remains to show that the work is late, perhaps of the sixth or seventh century. The image of Buddha can hardly be traced; it seems to have been seated. On the wall are the remains of some figures, one a seated Buddha. The pillars of the chapel veranda are cushion capitalled like those of Elephanta, probably older. To the south are other plain caves. To the east is a rock-cut cistern. Across the rice-fields, about 300 yards to the east, a flat surface of trap, about two feet above the level of the ground, has been hollowed into an underground cistern about forty yards into thirty, and ten feet deep. In the rock are two openings three feet five inches square. The rock between the two openings has fallen in. To the east the surface of the rock has been roughly hollowed into a trough. The village of Poinisar, after which the caves are sometimes named, lies about half a mile to the south.

On the west bank of a double pond, about 200 yards north of the cistern, are two old Musalmán tomb stones, rather finely carved with hanging chains. About 300 yards to the east, on a low mound covered with grass, *karand* bushes, and brab palms, are two Buddhist tomb-stones or *daghobas*. They are of dressed trap, about two feet three inches square at the foot, and rise, with moulding and flat bands, in a cone about three feet four long, about six feet round at the middle, and five near the top. On the top are traces of a broken *Tee*. To the west is a rough bush-covered mound of undressed stone, about three feet high, and nineteen feet by thirteen at the base. The tomb-stone or cone seems to have stood at the centre of this mound. Several big roughly dressed stones lie about. A yard or two to the north, hidden in thorn bushes and partly buried in the ground, stands a second tomb-stone of the same style and size as the first. The mound on which it stood seems to have been opened and searched. Some bricks are lying about. The age of the stone seems about the seventh or eighth century.

About forty yards east is a small burial mound, about four feet round and one foot high. Two hundred yards to the south-east, at the edge of the rice land, lying on the grass, is a big slab of trap, seven feet one inch high and one foot six inches broad. At the top it is carved into a big funereal urn, with heavy ears, tied with a hanging bow of ribbon. Below are three belts of figures cut in the slab. The story begins with the lowest belt, the figure of a dead man. In the middle of the belt above is a woman, the widow of the man below, who, supported by another woman on the left, prepares to throw herself into the funeral fire. On the right is a band of musicians. The belt above is in Shiv's heaven or *kailás*, where the husband and wife meet. The carving probably belongs to the tenth century. About two hundred yards further, near a pond, is an old well where, in the hot weather, carved stones are said to be seen. On the bank is an old water trough hewn out of a block of trap. About a hundred yards east, near the west bank of the Dev pond, stands a modern temple to the village gods. Inside of the temple,

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MĀGĀTHAN.
Remains.
Caves.

Buddhist
Tombs.

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MĀGĀTHAN.
Remains,
Buddhist
Tombs.

to the left of the village god, is a burial stone or *daghoba*, about one foot five inches high and two feet ten inches round the middle. The *Tee* at the top has been broken and an oil cup set in its place. A bench of old dressed stone runs round the wall, and some old stones are built into the wall. These stones were taken from a slightly raised site, a few yards to the south, where lines of old stones and bricks still leave the outline of a Buddhist monastery. The outer walls were of stone and enclosed a space about fifty feet square, apparently with a central hall and rows of side and end cells with brick partitions, the cells about eight feet by six. About ten yards in front of the village temple, is a stone finely carved with small umbrella-shaded *daghobas*. It probably belonged to a Buddhist temple of the sixth or seventh century. On the south bank of the Dev pond is a trap slab the upper face plain. About sixty yards to the south-east is an old well, seven feet across, of dressed stone neatly built in rings, the stones cut in different sizes, but most of them like bricks nine inches long by five broad and two thick. The well seems to be of the age of the Buddhist temple (7th century). A few yards to the east are two other holes, one apparently a well the other perhaps a bathing pool. Both are full of earth. At the south end of the steep bare knoll or rounded hill to the north of the Dev lake, perhaps about 200 feet above the level of the rice lands, is a brick burial mound about twenty-two feet round. It has been lately opened, either for its bricks or in search of treasure. From the burial mound the hill top rises to the north, a bare rock with a sprinkling of thorn bushes, apparently no signs of other burial mounds. The hill top has a fine view east up the wooded Tulsi valley, with the bush-crested spur of Kanheri on the horizon. Near the hill foot lies the green belt of brab palms, and to the west, beyond a stretch of rich rice lands and mango gardens, the watch-tower and Cathedral of Mandapeshvar stand out from the trees. About half a mile north-west of this hill, under a small gnarled tamarind tree, near the Tulsi river, about a third of a mile north-east of the Borivli station, stands a big slab of trap five feet high and eighteen inches broad. The top is carved into a funereal urn, and there are two eight inch belts of carving below. In the lower belt, on the left, is an elephant with a dead man under it, and, on the right, three archers. In the upper belt, on the right, are foot archers, and, on the left, a mounted archer. It is a *pāli* or memorial stone of some chief who fell in battle, perhaps on the spot. The carving is probably of the eleventh or twelfth century. This stone is worshipped. The urn is brightened with red paint, and when the rice crop is carried a cock is offered to the stone and eaten by the owner of the field. A large plot of ground in which the stone stands is known as *Kanherichi jāga*. It seems to be the land which, an inscription in Kanheri cave 81 records, as given to the monastery by Apārenuka of Kalyān, about A.D. 177-196. It is a curious example of the great age of the names of some village fields.

Mahālakshmi, known to Europeans as St. Valentine's Peak, a conical funnel-shaped hill, 1540 feet high, stands abreast of Dāhānu in Vivaldedhe village, about twelve miles from the coast and sixteen or seventeen north-east of Tārāpur. A yearly fair, lasting for

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ST. VALENTINE'S
PEAK.

fifteen days and attended by large numbers of Hindus, Musalmáns, and Pársis from Bombay, Gujarát and Násik, is held here on the full moon of *Chaitra* (March-April). Copper and brass vessels, cloth, blankets, toys, sweetmeats, onions, garlic, and chillies worth altogether from £1200 to £1500 (Rs.12,000 - Rs.15,000) are sold. The temple, a good stone and mortar building, stands at the foot of the hill which is extremely difficult to climb. So steep is it that no one can climb it but the ministrant, or *pújári*, the Várli headman of the village to whom the goddess gives nerve and skill. On the full moon night the ministrant climbs to the top and plants a flag, the people watching below and raising a shout when they catch sight of the flag. To any one but a member of the *patel's* family the ascent is said to be fatal.¹ In 1872 Marya Pátíl, who for years had been in the habit of planting the flag, started to climb the hill, but was never again heard of. For three years the flag remained unplanted. Then the goddess is said to have appeared by night to Krishna the nephew of Marya, and told him to plant her flag on the peak. He obeyed her, but has since been as one possessed.

Ma'hul, six miles south of Kurla, is a seaport with, during the five years ending 1878-79, average exports worth £10,854 and imports worth £9875. Exports varied from £3164 in 1878-79 to £22,269 in 1877-78, and imports from £3581 in 1878-79 to £17,884 in 1874-75.²

Ma'huli Fort, on the hill of the same name 2815 feet high, is in the Sháhápúr sub-division about four miles north-west of Sháhápúr. Towards the south end of the hill top is a huge cleft, probably 700 or 800 feet deep, in which stand some gigantic basalt pillars. The old ascent was from the east by the Máchi village. The gateway which stands at the head of a very steep ravine, and the battlements along the crest of the ravine are still perfect. The fortifications are said to have been built by the Moghals, and on the top are the ruins of a place of prayer and of a mosque.³ As in Takmak, Malanggad, and other Thána hill forts, a sheer precipice of black basalt from 500 to 600 feet high runs almost all round. Towards the south a small cleft runs right across the hill, which according to local report was used as a dungeon. The prisoners could not climb the sides, and to jump down at the ends was certain death.

The following are the details of Captain Dickinson's survey in 1818. It is the loftiest of Thána forts on a hill more than 2500 feet high. The hill has three fortified summits, Palasgad on the north, Máhuli in the centre, and Bhandargad in the south. Máhuli, the middle peak, is the largest of the three, being upwards of half a mile long by nearly as much broad, with a plentiful supply of water and in many places fine soil. The ascent is throughout steep, the latter part up a very rugged and difficult ravine. At the head

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ST. VALENTINE'S
PEAK.

MAHUL.

MAHULI FORT.

¹ Trans. Bom. Geog. Soc. VII. 97.

² The details are, Exports, 1874-75 £3542, 1875-76 £13,898, 1876-77 £11,396, 1877-78 £22,269, 1878-79 £3164; Imports 1874-75 £17,884, 1875-76 £17,246, 1876-77 £6501, 1877-78 £4162, and 1878-79 £3581.

³ The Syed family who formerly lived at Bhiwandi, but are now known as the Nawábs of Násik, were it is believed commandants of the fort, and still have a grant in connection with it.

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MÁHULI FORT.

of the ravine stands an exceedingly strong gateway, flanked and covered with towers, the works being continued for some distance along the brink of a stupendous precipice. On a rising ground on the top of the hill, a little beyond the gateway, is a little redoubt called Parthalgad, very low and out of repair. The other two forts, Palasgad to the north and Bhandargad to the south, can be reached only up the heads of the narrow ravines which separate them from Máhuli. From the country below Palasgad alone is accessible. In Máhuli and Bhandargad there were a few buildings which required a little repair, while Palasgad and other works were rapidly going to decay. In Captain Dickinson's opinion the fort was untenable. In 1862 it was very dilapidated. Time, it was said, would shortly wipe away all traces of fortifications except small parts of the old wall and the foundations.¹ The top of the hill is now well covered with myrobalan trees.

History.

In the year 1485, Máhuli, along with other Konkan forts, was taken by Malik Ahmad, afterwards the founder of the Ahmadnagar dynasty.² In 1635 Máhuli surrendered to Sháhu,³ and here Jijibái, the mother of Shiváji, occasionally took refuge with her young son.⁴ In 1636 it was invested by Khán Zámán and Sháhu forced to surrender.⁵ In 1661 it was taken by Shiváji, though defended by a Rajput garrison.⁶ It was soon after given to the Moghals, but in 1670, after a serious repulse and a siege of two months, it was taken by Moro Tirmal, Shiváji's Peshwa or prime minister.⁷ It seems to have been held by the Maráthás till it was ceded by them to the English under the terms of the treaty of Poona, June 1817.

MALANGGAD.

Malanggad, or **BÁVA MALANG**, ten miles south of Kalyán, a strong hill fort, known from the broken outline of its basalt crest as the Cathedral Rock, is one of the most picturesque and most difficult to climb of Thána hills. The oldest name connected by tradition with Malanggad is that of Nal Rája, who, about 700 years ago, is said to have lived on the hill, and to have improved the ascent by laying down a line of iron straps. During his reign an Arab missionary, Háji Abd-ul-Rahmán, came with a number of followers and settled on the lower plateau of the hill.⁸ To test his sanctity Nal Rája sent his lovely daughter to the holy man. The recluse stood the test. He took the maiden on his knee and she was to him as a daughter. Convinced of his virtue, Nal Rája gave him the girl in marriage, and to this day she shares her husband's sanctity. Six hundred years and more passed, and the fame of Háji Abd-ul-Rahmán was still at its height when the English made their appearance in Kalyán.⁹ As they stayed for only two years,

¹ Government List of Civil Forts, 1862.

² Briggs' Ferishta, III. 191.

³ Bádsháh Náma in Elliot, VII. 56.

⁴ Grant Duff, 51 note.

⁵ Bádsháh Náma in Elliot, VII. 60.

⁶ Scott's Ferishta, II. 18. ⁷ Grant Duff, 109.

⁸ Mr. Cumine, C.S. Two other Musalmán saints are mentioned as having tried to ascend the hill before Syed Abd-ul-Rahmán, one never went beyond the foot and lies at a place called Gaimuk in the Kumbharli valley. The other, Bokhtiar by name, died on the way up where his tomb may still be seen.

⁹ Anquetil du Perron, 1757, notices Báva Maláng as a place of pilgrimage. Zend Avesta, I. 382.

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(1780-1782) their departure was ascribed to the power of the saint, and the Peshwa sent to the shrine a pall of cloth of gold trimmed with pearls and supported on silver posts. This gift was brought in state under the charge of Káshináth Pant Khetkar, a Kalyán Bráhmaṇ. Bareheaded and barefooted, with a large number of followers of every caste, Káshináth went in procession from Kalyán up the hill to the tomb, bearing the Peshwa's thank-offering. On seeing the tomb Káshináth determined to repair it. A difficulty about the masonry was removed by the saint, who, without the help of men, quarried and dressed the handsome blocks which cover his tomb. The Kalyán Musalmáns, headed by one Hydad the hereditary guardian of the tomb, did not acquiesce in Bráhmaṇ management. In 1817 the dispute came before the Collector, who ordered that the will of the saint should be found by casting lots. Lots were cast and three times the lot fell on the representative of Káshináth Pant, who was proclaimed the guardian.¹ Every May, since the time of Káshináth, there has been a yearly pilgrimage and fair. On the February full moon (*Mágh Shuddh Purnima*) a large fair is attended by Hindus and Musalmáns from Kalyán, Panvel, Thána, and Bombay.

On the night of the fourth of August, 1780, a body of British troops from Kalyán, under Captain Abington, surprised Malanggad and succeeded in taking the lower hill, but the garrison made good their retreat to the upper fort. A body of 3000 Maráthás cut off Abington's communication with Kalyán, and left him exposed to the attacks of the garrison from the upper fort. Early in October Colonel Hartley arrived from Bombay, and, near Malanggad, was joined by a corps under Captain Jameson. The enemy were also reinforced, and, taking a position to the south-east of the hill, began to lay waste the country. Colonel Hartley, after relieving Abington on the 1st of October, advanced on the Maráthás, who, retiring towards their camp, were surprised and put to flight by Captain Jameson's corps.² After the cession of the Konkan in 1817 Malanggad held out for some months. It was escaladed in January 1818 by a small force under Colonel Kennedy, with the loss of one seaman killed and nine or ten sepoy wounded.³

Malanggad is most easily reached from Kalyán across a rough roadless tract of about eight miles. Like most of the chief Thána hill-forts Malanggad rises in a succession of bare stony slopes, broken by walls of rock and belts of level woodland. An easy climb of about 1800 feet ends in a wide richly wooded plateau, the path leading to some tiled buildings that mark the tomb of the Báva Malang, that is the holy man of the Malang school of Musalmán ascetics. This wooded plateau slopes upward to the base of a great bare comb-backed rock from four to five hundred feet high. From the slopes at the back of the plateau, a flight of rock-cut steps, in fair order and nowhere less than three feet wide,

¹ There is a local story that in 1834 some Europeans, who were careless enough to go into the shrine with their boots on, were attacked by gigantic hornets, several of them killed and the rest put to flight.

² Grant Duff's Maráthás, 438.

³ Nairne's Konkan, 114.

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climb a long narrow arched ridge about three hundred feet up to a small level space the Lower Fort of Malanggad. This is a fragment of one of the level belts or terraces, as it were a step between the saint's plateau and the crest of the rock. It is bare of trees and badly supplied with water, and nothing is left of its fortifications but a broken gateway, a low parapet wall, and the sites of ruined dwellings. From the west end of this shelf of rock a flight of rock-cut steps climb, in irregular twists and rough zigzags, about a hundred feet up the face of a sheer cliff. The ascent begins with a sharp turn and a breast-high step, and above there is much difficulty and some risk. The ledge up which the steps clamber is in places not more than twenty inches broad, and Captain Dickinson's blasting was so thorough that now and again, hand and foot holes have had to be cut for the help of pilgrims. On the one side the cliff falls in a sheer wall of about a hundred feet, and then slopes sharply with clumps of trees, patches of bleached grass, and lines of broken boulders, two or three hundred feet further to the woods of the saint's plateau. On the other side, rises a bare overhanging rock, and neither in front nor behind are there any clear signs of a pathway. The steps end in the Upper Fort, a level ridge about fifty yards by twenty, bare of trees, except one old *umbar* or hill fig, but full of ruins, old cisterns, and the sites of buildings. On reaching the top pilgrims have three duties to perform, to wash their hands and feet in the large cistern, to gather and eat some of the *umbar* figs, and to cast a stone at the pinnacle of rock that rises to the south-west across a cleft about twenty yards broad. On a clear day the hill top commands a splendid view, much like the view from Panorama hill on Mátherán, except that close at hand the rocks of Malanggad itself and of its neighbours, Távoli and Chanderi look wilder and more desolate, and that, in the far south-east, the Sahyádris are hidden behind the long ridges of Mátherán and Prabal.¹

The following are the details of Captain Dickinson's survey in 1818. The fort is reached after climbing a perpendicular height of about 700 feet. Connected with the base of the hill is a forest-covered tableland upon which is the Báva's tomb and a few huts for the use of the garrison. From this tableland the ascent to the lower fort is very steep and upwards of 300 feet high. The latter part of the ascent is by an almost perpendicular rock-hewn staircase, at the top of which is a strong gateway covered by two outstanding towers, which, even with the smallest garrison, make the place impregnable. Beyond this gateway, the lower fort is nothing more than the summit of this part of the hill, an exceedingly narrow strip not 300 yards long. The precipice which surrounds it is in most cases a complete natural defence, and all spots which could offer a footing to an assailant have been strengthened by masonry. The lower fort contains only two scarcely habitable buildings and a small reservoir, giving a sufficient supply of water during the greater part of the year. From the lower to the upper fort there is a perpendicular ascent of 200 feet by means of a narrow flight of rock-hewn steps on the other side of the hill, on the face of a precipice so steep as to make

¹ Partly taken from Mr. Constable's description. Sleepy Sketches, 149-152.

the ascent at all times most difficult and dangerous. The upper fort, a space of 200 yards long by about seventy broad, is nothing more than the top, as it were, of the third hill. It has no fortifications, but there are traces of an enclosure and of the walls of an old building. The water supply is from a range of five cisterns, and a copper pipe is used to carry water to the lower fort, as its single cistern used often to run dry.

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Malvan, in Sálsette, about four miles south-west of Borivli station, has a population of 750 Christians and a church dedicated to St. Anthony. The church was built by the Portuguese and measures eighty feet long by twenty broad and twenty high. It is in good repair and has an excellent vicarage. It was originally affiliated to the Poinisar church, and in 1839 was formed into a separate parish. The vicar draws £1 (Rs. 10) a month from the British, and £1 10s. (Rs. 15) from the Goa government. There is a master who plays the violin in church but there is no school. Not far from the church are two ruined Portuguese houses.

MÁLVAN.

Mandapeshvar in Sálsette, called Montpezier or Monpacer by the Portuguese, is about eight miles south of Bassein and from Borivli station is two miles north in a straight line, and, probably, about three miles by the rough winding cart track. For miles round, it is easily known by a high whitewashed watch-tower that crowns a wooded knoll. About 100 yards to the north of the watch-tower, on what was apparently a great isolated block of trap rock, are the remains of a Portuguese Cathedral and college. The buildings are of surprising size, covering a very large area, and, especially the Cathedral, with very high walls and high pitched roof. The eastern half of the Cathedral has lately been roofed and repaired, and is now used as a church. The east face of the great mass of rock on which the buildings stand, has been cut into several large Bráhmánic caves. Beginning from the north end of the east side, a door opens into a long cave, about sixty-six feet by forty and about twelve feet high.¹ On the right hand, before entering, is a life-size defaced figure cut in the rock. The cave has been fitted as a Portuguese church, with a plain altar and seated wooden image of the Virgin Mary at the south end, and a pulpit about the middle of the west wall. The temple or church consists of a central hall, two irregular aisles, and a vestibule or portico at the north end. The east aisle, originally a veranda, has a front wall built by the Portuguese with central arched door and two square side windows. Inside of the east veranda or aisle, which is about nine feet broad, is a line of four pillars and two pilasters about twelve feet high. The pillars are plain and rather slim as if a surface of figured ornaments had been chiselled away. In the pilasters the ornament has been hidden with mud and mortar, and small figures of Párvati and Shiv with attendants may still be seen. Much unharmed tracery covers the shafts of the pilasters, and they end in fluted cushion-like capitals like the Elephanta pillars. The central hall is about twenty-three feet broad and fifty long, a chancel

MANDAPESHVAR.

¹ In a recess on the left, as one enters, Lord Valentia in 1804 and Mr. Salt in 1805 noticed the painting of a saint 'still fresh on the wall.' Trans. Bom. Lit. Soc. I. 48.

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fifteen feet deep, being cut off at the south end by a wooden railing. The altar is plain and square with a wooden seated figure of the Virgin Mary about life-size and a cross above.

The west aisle is very irregular and is little more than a passage from two to four feet broad. The west wall originally opened into three chambers. The southern chamber is entered by two steps and a threshold through a plain opening about six feet broad and eight high. The chamber inside is about nine feet square and seven high, with a rock bench along the south wall about three feet broad. The back wall has been filled with rough masonry by the Portuguese. There was formerly a square pillar with rounded capital, and the original cave went in about nine feet further. There seem to be the remains of a figure cut in the back wall.

The back wall, opposite the central door, has been filled with Portuguese masonry. A square opening, about five and a half feet with plain wooden door posts, gives entrance to a chamber about fifteen feet square and eight feet high, with some remains of carving on the back wall. On the floor are some well-carved Portuguese beams. Further north a door in the back wall leads into a chamber fourteen feet by nine. The back wall, which has been filled by the Portuguese, was originally two plain square pillars and two square pilasters. A hole in the Portuguese masonry gives entrance to a chamber fifteen into six and nine feet high, and, from this, to the north runs an inner chamber roughly fifteen feet into eight and five high. Both chambers are plain. The vestibule or portico, to the north of the hall, measures about eighteen feet into twelve and is about ten feet high. A plain rock-seat runs round three sides. In the east side of the north wall is an empty recess, about eight feet by five, with holes in the wall as if for closing it off. Before the church was repaired this cave temple was, for many years, used as a Christian place of worship. It is now unused.

Passing south, outside of the church cave, behind the altar, cut off by a rough wall, is a cave twenty feet into fourteen. The front is about half-built. Passing through an opening, left by the Portuguese as a window, is a cave twenty feet into fourteen. In the back wall is a defaced statue of Shiv dancing the *tándav* or frantic dance.¹ Above, on the visitor's right, is Vishnu on his bird-carrier or Garud with attendants, and below are three worshippers, two women and a man. Above, on the visitor's left, are angels and a three-headed Brahma, and below a Ganpati. Above is Indra on his elephants, and below are seers and a male figure, perhaps the man who gave the money for cutting the group. Outside, to the left, is an old cistern with a cross above, apparently cut out of an image of Shiv. The floating angel-like figures in the corner have been left untouched. Further along, an opening with two pillars and two pilasters with rounded capitals, gives entrance to a chamber eighteen feet by six. A door in this chamber leads into a long plain hall, forty-six feet into seventeen and nine high, much filled with earth.

¹ Except that it is somewhat larger, this representation of the *tándav* dance is much like that on the right hand side of the main entrance at Elephanta.

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In front are two great pillars about four feet square. There are two niches in the south wall, and, to the east, is a six feet deep veranda the mouth nearly filled with earth. From the rock, in whose east front these caves are cut, rises a great mass of Portuguese buildings. These buildings consist of three parts: In the south is the great Cathedral which runs east and west, to the north of the Cathedral is a large central hall surrounded by aisles, and behind the hall is a great pile of buildings, dwellings for priests and students, and on the west a large enclosed quadrangle.¹ To the west is a fine cross and the ragged remains of a mango-tree avenue. The nave of the Cathedral, which is without aisles, is about seventy-five feet long by thirty-six wide. The side walls are about sixty feet high. The inner part of the nave has lately been covered with an open very high-pitched tiled roof supported on massive teak timbers. Across the nave, about fifteen feet from the west door, two pillars, with plain round shafts about four feet high, support, on plain square capitals, an arch of about thirty-four feet span which rises in the centre to about twenty-five feet. About thirty feet up the side walls are big square clerestory windows, and, in the centre of the north wall, is a pulpit. At the east end of the nave is a transept about eighteen feet broad and fifty-four long, and beyond the transept is the chancel about thirty feet square and with a domed roof about fifty feet high. The whole is plain and simple, but clean and in good order. The funds for repairing the church have been given by the native Christians of Mandapeshvar and the surrounding villages.

To the north of the Cathedral is another large building apparently a college hall. Inside of a row of cloisters, about nine feet broad and ninety feet long is a central hall, forty-five feet square, with four arches on each side. North of this hall and cloisters is another much-ruined pile of buildings, and, on the west, a great enclosed quadrangle.

At the foot of the west wall are two stones with Portuguese writing, one a dedication stone apparently dated 1623;² the other a tomb stone.

On the eighth of December, the festival of the Mandapeshvar Virgin, Sáhabin Kosehsang (N. S. da Conceição, Our Lady of Conception), a fair is held, which, among Christian festivals, comes next in popularity to the fair of Mount Mary in Bándra. Numbers of childless people, Pársis, Hindus, and Musalmáns as well as Christians, come and make vows. A large bell, said to have cost £25 (Rs. 250), was given to the church by a man whose prayer for a son was heard.

About a hundred yards south of the Cathedral and college ruins,

¹ Vaupell (1839), Trans. Bom. Geog. Soc. VII. 146. About 1835 a Mr. J. Forbes of Bombay, with the help of a *pipal* tree root, climbed to the top of the wall. He sat for a while, and then slipping or losing his hold, fell sixty or seventy feet into the court of the temple. He was carried to Bombay senseless and died that evening. Ditto.

² The writing states that the college was built in 1623 (1643?) as an appendage to the church by order of the Infant Dom John III. of Portugal (King Dom João IV?). Da Cunha's Bassein, 195; Trans. Bom Geog. Soc. VII. 147.

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on a brushwood covered knoll about 150 feet high, stands a high-domed whitewashed tower, ending in what looks like a belfry. The tower, which is about forty-six feet high, stands on a plinth about fifty feet in diameter. Except to the east, where is a square outwork with stairs which lead to the upper story, the tower is round with a veranda about nine feet deep, and, to the north, west, and south, are seven round vaulted guard-chambers about six feet in diameter and ten feet high. At a height of about fourteen feet the wall is surrounded by battlements about two feet high. Inside of the battlements, runs a parapet paved with rough cement about eight feet broad, and from the centre rises a dome about fifteen feet in diameter and with stone side-walls about fifteen feet high. From the stone walls rises a brick dome about six feet from the lip to the crest, and, on the outside over the dome, is a small building in shape like a belfry.

This tower, which is very notable for miles round, is generally known as the High Priest's Dwelling, the *Sir-Pádrí's Bungalow*, but it was probably a watch-tower. The upper platform commands a wide view. To the east, beyond a broad stretch of brushwood and brab-palm forest, rise the wooded slopes of the Kanheri and Tulsi hills. To the south, over a rich well-wooded stretch of rice fields and mango gardens, are the cocoa palm groves that fringe the sea near Andheri. To the west, across a tract of mangoes and brushwood, is a broad belt of salt waste and the long level of the Gorai island. To the north-west are the ruins of Bassein, the Bassein creek to the north, and, beyond the creek, the flat back of Tungár and the finely rounded peak of Kámandurg.

About the middle of the sixteenth century (1556) the Franciscans changed the cave-temple into a Catholic chapel. They built a wall in front of the cave and screened off or covered with plaster most of the Shaiv sculpture; in some places care seems to have been taken not to damage them.¹ In connection with the large monastery founded at that time by the great Franciscan missionary, P. Antonio de Porto, a church and college were built on the site of the cave, the cave forming a crypt. The church was dedicated to Nostra Senhora da Conceição and the college was meant for the education of 100 orphans. Round the hill there was a colony of 200 converts. In the height of its prosperity Dr. Garcia d'Orta (1530-1572) describes it as Maljaz, a very big house made inside the rock. Within were many wonderful temples which struck all who saw them with awe.² About forty years later (1603) Couto wrote: 'In the island of Sálsette was another pagoda called Manazaper, which is also cut out of solid rocks in which lived a Yogi, very famous among them called Ratemnar, who had with him fifty Jogis, whom the inhabitants of those villages maintained. The priest Fre Antonio de Porto being told of this, went to him. But the Yogis of that island had so

¹ De Couto states (Da Asia, VII. 245) that, when in 1538 the Franciscans received charge of the Kanheri and Mandapeshvar caves, and expelled the Yogis, they did their best to destroy the sculptures. But, as has been noticed under Kanheri, this seems hardly correct.

² Coll. dos Ind. (Ed. 1872), 42.

great & fear of him that no sooner did they see him, than they left the temple and went away. Only divine power, says De Couto, could have made these fifty men leave their temples and their lands, and fly before two poor sackclothed friars. The priests entered the cave and turned it into a temple dedicated to N. S. de Piedade. The Franciscans afterwards established a royal college for the island of Sálsette, for the education of the children of all converted to Christianity. King D. João granted this college all the revenue and property that had belonged to the pagoda.¹

In 1695 Gemelli Careri described it as Monopesser, an underground church once a rock-temple, on which had been built a Franciscan college and monastery. It was 100 spans long and thirty broad. The front was built, but the side walls were of rock; close by was another rock-cut pagoda. Five religious men lived there, receiving from the king of Portugal 130,000 pounds (5000 *paras*) of rice a year, which, except what they ate themselves they distributed to the poor.² In 1760, after the Maráthas conquest, Du Perron found the Mandapeshvar churches and buildings abandoned. A church to the left of the caves had a Portuguese writing dated 1590. The Maráthas had destroyed the place and carried the timber to Thána.³ In 1804 (November) Lord Valentia found the ruins of a very handsome church and monastery.⁴ The church was originally lined with richly carved wood panelling. In the centre was the head of a saint tolerably executed and surrounded with wreaths of flowers. The other sculpture was in excellent taste. The whole was in ruins, the roof fallen in. Under the church was a small rock-cut temple square and flat-roofed with a few deities and other figures in bas-relief. The priests had covered the sculptures with plaster and turned the cave into a chapel. But the original owners were uncovered and again worshipped.⁵ In 1850 Dr. Wilson found the cave-temple used by the Roman Catholic inhabitants of the neighbourhood as a church instead of their built church which had fallen into decay.⁶

Ma'ndvi, below the northern spur of Tungár hill and fifteen miles north-east of Bassein, lies on the old trade route from Sopára up the Tánsa valley to the Tal pass. It has a picturesque ruined convent and a Portuguese fort.⁷ Among the inscribed stones in the

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MÁNDVI.

¹ Jour. B. B. R. A. S. I. 38. De Couto notices that, on his death, the chief monk of Kanheri left to Mandapeshvar all the lands with which he had been presented, when he became a Christian.

² Gemelli Careri in Churchill, IV. 198.

³ Zend Avesta, I. cccxc.

⁴ Lord Valentia says, probably Jesuits; Du Perron is right. Da Cunha's Bassein, 193.

⁵ Voyages, II. 195. Malte Brunn (1822, Univ. Geog. III. 161) says, 'The Portuguese utterly effaced many figures of an ugliness incorrigibly heathen. Others, not having coolness enough to allow them to stand as simple monuments of art and antiquated opinions, they converted into Christian emblems, painted them red, and with pious zeal cherished them as valuable proselytes.' Du Perron (Zend Avesta, I. cccxxii.) states that when the Maráthas took Mandapeshvar and Elephanta, they did much harm to the sculptures by firing cannon in the caves to loosen the mortar with which the Portuguese had hid the figures. This can hardly have been done at Elephanta; it may be true of Mandapeshvar. See above, p. 87.

⁶ Jour. B. B. R. A. S. III. 41.

⁷ Nairne's Konkan, 60.

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MANE.

Collector's garden at Thána there is one from Mándvi. It records a grant by a Silhára king, but is much worn and hard to read.

Mane, in Sálsette, about four miles east of Kurla with a Christian population of ninety-two, has an old well-preserved church dedicated to St. Anthony, measuring thirty-seven feet long by 21½ wide and twelve high. The parish priest, who has a good vicarage, draws £1 10s. (Rs. 15) a month both from the British and from the Goa governments. There is no master. During the conflict of jurisdiction between the Archbishop of Goa and the Vicar Apostolic of Bombay, half of this village sided with the Vicar Apostolic, and a separate church was built about 1852 and dedicated to St. Anthony. Fifty feet from the church are the ruins of two Portuguese buildings.

**MÁNIKGAD
FORT.**

Ma'nikgad Fort, in Mánikgad village, on the hill of the same name about fifteen miles south-east of Panvel and about 1878 feet high, is impregnable from three sides, and the upper part can be reached only from the south. The fortifications on the top, which are of extremely rough workmanship, were probably raised by Ángria, to whom it was ceded in 1713 by the Peshwa.¹ In 1862 the fort was ruinous. Water was abundant and food supplies available.²

MÁNIKPUR.

Ma'nikpur is a village close to the Bassein-Road station with a double storied rest-house and traveller's bungalow with messman. Close by are Mr. Mánekji Kharsetji's large salt pans, which are locally known as Mánikágar.

MANOR.

Manor, in Máhim, a small town on the Vaitarna with a population of 436 souls, lies six miles south of Asheri and ten east of the Pálghar railway station. The Vaitarna is tidal at Manor, and boats of five tons (20 *khandis*) can pass to the landing place in ordinary tides, and boats of ten tons (40 *khandis*) at springs. Under the Portuguese it was the head-quarters of a district or *pragana* with forty-two villages and one sarretor.³ The fort of Manor is mentioned with Asheri as two of the chief Portuguese strongholds in north Thána.⁴ Some of these references may refer to the fort on the Asáva hill. But there is also at Manor a small hill or eminence with a bungalow like a fort, and a cistern. In 1634 it was described as round, about the size of a two-storied house, the roof of the upper story resting on pillars. In the lower story were two large balconies supported on pillars for the defence of the tower. There was a good store of lead and gunpowder, five pieces of ordnance, seventy muskets, thirty iron balls, and thirty torches. Close to this fortified house was a stockade about three-quarters of a mile round, with a tower in the middle and a settlement of twenty Portuguese families, twenty-three native Christians and eighty Hindu and Musalmán archers. The place had been fortified to protect

¹ Mr. Cumine's MS.; Grant Duff's Maráthás, 193.

² Government List of Civil Forts, 1862.

³ Da Cunha's Bassein, 206.

⁴ De Couto speaks of Manor as a fort, which with Asheri gave the Portuguese command of a rice-yielding country (Decadas, VII. 229). In 1595 the commandant of Manor was ordered to supply a galley every year. Arch. Port. Orient. Fasc. III. pt. 1, 510.

Portuguese territory from the Ahmadnagar king (Melique), from the Kolis, and from Chautia. The captain of the fort farmed the revenues of the district which amounted to £602 (16,072 *pardãos*).¹ In 1728 the fort is described as on a rock, the walls not higher than an ordinary mansion, and from its position, form, and weakness, unworthy of the name of a fort. It had eight pieces of ordnance, five of them useless, and a garrison of 104 men and three corporals.²

Manori, in Sálsette five miles west of Borivli station, has 1600 Christians and a church dedicated to Our Lady of Help, built by the Portuguese in 1559. It was burnt by the Maráthás and rebuilt by the parishioners in 1815. It measures fifty feet long by thirty broad and eighty high, and is in good repair. The priest has a large house and is paid £1 10s. (Rs. 15) a month by the British Government. The sea trade returns for the five years ending 1878-79 show average exports worth £10,656 and average imports worth £5137. Exports varied from £7039 in 1875-76 to £12,628 in 1876-77, and imports from £2543 in 1875-76 to £6954 in 1876-77.³

Marol, an alienated village in Sálsette three miles north-west of Kurla, has a population of 1250, and a well-kept church dedicated to St. John the Evangelist. It was built in 1840 partly by subscription and partly from church funds, and measures 100 feet long by thirty high and twenty-five wide. The priest has a house and is paid £3 (Rs. 30) a month by the British Government. It has a school attended by about forty boys. About a mile from St. John's are the ruins of a Portuguese church of unknown date, which was abandoned because the village was attacked by an epidemic. Near the headman's house is an old lake with, near the north-east corner, some carved Bráhmánic stones probably about the twelfth century. About a quarter of a mile east of the village, a bare sheet of trap is hollowed into two large underground cisterns, one of them closed the other with two openings and excellent water. There are said to be two foot-marks carved on the rock. The feet and the cisterns are probably Buddhist (A.D. 100-600). In a small hut, to the west of the cistern, is a much worn Silhára sun and moon or land-grant stone with ten lines of writing. It is almost unreadable; but the date, some year in the eleventh century, can still be made out.

Maroli, in Sálsette two miles south of Kurla with 145 Christians, has a well kept church dedicated to St. Sebastian, measuring 52½ feet long by 34½ feet wide and twenty-four high. There are also the ruins of a vaulted church dedicated to Our Lady of Conception, measuring fifty-two feet long by thirty-nine wide and twenty-five high. Close by are the ruins of the priest's house, two wells, and a pond.

Maroli, about seven miles north of Umbargaon, is a small sea-

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MANOR.

MANORI.

MAROL.

MAROLI.

MAROLI.

¹ O Chron. de Tis. III. 221. Ogilby (1670) says, 'On the continent near the Sálsette de Baçaim the Portuguese have a fort called Manora and also a village with many hamlets near it.' Atlas, V. 214.

² O Chron. de Tis. I. 34.

³ The details are, Exports, 1874-75 £12,124 (Rs. 1,21,240), 1875-76 £7039 (Rs. 70,390), 1876-77 £12,628 (Rs. 1,26,280), 1877-78 £9180 (Rs. 91,800), 1878-79 £12,309 (Rs. 1,23,090); Imports, 1874-75 £5258 (Rs. 52,580), 1875-76 £2543 (Rs. 25,430), 1876-77 £6954 (Rs. 69,540), 1877-78 £5133 (Rs. 51,330), 1878-79 £5797 (Rs. 57,970).

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MÁTHERÁN.

port, with, for the five years ending 1878-79, average exports worth £220 and imports worth £51. Exports varied from £60 in 1877-78 to £502 in 1874-75, and imports from £8 in 1878-79 to £153 in 1876-77.

Máthera'n, the wooded head,¹ is an even-topped line of hill, very notable on a clear day, about thirty miles east of Bombay, like an outstanding block of the Sahyádris, its long level back stretching in marked contrast to the sharp clear-cut scarp of its neighbour Báva Malang, or the Cathedral Rocks.

In a straight line Mátherán is only thirty miles east of Bombay, but by the railway, which sweeps north-east through Kalyán, the distance to Neral station, at the north-east foot of the hill, is about fifty-four miles, and from Neral to the centre of the hill top is seven miles more.

Close behind the village of Neral, about half a mile to the south of the station, rises the steep bare side of Panorama Point, the northernmost spur of Mátherán. At its foot the plain swells into flat-topped knolls separated by the teak-clad slopes of monsoon torrents. From the lower spurs the hillside rises steep and bare with black crags and walls of rock, and, in sheltered nooks and hollows, patches of trees and brushwood. About half way up a wooded terrace runs parallel to the flat hill top. Above the terrace rises a second steep slope of grass and black rock; over this is a narrow belt of evergreen forest; and last of all a flat-topped cliff crowned with trees. From the foot of the topmost cliff a large spur stretches east towards the Sahyádris, steep and difficult where it leaves the hill, then gradually sloping, then a plateau, and finally turning to the north and sinking into the plain in a rugged knoll close to Neral.

The Way Up.

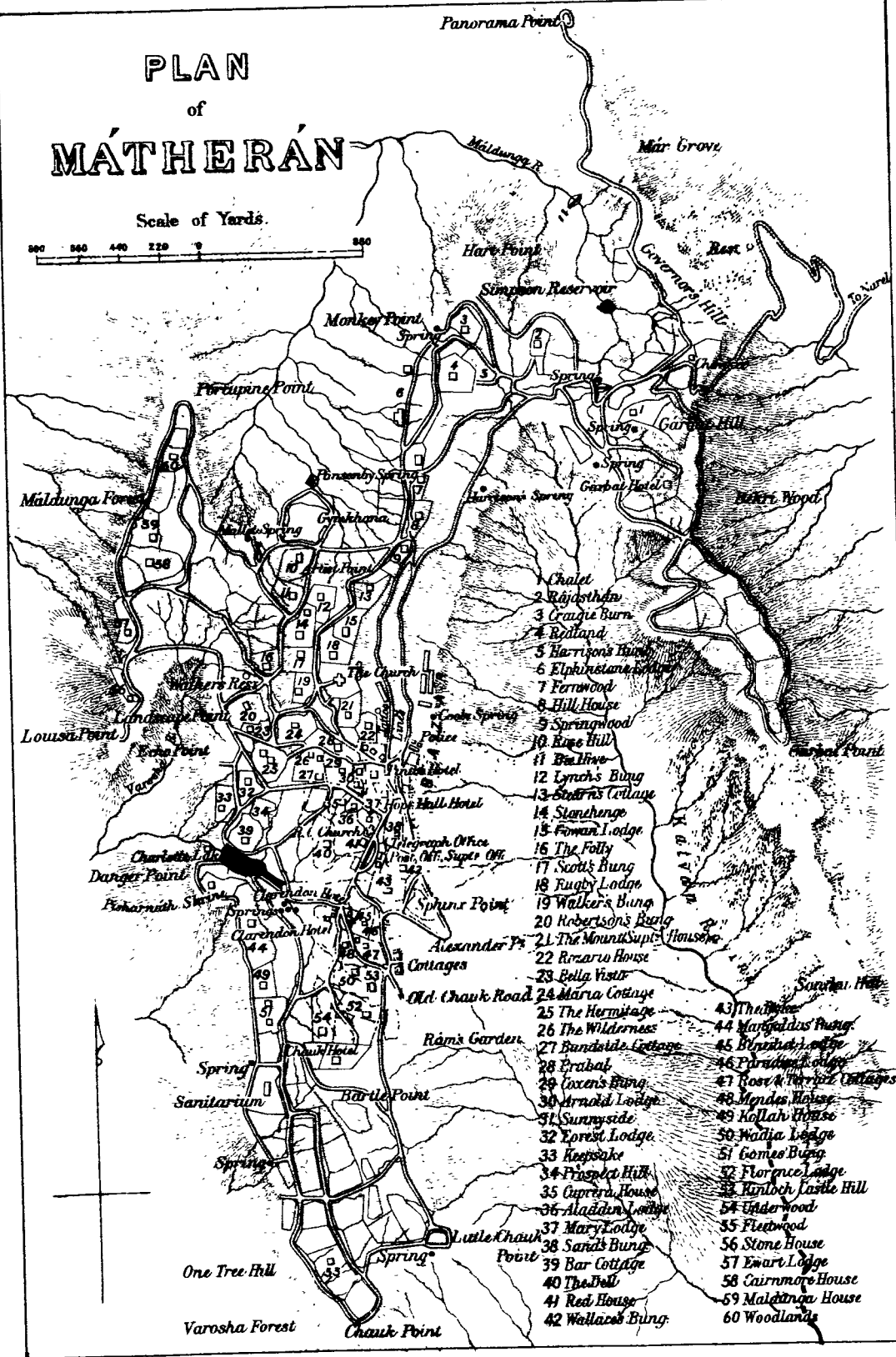
The road up the hill, though broad enough for two ponies, is unfit for carriages or carts. From the station it passes south through Neral, a well-to-do village of stone-walled and tiled houses, and runs for about a mile along the foot of the rocky spur skirting a belt of rice lands, which, divided by the Neral stream and shaded by a few clusters of *mahura*, tamarind, and mango trees, runs up the hollows to the foot of the hill. During the second mile the hill-side, in places cut into the rock, winds about 550 feet up the western face of the spur. To the left, during the hot months, the black and yellow of the rocky withered upper slopes are relieved by patches of bright green bushes, rows of reddish half-withered underwood, and a stunted coppice of leafless teak.² Towards the end of the second mile and during the first quarter of the third mile, till the crest of the spur is gained, the upper slopes rise rocky and bare with a scanty sprinkling of leafless or half-

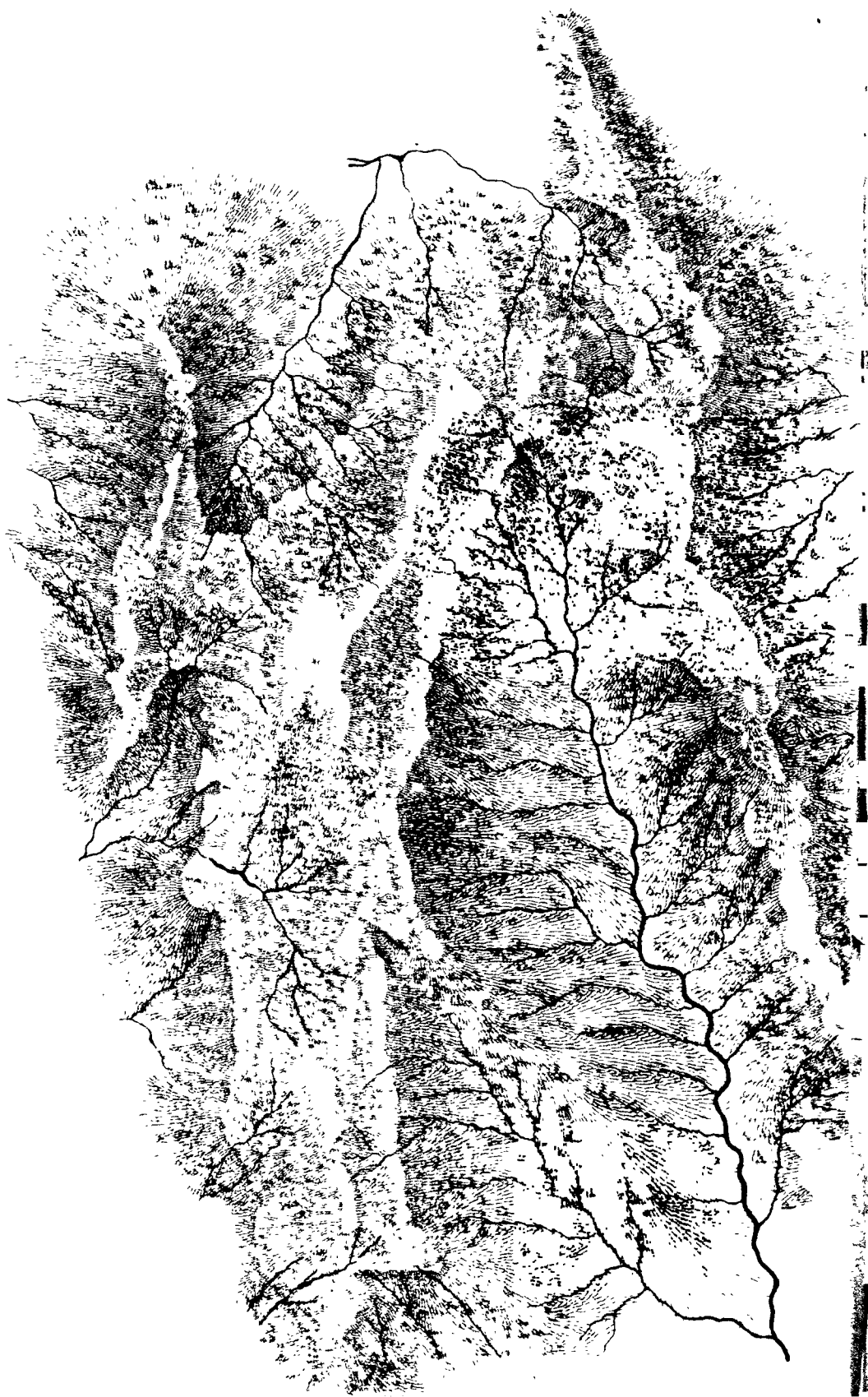
¹ According to the Mátherán Dhangars the word means the Mother's Wood. They say that the first family of Dhangars who came from the Deccan to Mátherán lost their father and mother soon after they came, as the couplet says, '*Máthe píe gamávila, Mátherán náv pávala* : When their parents died, Mátherán got its name.'

² The green bushes are, *karand* *Carissa carandas*, and *kuda* *Tabernaemontana crispa*; the half-withered underwood is *dávti* *Grislea tomentosa*.

PLAN of MÁTHERÁN

Scale of Yards.





clothed bushes, some stunted teak, and, in a few nooks and hollows, a deep green mango or a grey-green fig.¹ The lower slopes have patches of bright green *karand* bushes and mangoes, and a thick growth of teak and other leafless or nearly leafless trees.² About a quarter of a mile past the second mile-mark, the road tops the crest of the spur and runs west, past a small refreshment shed, along the plateau that stretches to the body of the hill. This plateau, rising gently to the north-west, is rocky and bare with dry underwood, bright green *karand* brakes, a sprinkling of leafless teak, and scattered mangoes, *jámbuls*, and figs. In places there are wooded knolls and hollows, but the smooth bareness of most of the surface, and the hacked and stunted forms of the trees and bushes, show that till lately much of it was under tillage. In front rise the tree-capped crest of Gárbat and the Governor's Hill, and to the right Panorama Point, and beyond it the flat-topped bluff of Peb Fort and the rounded peak of Nákhinda. To the left Gárbat stretches in a long low spur that rises in the distance into the sharp point of Sondai. From the foot of the Gárbat ridge a succession of bare flat-topped spurs, divided by deep-cut ravines, fall into the plain which stretches withered and misty towards the dim-looming Sahyádrí hills.

During the third mile, with a rise of about 550 feet (975·38 to 1525·07), the road leaves the plateau and climbs a rugged hill-side, strewn with boulders and with lines of coarse withered grass, dry underwood, and bare leafless trees.³ Close to the fourth mile, at a height of 1525·07 feet, the road enters the sheltered belt of the Neral wood with varied tints of green and a sprinkling of leafless grey.⁴ In a tree-fringed glade close to the fourth mile-mark is a small shed, and a stand-pipe and trough with water that lasts for about ten months in the year. Beyond this hollow, the road winds between the upper fringe of the wood and a bare rocky scarp, till it reaches the upper wooded plateau, where, leaving the Behrí Mhár or Wild-Palm grove on the right, it skirts the upper edge of the rich Bekri Wood, overlooking a sea of waving tree tops whose bright leafage, unfayed by wind and undimmed by dust, rises from the beach-like terrace that skirts the foot of the Gárbat crag. Below this belt of green stretch the grey under-slopes, and beyond the slopes lies the misty plain, its baked and withered fields, relieved by groves and ponds and by the flashing links of the slow-flowing Úlhás. To the right, with sharp steep zigzags, the road mounts the bare face of the topmost scarp, reaching at the fifth mile-mark a height of 2138·49 feet. A little beyond the mile-mark stands the toll, on the crest of the neck

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MÁTHERÁN.
The Way Up.

¹ The leafless and half-clothed bushes are, *pápti* Pavetta indica, *dávti* Grislea tomentosa, *kuda* Tabernaemontana crispa, and *ain* Terminalia glabra.

² The leafless trees are the *mori* Casearia levigata, *páhir* Ficus cordifolia, *suir* Salmalia malabarica, *kaunda* Sterculia urens, and *ránbhendi* Thespesia lampas.

³ The chief leafless trees, besides those already noticed, are the *kunak* and *pángára* Erythrina indica.

⁴ The chief tints are, deep green mangoes and *alus* Vanguiera edulis, rich fresh *palas* Butea frondosa, bright green *karand* bushes and *hirdas* Terminalia chebula, yellow-green *kumbás* Careyia arborea, brown-tipped *ains* Terminalia glabra, and leafless *páhirs*, *suir*s, and *varas* Heterophragma roxburghii.

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MÁTHERÁN.
The Hill Top.

between the high headlands of Governor's Hill to the north and Gárbat Hill to the south.

The hill top, which has an estimated area of 5000 acres or about eight square miles, consists of a main central block and two smaller side ridges or wings. The central block, with an average breadth of about half a mile, stretches nearly north and south from the narrow ridge of Hart Point in the north to the rounded bluff of Chauk in the south. Parallel with the main hill, and joined to it by short necks, are two spurs, the larger, to the east, stretching about two and a half miles from Panorama Point in the north to Gárbat in the south, and the smaller, to the west, stretching about a mile and a half from the sharp point of Porcupine to the large bluff of Louisa Point.

The toll, at the top of the steep zigzag on the Neral road, stands about the middle of the east wing or outlying belt. From the toll the east wing runs north for about a mile and a quarter, rising into the tree-crowned crest of Governor's Hill, and, beyond a deeply wooded hollow, stretching into the long back of Panorama Point. South of the toll, beyond the rugged deeply-wooded Gárbat Head, the spur narrows to a neck, and, again broadening to about a quarter of a mile, tapers, with a high wooded crest, nearly a mile south to Gárbat Point. West from the Neral toll, through thick woods, the ground falls, for about a quarter of a mile, to the flat neck or isthmus, which between high richly-wooded banks, joins the eastern wing to the north end of the central hill.

From this neck the central hill, wooded throughout except a few glades and rocky plateaus, swells into tree-crowned knolls, and stretches south for nearly three miles to the bluff rounded cliff of Chauk. The central hill-top may be roughly divided into three parts. A north section, that, with one or two knolls, rises from the edge of the cliff to a raised plateau of rock about 2500 feet above the sea; a middle section, that, from both sides, slopes nearly 300 feet to the bed of the west-flowing Pisharnáth stream; and a south section, that, with a rocky central plateau little lower than the north plateau, and one or two outstanding knolls, stretches from the valley of the Pisharnáth to the rounded bluff of Chauk. For about a mile from Hart Point to the Church Plateau, the northern section of the hill is thinly peopled, with only a broken line of houses separated by stretches of wood. On the Church Plateau the houses stand closer together, and, along the edge of the eastern cliff, groups of huts and small shops cluster round the market place. The slopes of the central hollow are the thickest peopled part of the hill, rows of close-grouped houses stretching across nearly the whole breadth of the hill-top. The southern section, except the Chauk hotel, the sanitarium and one or two private dwellings, is almost without houses.

From the central hill, about a quarter of a mile west of the Church Plateau, a low thickly wooded neck, about 200 yards long and half a mile broad, leads to the small western wing or hill-belt, which, with bare narrow ends and a wooded central crest, stretches about a mile and a quarter from Porcupine Point on the north to Louisa Point on the south.

Over almost the whole hill-top there is little soil, scarcely any grass, and a thick crop of small black boulders. The topmost layer of rock is a soft porous iron-clay, through which, by the beginning of the hot season, the whole rainfall has drained, leaving in many places a leafless black underwood, glades of withered grass, and pathways deep in rusty dust. In spite of this dryness and want of soil, except some winding glades, one or two stretches of bare sheet rock, and the wind-swept shoulders of the larger spurs, the hill-top is everywhere shaded by a thick growth of brushwood, creepers, and trees. In parts, the rocky leaf-strewn ground has only a scanty undergrowth of leafless bushes, and the trees are so stunted and gnarled as to be little more than coppice. But over most of the hill top the boulders are hid by a sprinkling of seedlings and evergreen brushwood, the thicket is green with the fresh hanging boughs of well-grown trees, and, in sheltered dells and hollows, the underwood is full of leaves, long-armed climbers swathe the lower trees and bushes into masses of green, and lofty tree tops wave high overhead. Through all these woods and thickets narrow lanes wind up and down the uneven hill-top, shaded and often overarched with trees. From outlying points, where the lane winds clear of the thicket, the wooded hill-top swells from the edge of the cliff to the central ridge, a cool bank of fresh green broken by only a few of the higher house-tops. Through a screen of waving branches and tree tops, across the bay-like valleys, the hill-sides fall in steep rings of trap, each ring marked by a band of yellow grass or a belt of evergreen timber. The lower slopes are gashed with watercourses, lines of black rock dividing brown bare-topped knolls, whose sides, except some patches of evergreen brushwood, are grey with the stems and branches of teak and other leaf-shedding trees. For a mile or two further, smooth flat-topped mounds, divided by deep ravines, stretch across the brown withered plain.

The six leading Points or Headlands are, Hart at the north and Chaik at the south of the central hill, Panorama at the north and Gárbat at the south of the east wing, and Porcupine at the north and Louisa at the south of the west wing. Besides these, several smaller bluffs or capes break the winding lips of the bay-like valleys that separate the main arms or spurs of the hill. The seven most important of these smaller bluffs are, Alexander and Little Chaik in the south-east between Gárbat and Great Chaik; One Tree Hill, Danger, Echo, and Landscape between Great Chaik and Louisa; and Monkey in the north-west between Porcupine and Hart. In addition to these smaller headlands, three spots in the central crest of the hill are known as points, Artist Point to the north of the Church Plateau, Sphinx Point above Alexander Point, and Bartle Point to the south of Chaik hotel.

There is considerable sameness in the leading features of these points. In most of the main points a wooded crest narrows into a bare boulder-strewn slope, and the slope dwindles into a smooth flat tongue or table of rock, ending in a cliff clean cut or buttressed by an outlying tower-like crag. From distant parts of the hill the points

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stand out, with stretches of black rock, white patches of sun-bleached grass, ragged copse, or a few stunted wind-worried trees.

Almost all of these outstanding headlands command views of the green swelling summit of the hill, of its black wall-like cliffs, evergreen plateaus, and steep under-slopes, and of the hazy smoke-dimmed plain, that, broken by isolated blocks of hill and brightened by ponds and wooded villages, stretches north beyond the Ulhás valley, east to the Sahyádris, south through a rugged land of confused spurs and peaks, and west, between the even mass of Prabal and the shivered scarps of the Cathedral Rocks, beyond the salt flats of Panvel, to the shimmering sea from which dimly rise the ships and buildings of Bombay. The distant hills of Sálsette and North Thána, the bluffs and peaks of the Sahyádrí range, and the flat ridges and isolated crests of Bor and Kolába are seldom clearly seen. But to the south-west the sharp pillar of Isálgad stands out from the centre of a swelling plateau; to the west, from a belt of bright green forest, rise the steep bare sides of the flat tree-crowned crest of Prabal; and to the north, sweeping north-west from Panorama Point, their lower slopes half hid by haze, stand, in mid air, the fantastic rocks and pinnacles of Chanderi, Távli, and Báva Malang, their scarps and crests clear cut as by the hand of man.

Beginning from the north and working east the points come in the following order: Hart, Panorama, Gárbat, Alexander, Little Chauk, Great Chauk, One Tree Hill, Danger, Echo, Landscape, Louisa, Porcupine, and Monkey.

Hart.

HART POINT, at the north end of the central block of hill, takes its name from Mr. W. Hart, of the Bombay Civil Service, who was Secretary to Government about 1858. Its native name is Káleráika Peda or the Black Forest Plateau. Near Hart Point the path runs along a wooded crest with fine views of the wild Báva Malang hills. Leaving the main body of the hill it winds down a rather steep wooded slope to the Point, which is a narrow wind-swept table of black rock with patches of yellow grass, a few stunted bushes to the west, and a row of trees fringing a sheltered crevice to the east. To the right, across the deeply wooded gathering ground of one of the branches of the Máldunga stream, rises a bare high bluff, and on the other side of the main valley runs the long high shoulder of Governor's Hill and Panorama Point richly wooded in the south and stretching north barer and more weather-worn, with straggling crannies yellow with dry grass and a few hollows and narrow ledges green with bushes and trees. North-west of Panorama Point stretch the wild fantastic peaks of the Báva Malang range. To the left, beyond the wooded hollow of Malet's spring, the bare scarps of Porcupine Point rise in a narrow flat-topped cliff. Beyond Porcupine Point are the massive isolated crag and long wooded back of Prabal, and, in the plain, the low hills of Vánja and Morpa.

Panorama.

PANORAMA POINT, the north end of the eastern wing or ridge, takes its name from its far-stretching views to the east and north. Its native name is Gadácha Sond, or the Fort Head, because it

overlooks Peb Fort, the most eastern peak of the Báva Malang range. Leaving the thickly wooded neck above the Simpson Reservoir the path winds among deep woods, which every now and then open on the right and show the tree-covered slope of Governor's Hill. From these woods the path crosses opener ground with less soil and less shelter, and smaller and more stunted trees. To the right the hill-side rises bare and rocky, broken by clumps and patches of trees.¹ To the south, looking across to the Simpson Reservoir, thick tall trees hide the site of the Elphinstone Lake, whose ruined earthen dam shows red among the trees. Further on, the wind-swept spur gradually narrows to a rocky neck only a few yards wide. Beyond the neck the point rises into a knoll crowned by a small dark grove, and again sinks into a bare table of rock.² The point commands one of the widest views on the hill, both of Mátherán itself and of the plain and hills to the east, north, and west. To the south-east at the foot of the bold wooded crest of Governor's Hill stretches the rich green belt of the Behrli Már or Wild-Palm forest, and, beyond are the lower slopes brown and grey with teak and other leaf-shedding trees. Across the plain, beyond some isolated flat-topped blocks of hill, looms the massive wall of the Sahyádris, many of whose bluffs and fortified peaks can be recognised when the air is clear. In the foreground, north-west from the end of the point, stretches the great Báva Malang range, beginning in Peb or Pebak whose bare flat-topped head is circled with the remains of Moghal and Marátha fortifications. Behind Peb, rising with a rather gentle slope into a rounded point and then falling in a narrow ridge, is Nákhind. Beyond Nákhind bare steep spurs rise to the foot of the massive tower-like crest of Chanderi. Further off are the jagged peaks of Mhas-Mál and Navara-Navari, or the husband and wife, said to be so called because the hill-side once opened and swallowed a marriage party crossing from Badlápúr to Panvel. In the extreme west the range ends in a pair of great hills, to the right the long rugged outline of Távlí and to the left the sharp clear-cut pinnacles of Báva Malang or the Cathedral Rocks. To the left, with Prabal as back ground, is a fine view of the wooded ravines and bare cliffs of Hart, Monkey, and Porcupine Points.

In³ the distance, to the west or south-west, just clear of Prabal, are Great and Little Karanja (1000). North of these lies Bombay harbour with Elephanta (568) in the centre and the long level line of Bombay in the distance. Further north, the first high land is Trombay, or the Neat's Tongue (1000). Still further north, beyond the long stretch of the Kurla marshes and rice-lands, rise the Sálsette hills in three waves, each wave marking the site of one of the Bombay reservoirs, Vehár to the left, Tulsi in the centre, and the still unmade Yeur to the right. In front of the Yeur hill lies

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¹ The chief trees are the dark close-growing and thorny *kumba* *Careya arborea*, and the tall bare or russet-leaved *váras* *Heterophragma roxburghii*.

² The trees are wild limes, *mákhadis* *Atalantia monophylla*, *anjánis* *Memecylon edule*, and *jámbuls* *Syzgium jambolanum*.

³ The details of the distant view are contributed by Mr. F. B. Maclaran, C.E. The more distant hills can be seen only in very clear weather.

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Persik Point, pierced by the Peninsula railway, and, beyond Persik, winds the Kalyán creek or estuary of the Ulhás. Over the creek, to the north, between Báva Malang and Távli, rise the peak of Kámandurg (2160) and the tableland of Tungár (2195). Clear of Távli, to the right, stands the high cone of Dugad, and, beyond it, Takmak (2616), overlooking the Vaitarna valley. North of Takmak, the Surya range, visible only on very clear days, ends in the far north in the jagged top of the great fort of Asheri (1689). Eastward there is little to attract the eye in the Váda hills, but, on the north horizon, over the point of Peb, may be seen the sacred peak of Mahálakshmi.¹ Still further east, from the middle distance, rises the deeply-cleft ridge of Máhuli (2815), guarded on the west by a tower-like column of basalt. Close behind the chief hill, and apparently adjoining it, is Chhota or Little Máhuli. The bold distant headland, east of Máhuli, is Vatvad, the furthest visible point of the Sahyádris range. Behind Vatvad, to the east, is the famous hill of Trimbak (4254), the sacred source of the Godávári. Still further east, and a little to the south, is Anjaneri (4384) the hot-weather hill of Násik, which lies fourteen miles to the east. Southward, as far as the range that separates Násik from Ahmadnagar, the line of the Sahyádris has no striking hills. On the range that separates Násik from Ahmadnagar are the forts of Alang and Kulang, and, among the broken tops of the neighbouring hills, can be made out the conical peak of Kalsubái (5427), the highest point of the Sahyádris. Further south Ghátghar and other peaks form a rugged and broken range, whose most interesting feature, Harishchandragad (4562), is hid behind the crest of the Sahyádris which here turn west to Sidgad, whose sugar-loaf peak (3236) stands out from the main line. The twin detached hills to the north of Sidgad are Gorakhgad and Machhindragad. Further south, on the line of the Sahyádris crest, is Bhimáshankar (3434), and, in front of Bhimáshankar, the detached hill-fort of Tungi (2019), and still further south on another detached hill the fort of Peth.

The Panorama Point view of the Sahyádris ends with Peth. But the top of Panorama hill, or better still Gárbat Point, commands a magnificent view of the southern Sahyádris and the Kolába hills. Following the line south from Peth are the detached tableland of Dák (2808), then the famous hill-fort of Rájmáchi (2710) with its wall and gateways, and still further south the Nágphani or Cobra's Hood known to Europeans as the Duke's Nose. East of the Nágphani are the hill-forts of Lohgad (3415) and Visápur, and, to the south, are Tel Baili, Dhondsa, Bhorap, and Páli all in the Bhor state. Of the South Thána hills the most striking is Mánikgad (1878), like a smaller Vatvad, a few miles south of Chauk village. West of Mánikgad is the well-known funnel of Karnála (1540), a land-mark for ships entering Bombay harbour. Between Mánikgad and Karnála, beyond the silver line of the Dharamtar creek, the Alibág hills complete the circle with the fortified head of Ságargad (1164), and the sacred top of Kankeshvar (1000).

¹ Details of Mahálakshmi are given above, p. 218.

GÁRBAT POINT, the south end of the eastern wing, takes its name from the quartz crystals or *gárs* found on the spur that runs east to Karjat. Crossing the shoulder of Gárbat hill the path sinks and runs along the eastern face of the point, forty or fifty feet below the crest of Gárbat hill. The bank on the right is well-wooded and below lie the varied tints of the evergreen Bekri forest.¹ Beyond the belt of bright-green forest, the hill sides, grey with leafless trees, fall to bare flat-topped spurs with Dhangar huts and patches of tillage. From the east side of Gárbat hill, with many ups and downs, the path crosses a bare rocky hill-side under a tree-crowned hill-top. A little further the point shrinks into a narrow open neck with clusters of bushes and trees. Beyond the neck it again broadens, and, for about a mile, runs round a rising slope thick strewn with small black boulders, with patches of underwood and well grown *jámbuls* and russet *varas* trees. From a bank crowned with bushes and large weather-beaten trees, the point slopes to the south, bare and boulder-strewn, narrowing to a smooth ledge of bare gravel. To the east the point falls in a steep cliff, below which the hill-side, scarred with ravines and treeless except in a few hollows, stretches in long flat-topped spurs far across the plain. To the south, some hundred feet below the level of the point, a narrow flat tongue of rock runs south rising into the peak of Sondai. On the west of Gárbat point this ledge or plateau runs for some distance slightly wooded and with patches of tillage. Beyond the plateau the hill-side falls into the Khátvan ravine, and again rises in the bare steep slopes and cliffs of Alexander Point and Little Chauk, to the hill-top whose thick woods are broken by a few house roofs and lines of thatched huts. The exposed western crest of Gárbat Point is at first rocky and bare. Then the path passes, across wind-swept glades and through sheltered dells, to the narrow neck that leads to the inner point, where it turns sharply down a steep slope, between beautifully wooded banks, that rise, to the right in Gárbat hill, and, to the left in the swelling crest of the main hill-top.

ALEXANDER POINT, a small cape or headland standing out from the eastern face of the main hill about half way between the top of the Khátvan ravine and Little Chauk Point, takes its name from Captain Alexander who married a niece of Mr. Malet's, the founder of Mátherán as a hill station. Leaving the main road about the seventh mile from Neral, the path sweeps south through a deep wooded dell to a bare flat bluff which commands a fine easterly view of Gárbat point and Sondai peak, and a westerly view of the cliffs that run south to Little Chauk, and at their feet the deep green of Rám Bágh or Rám's Garden.

LITTLE CHAUK, the bluff or bastion at the south-east end of the

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¹ The deep greens are *anjanis* *Memecylon edule*, *phaneis* *Carallia integerrima*, *kumbhás* *Sapota tomentosa*, and mangoes; the blue greens are *pieas* *Actinodaphne lanceolata*, and *jámbuls*; the yellow greens are *chandáras* *Macaranga roxburghii*, and *kumbás* *Careya arborea*; the greys are *ásans* *Briedelia retusa*, and *umbars*, or bare *páhirs* and *nánds* *Lagerstræmia parviflora*; and the browns are ruddy-tipped *hirdás* and *helas* *Garcinia cambogea*.

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Little Chauk.

main hill, takes its name from the country town of Chauk, about five miles to the south. The road south to Little Chauk, sheltered from south-west gales, is richly wooded with a deep dell on the left and a tree-covered crest on the right. The broad level path winds through smooth open glades fringed by clusters of well grown trees and by large black boulders. Near the point the hill top flattens, the trees dwindle into bushes, and the ground is bare and covered with black rock. Like Great Chauk it commands a wide view of the rugged south.

Great Chauk.

GREAT CHAUK, the central of the three great bluffs that form the southern face of Mátherán, takes its name from overlooking the country town of Chauk. From Little Chauk the path crosses a wooded hollow, and from this the broad rounded point of Great Chauk stretches south, at first wooded though flat, then bare, thick-strewn with small black boulders with one or two stunted mango trees and many dry leafless bushes. The point commands a wide view across the plain. Under the cliff stretches the deep green of the eastern Varosha forest. Beyond the forest, on a bare flat spur, cluster the thatched roofs of Varosha, and about five miles across the plain, close to the deep green line of the Panvel high road, lies the country town of Chauk. Beyond Chauk the plain is broken by many ranges and spurs. To the right, beside the pinnacle of Isálgad and the more distant funnel rock of Karnála, are many ranges of flat wooded hills, among them Mera Dongar above Pen, and, further to the west, the Ságargad range in Alibág.

One Tree Hill.

ONE TREE HILL, the most westerly of the three bluffs that form the south face of Mátherán, takes its name from a large battered *jámbul* tree that grows on its hollow top. West from Great Chauk the road runs close to the edge of the hill side, and the hill top to the right has much stunted brushwood and trees. The western crest of the hill, open to the south-west gales, is bare except a few weather-beaten bushes. From the crest a footpath leads down a steep slope to two large rounded masses of rock, the upper rock joined to the hill by a narrow neck, the lower separated by a deep-cut cleft. It is this lower rock which, from a large but lop-sided and wind-battered *jámbul*, takes its English name of the One Tree Hill and its Marátha name of Jámbul Point.¹ The top of the rock, rising in a steep slope to its south-west edge, yields during the rains a crop of grass rich enough to tempt grass-cutters to climb its steep sides. From the upper rock are seen, close at hand, two of the western bastions of Chauk Point, and beyond them the flat massive rock of Louisa Point. Some hundred feet below stretches a wooded plateau, part of the Varosha forest, and, to the left, rises the great flat range of Prabal. Between Prabal and Louisa Point, close at hand, are the Vánja and Morpa hills, and in the distance the rugged crags of Távoli and Báva Malang.

Danger.

DANGER POINT. Along the crest of the western Chauk cliff, gradually passing into deeper wood, a footpath strikes off the main

¹ The people also call it the Stream-bed Rock, *Nalichi Tekri*.

road, and, keeping to the left, winds down a steep slope, across a rocky and bare hillside, with a few thickly-wooded dells. The open parts along the crest of the Chauk cliff command a view of the pillar of Isálgad to the south-west, and, to the west, of the steep bare sides of Prabhal, with its flat tree-crowned top, ending in the north in a massive crag. In front is the small flat head of Danger Point, and, rising behind it, are the wooded crest and clean-cut cliffs of Louisa Point and the deep-wooded hollow of the hill-top above. From this the path winds through a sheltered wooded hollow and out along the edge of the cliff, with a backward view of the high scarp that runs south to One Tree Hill overhanging the green belt of the west Varosha forest. After some sharp descents the path reaches Danger Point, a small bare terrace shaded by a few well grown trees. To the north Danger Point commands a fine view of the rocky scarp of Echo Point and of the green hill-top behind. Further to the west stand the wooded crest, high cliff, and buttress-like rock of Louisa Point, and, between the point and Prabhal, the valley of the Panvel river stretches to Bombay harbour. Beyond Danger Point the path sinks into the Pisharnáth valley, passing on the right a deeply wooded bank in whose shade lies the shrine of Pisharnáth, the guardian of Mátherán.

Crossing the Pisharnáth valley, which the new dam will turn into a lake, the path winds, through a thickly wooded hollow, to ECHO POINT, a bare flat terrace with one or two stunted trees and dry leafless bushes.¹ On the right a black cliff rises to the richly wooded hill-top.

Beyond Echo Point the path winds through sheltered copse, and again strikes the lip of the scarp at LANDSCAPE POINT a flat terrace, furnished with a seat, and commanding a fine view of Louisa Point and Prabhal.

From Landscape Point the path winds through a richly wooded hollow up to the tree-crowned crest of LOUISA POINT. This, the southern end of the smaller or western wing, takes its English name from the wife of Mr. Fawcett, of the Bombay Civil Service, who was Revenue Commissioner between 1855 and 1859. Its native name is Tápurichi Sond or the Pillar Head from the short isolated buttress-like crag at its point. From the crest of Louisa Point the path stretches south-west, at first under a well-wooded knoll, and then along a plateau with fewer and more stunted trees to a bare smooth table of rock. To the left is the scarp of Echo Point, and, in front, Chauk cliff stretches as far as One Tree Hill. To the south-west stands the solitary peak of Isálgad, and on the west, lies the straight flat mass of Prabhal with its broken northern crag. Joined to Louisa Point by a short neck is a large rock or crag with a fine northerly view over the part-tilled plateau of Hasha and the lower peaks of Vánga and Morpa across the plain to the Báva Malang range, the slopes of Nákhinda to

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¹ The trees are *anjanis*, *pisas* and black-leaved *mákadis* or wild limes; the bushes are *pápis*.

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the right, the comb-like crest of Chanderi and the rocky pinnacles of Mhas-Mála and Navara-Navari in the centre, and to the left the wild outlines of Távoli and the Cathedral Rocks.

PORCUPINE POINT, the north end of the western wing or hill ridge, probably takes its name because it was formerly a resort of porcupines; though, according to one account, its long thick snout and ragged bushes, like the quills of the fretful porcupine, suggested the name. The people call it Pálki Point, mistaking its English name, or Máldungácha Sond that is Máldunga Point. After leaving the richly wooded hollow at the top of Louisa Point, the path skirts the western face of the hill, across glades and through belts of evergreen trees and brushwood.¹ To the left a bare hill-side, with an undergrowth of leafless bushes, falls some hundred feet to an evergreen terrace, part of the Máldunga forest. From a group of large *anjani* and *varas* trees the point slopes north in a long narrow ledge. To the west, over the cliff, is a fine view of the Máldunga forest deep-green or opening into withered glades. To the right is the richly wooded ravine of Máldunga, in which is hidden Malet's Spring or Tipáchi Páni. Above the ravine the hill-top is nearly flat and deeply wooded, the chimneys and red roof of Elphinstone Lodge showing among the trees. To the east stretches the Governor's Hill, the long crest of Panorama Point, and the tops of the Báva Malang range, the flat rock of Peb, the gentle slopes of Nákhinda, the sharp crest of Chanderi, the small pinnacles of Mhas-Mála and Navara-Navari, and the rugged forms of Távoli and Báva Malang. Beyond the point, after crossing some bare ground, the path leads along a hollow hill-side through deep evergreen groves thick with fresh underwood and climbing trees,² to the wooded neck that joins the western spur to the main hill, through a damp dell known as the Randácha Tal or Buffalo's Hollow, adorned by some large straight-stemmed *jámbuls* and mangoes. Further on, to the left, paths lead to Malet's and Ponsonby's Springs, while the main road passes the Gymkhana and behind Elphinstone Lodge to Monkey Point, a small ledge of rock above Hart Point, with a fine view of the long cliff of Porcupine, Prabal, the Báva Malang range, the Panorama spur, and the wooded slopes about Hart Point.

Geology.

Mátherán is a mass of even trap-flows capped by a layer of laterite or iron clay. Most geologists hold that it was once an island in the sea that cleared the wall of the Sahyádris and washed away the Konkan lowlands. The crabs and shells that are still found on the hill-top support this view, and, in the beginning of the rains, when the valleys are full of mist, the white wool-like clouds, passing into the roots of the hill, leave the points standing like wave-worn capes, and the valleys rounded in the sickle sweep of a sea beach. But in cloudless weather the stream-worn ravines, the torrent-seamed hill-sides, the points washed into narrow necks and pillar-like crags, the plateaus crowded with masses of fallen rock, and, after heavy

¹ Chiefly *jámbuls*, *karands*, *bombás*, *kumblás*, *pisás*, and mangoes.

² The chief trees are *kumbás*, *chandáleshvars*, *hárás*, *bombás*, *phansis*, and *kumblás*; the underwood chiefly *vaitis*; the climbers *vittolis*.

rain, the thundering roar of landslips, seem to show that the worn and ragged form of the hill is chiefly due to the fierce buffeting of the blasts and torrents of the south-west monsoon.

The capping of highly porous and absorbent laterite or iron clay lies like a huge sponge on the top of the trap. The laterite rock occurs in many forms. Fresh cut, as in sinking a well, it is soft and yielding, with layers of bright magnetic iron ore still unmixed with clay. When the iron is being oxydized, the structure is tubular,¹ and, when chemical action has ceased, the boulders have a hard polished surface and flinty texture.² The terraces below the scarp are strewn with red laterite boulders, some with sharp clear cut corners, others weathered and rounded. The debris is in places over sixty feet deep, and, among it, are blocks of columnar basalt with corners as sharp and faces as smooth as when they took form. The laterite seems formerly to have been worked for iron, and so strongly is the rock charged with iron that a few chips of *jambul* wood turn the water of some of the springs black as ink. Under the capping of iron clay the hill is a mass of flows of trap, laid layer upon layer, some layers only a few feet thick, others forming high cliffs, all of them flat and even, not only in the different parts of Mátherán, but with the sides of Prabal and other more distant hills. The trap though in places columnar is usually plain. Its structure is more or less amygdaloidal and in the hollows are minerals of the Zoolite family. Of these apophyllite, which is perhaps the most common, when exposed by blasting, shows crystals

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¹ Mr. Foote gives the following detailed description of a bed of tubular iron-clay found on the top of Valabgad fort in west Belgaum. Instead of showing the ordinary horizontal or nearly horizontal vesicular cavities the summit bed is permeated by vertical tubuli running nearly through it. The upper ends of these tubuli are empty for a little distance, giving the surface a pitted appearance, but the tubes are generally filled with litho-margic clay, and have their walls lined with a glaze very like that so frequently met with in the vermicular hollows of ordinary laterites. The tubuli vary in diameter from $\frac{1}{4}$ th to $\frac{3}{4}$ th of an inch, but are generally less than half an inch across. Their height depends upon the thickness of the bed and the glazed sides show much stactatoid waviness of surface. In the lower parts of the bed the tubuli are less distinct. There can be little doubt that the formation of these tubes is due to the action of percolating water. This structure is not so commonly met with as the rudely-bedded quasi-stratified forms in which the vesicular and vermicular cavities are rather horizontally disposed. Mem. Geol. Survey, XII, pt. 1, 207.

² The laterite or iron-clay that is found overlying the traps in Ratnágiri, Thána and the Deccan, is of two kinds, a sedimentary rock formed either in lakes or under the sea, and a rock that appears as the summit bed of trap hills, itself a trap, changed and decomposed by the action of the air. To distinguish between these two classes of rock, Mr. Foote has proposed that the sedimentary rock should be called laterite and the upper decomposed trap iron-clay. The laterite, or pluvialite rock, is much less common and less widespread. It is found only in some lowlying tracts in Ratnágiri and in places in the Deccan, which probably were once the bottoms of lakes. The rock that caps the Ratnágiri hills, and forms the summit bed of Mátherán and of the Sahyádrí and other Deccan hills, is iron-clay formed from trap by the action of the air. Mr. Foote gives the following details of sections in the military roads through the Amboli and Phonda passes in Ratnágiri. The basaltic rocks graduate into a moderately hard yellowish brown or brown earthy mass which encloses many nuclei of the original rocks in various stages of decomposition. The upper parts of the decomposed mass, from which the nuclei have disappeared, have undergone a process of concretionary solidification from the infiltration of surface waters holding iron in solution and are assuming the ordinary lateritoid appearance and reddish colour. Mem. Geol. Survey, XII, pt. 1, 202.

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of great beauty. Henlandite, mesotype, stillite, and natrolite, as well as the crystals of quartz from which Gárbat takes its name, are common. The trap weathers into soil that gathers at the foot of the different layers, sometimes in narrow ledges fit only for the growth of grass, in other places in rich plateaus bearing the largest trees.

The Terrace.

Besides the beauty of the hill-top and of its views, a great charm in Mátherán is the plateau or terrace that almost encircles the hill from two to three hundred feet below its crest. This belt has a rich soil yearly freshened by mould swept from the hill-top. In parts it lies broad and open, dotted with mango and *jámbul* trees, and with some fields of rice or *nágli* round a hamlet of Thákur or Dhangar huts. Again it shrinks to a rocky path, or, at open wind-swept corners, yields only thickets of rough brambles or ragged buffeted fig bushes. But in many coves of the bay-like valleys, sheltered by cliffs from the blasts of the north-east and south-west gales, are groves of ancient evergreen trees whose stems rise straight and high, and whose small-leaved distant shade, letting in air and light, fosters the growth of evergreen brushwood, and, near springs and in damp dingles, nourishes patches of grass and tufts of fern.

Forests.

The chief forests in the main terrace are, in the north-east below Panorama point and the Governor's hill, the Wild-Palm Grove or Már Rai; further south below Gárbat hill the Bekri Forest; to the east of Little Chauk, Rám Bágh or Rám's Garden, also known as the Primeval Forest; to the south of Great Chauk, the east Varosha Forest, and to the west of One Tree Hill the west Varosha Forest; to the west of Porcupine point the Máldunga Forest; and between Porcupine and Hart point the Black or *Kála* Forest. All these woods are evergreen. The varied tints of dark, bluish, bright, and yellow green are softened, during the dry months, by a grey mist of leafless or russet tree-tops, and brightened, towards the close of the hot-weather, by brown, pink, and golden tips that are ready to burst into leaf at the first fall of rain.¹

The general features of most of these groves resemble those of the Már Rai, or Wild-Palm Grove, which covers the plateau that stretches from one of the zigzags on the main road about four and a half miles from Neral, northwards under the steep wooded crest of Governor's hill and Panorama point. From the road the path enters the forest near its eastern limit, and passing north for some hundred yards, climbs a steep thick-wooded bank to an upper terrace which stretches to the end of Panorama point. The ground is rocky, bare of grass, and thickly strewn with leaves. There is much underwood, some fresh and green but most either leafless or withered into yellow or brown. In the outskirts, the trees though

¹ The dark greens are chiefly mangoes, *kumbáls*, *anjanis*, and some *jámbuls*; the bluish greens chiefly *pisás*, *aptás*, and some *jámbuls*; the light greens chiefly *súirs*; the green-grey, *dsars* and *umbars*; the leafless greys, *nánás*, *páhirs*, and some *váras*; the russet or withered browns chiefly *váras*; the brown, pink and yellow tips chiefly *hélás*, *koshims*, and *páhirs*.

close together, are small and stunted. Deeper in rise some straight unbroken *jámbul* and mango stems, and one huge fig tree fifty-two feet in girth. In another dell, where the ground is thick with green underwood, is a grove of large *jámbul* and fig trees, interlaced by festoons of the great climbing *kándvel*, whose trunks, twisted like the coils of a huge serpent, are drawn to the tree tops and fall in straight heavy sprays with scattered deep-green leaves. Beyond this dell the wood is again thinner, with open plots and glades fringed by thickets of bright-green brushwood, overtopped by dark-green, blue-green, and grey-green trees, and a sprinkling of bare leafless branches.¹ To the right the deep fringe of the wood hides the hill slopes, and, on the left, a steep wooded bank rises to the overhanging tree-crowned crest of Governor's hill. The path, climbing the steep wooded bank, leads to an upper plateau, where, in rocky deep-soiled ground with thick green underwood, among large mangoes, *jámbuls*, and *umbars*, rise the slender ringed stems of the wild palm with its long hanging seed tassels, and its leaves standing in long spikes or falling in large black ribbon-like tatters. Beyond this the grove narrows and dwindles till it ends under Panorama point.

The hillsides of Mátherán are scarred by small streams which, though dry during most of the year, bear in their clean-swept rocky channels traces of the strength of their monsoon floods. The west-flowing Pisharnáth drains the central section of the hill along a well-marked cup-shaped valley, which slopes about 400 feet from the church plateau on the north and the Chauk plateau on the south. To a less extent the hill-top is hollowed by the gathering ground of the Dhodambácha páni, or Waterfall Stream, between Panorama point and the main hill; by the drainage that centres in the Malet Springs east of Porcupine point; and by the Varosha Streams that run between Louisa and Landscape points. With these exceptions none of the streams drain any considerable section of the hill-top. The course of all is much alike. Gathering the drainage of a small section of the hill-top they either fall with one or two clear leaps, or by a long rapid rush force their way through boulders and shingle from the edge of the cliff to the lower slopes, and, winding among the spurs at the hill-foot, find their way into one of the main lines of drainage east to the Ulhás, south to the Pátálganga, or west to the Panvel river.

Starting from the north and working eastwards, the chief of these streams are the Neral Water, Neraláchi Páni, which rises below the Governor's hill and passing east and then north along the ravine between Panorama point and the Neral spur, falls into the Ulhás a little to the west of Neral. The Bekri Stream, Bekricha Váda, from below Gárbat hill, passes east through the Bekri forest, and, entering the plain to the south of the Neral spur, flows east to the

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¹ The bright green-bushes are *bokhádas*, *gelás*, and *karands*. The dark-green trees are *ahus*, mangoes, and *jámbuls*; the bluish-green are *pisás*, *aptás*, and climbing *vátokhs*; the greyish-green are *umbars* and *ásans*; and the leafless branches belong to *varas*, *páhrs*, and *nánds*.

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Ulhas. The Sondái or Kátvan Stream, Sondái Váda or Kátvan Váda, between Gárbat and Alexander point, fed by a large share of the hill drainage, flows south along the chief of the Mátherán valleys, past the town of Chauk into the Pátálganga. The Little Kátvan between Alexander point and Little Chauk, after a steep south-easterly course, joins the main Kátvan under Gárbat point. The Bárgaon Stream, Bárgaoncha Váda, between Little and Big Chauk, meeting the Kátvan water, flows by Chauk town south into the Pátálganga. A little to the west, between Great Chauk and the One Tree Hill, the Varosha Stream, up whose narrow rocky bed the Chauk path struggles, runs south and joining the Borgaon and Kátvan waters, passes Chauk and falls into the Pátálganga. Between Danger and Echo points, draining the thickly wooded central hollow of the hill-top between the church plateau on the north and Chauk plateau on the south; the Pisharnáth or Bund Stream, flows west over the cliff into the Varosha river which runs south to Chauk and the Pátálganga. In the hollow on the top of the hill, the bed of the stream is crossed by three masonry walls, and lower down, just above the edge of the cliff, by a much higher dam, which is expected to flood the valley back above the first wall and swamp the garden terraces on the north bank. In 1850 the Pisharnáth flowed throughout the year with a considerable stream; but, for some years past, apparently from the increase of trees and brushwood on its gathering ground, it has almost ceased to flow before the beginning of the hot weather. In the corner between Echo and Louisa point, two nameless streams drain the sloping hill-top and fall over the cliff, passing west to the main stream that, draining the valley between Mátherán and Prabal, flows south by Chauk to the Pátálganga. Between Porcupine and Hart point, a large area of the western hill-top and of the low neck between the central and western hill belts, drains into the stream known either as Pipáchi Páni Váda, the Tub Water Stream, or as Máldungácha Nadi the Máldunga River. This flows to the north-west and then turns west to the Panvel river. Further to the east the stream that drains the hollow between the Governor's hill and Hart point, one of the Máldunga streams which is known as the Dhodambácha Páni or the Waterfall Stream, passes west into the Panvel river, through the deep-wooded valley in which are the Simpson reservoir and the remains of the ruined Elphinstone lake.

Water Supply.

In spite of the rainfall of about 200 inches even the largest streams cease to flow soon after Christmas. This is due partly to the porous iron clay and partly to the dense growth of timber and brushwood that covers almost the whole hill-top. In 1850, as has been noticed above, before the trees and brushwood were preserved, the Bund or Pisharnáth stream, which now barely trickles during the hot months, flowed freely even in May, discharging from the cliff a stream of water over a foot wide and three or four inches deep.¹ Of eleven springs only two, Harrison's on the east

¹ Smith's Mátherán, 2, 11. Dr. Smith's quotations seem to prove that the free growth of trees in the gathering ground of springs exhausts their supply of water.

and Malet's on the west of the main hill-top, last throughout the year. Beginning from the north and working east, in the hollow above Simpson's reservoir, near the old Dhangar settlement, is a spring known as the Phansi or Jack-Tree Water. On the outskirts of the Wild-Palm grove under Governor's hill, a few hundred yards from the road, is a spring which, by a grant from a Mr. Bamanji, has been turned into a rock-cut cistern with a flat boarded covering. It is known as the Black Water or Káli Páni, and, till the middle of the hot weather, supplies the stand-pipe on the road-side close to the fourth mile from Neral. On the south of the neck that joins the eastern and the central belt of hills, close to the beginning of Gárbat point, are two springs. About half a mile further, near the sixth mile to the left of the Market road, is Harrison's Spring which yields water throughout the year or at least till the middle of May. It has a cistern which was built in 1864-65 at a cost of £287 (Rs. 2876). Not far off, another spring, in the market to the left of the police lines, has a cistern which was built in 1865-66 at a cost of £132 (Rs. 1322). The south of the hill has three springs, one to the south and one to the north of the Sanitarium, and a third on the south slope of the Pisharnáth valley. At the spring to the south of the Sanitarium a cistern was built in 1865-66 at a cost of £122 (Rs. 1225). Further north there are three springs in the ravine between Porcupine and Hart points, Malet Spring or Tipáchi páni at the head of the main ravine, Ponsonby Spring or Gháterichi páni, that is the Buffaloes' Drinking Trough, about a quarter of a mile to the north, and Ropert's Spring close to Hart point. Of these the chief are the Malet Springs, in the bed of the Máldunga, about 300 feet down a steep winding path. The water of the main spring is held in a rock-cut cistern roofed by iron sheeting, and there are two smaller springs close by. The Malet spring has never been known to fail and is the only drinking water used by European visitors.

For¹ the storage of water seven reservoirs have been made, two of which have proved failures. The chief site is in the Pisharnáth valley, where, in April and May 1857, Mr. West, C. E., built dams Nos. 1 and 2 at a cost of £397 (Rs. 3975). No. 3 dam in the same valley was built in 1857-58 by Captain, now General Fuller, R. E., at a total cost of £533 (Rs. 5330); it was subsequently in 1866-67 raised three feet at a further cost of £115 (Rs. 1156). These dams are all of masonry and are provided with sluice gates, which are removed at the beginning of the rains and are re-fixed in the month of November, so that every monsoon the reservoirs are thoroughly flushed, and a fresh supply of pure water gathered. The capacity of the three reservoirs is 415,533 cubic feet, equal to a daily supply of five gallons a head to the usual number of residents and visitors.

In 1858, to provide water for the residents at the north-east or Gárbat end of the hill, Lord Elphinstone, then Governor of Bombay, conceived the idea of constructing an earthen dam in the valley

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Springs.

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¹ Contributed by Mr. F. B. Maclaran, C.E.

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between Hart point and Panorama hill. The work was designed and carried out by a sergeant overseer of the Public Works department under His Excellency's supervision, without further professional advice. The result was that, during the first monsoon, owing probably to an insufficient width of waste weir, the dam was washed over the precipice, and nothing remains but the faulty waste weir. The cost of the work is not recorded. A further unsuccessful attempt to impound water in this valley, at a site much higher up, near the Neral road, was made in 1868-69. This site was suggested by Colonel Fife, R. E., Chief Engineer for Irrigation in 1867, without having had trial pits dug or any examination made beyond a rough survey. The scheme was sanctioned by Government on the 10th July 1868, at an estimated cost of £663 (Rs. 6628). The work was begun in November 1868 and was completed in March 1869. By the 26th July, after a very heavy fall of rain, there were twenty-one feet of water in the reservoir and two feet running over the waste weir. Five days later, the 31st, the lake was empty. The cause of failure was leakage under the puddle wall of the dam, which had not been taken down to the trap rock or other impervious stratum. As it was found that to rectify the mistake would involve a large expenditure, the dam was allowed to remain as originally completed. It is commonly known as Fife's Filter.

In 1873-74, as the Gárbat end of the hill still suffered from want of water, it was decided to build a masonry dam on a rock foundation at a point a little below Colonel Fife's dam. The reservoir so formed, which was suggested by and bears the name of Dr. Simpson the Superintendent, was begun in 1875 and completed in 1876 at a cost of £1626 (Rs. 16,260). In spite of its distance from the more thickly peopled part of the hill, this reservoir has proved of great service. The bed of the stream below the dam has been set apart for washing clothes, the quantity of water impounded being more than enough for this and other purposes. This is a great convenience to residents and visitors, as formerly during April and May, washermen had to take clothes to the Ulhás river near Neral. The capacity of this reservoir, which was designed and built by Colonel Maunsell, R. E., Executive Engineer, North Konkan, is 416,400 cubic feet.

To remove all risk of water scarcity a fresh masonry dam is being built in the Pisharnáth valley below dam No. 3. The new dam, which is to be thirty-eight feet high, will raise the water eight feet above dam No. 3, and will impound enough water to give a daily supply of thirty-five gallons to every person on the hill during its most crowded time. The site on which this dam is being built was suggested by General Fuller, R. E., in 1857, and again in 1880. The work, which, after General Fuller's wife, is to be named Charlotte Lake, has been designed by Mr. F. B. Maclaran, Executive Engineer, North Konkan, under whose supervision it is now being carried out. Its estimated cost is £2661 (Rs. 26,615).

Climate.

The porous capping of iron clay, which has made the water-supply of the hill so scanty and so hard to improve, has, at all times of the year, in spite of the heavy rainfall, ensured for Mátherán freedom

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from malaria. There is no marsh on any part of the hill and every stream bed is a bare rock. All material for malaria is yearly swept away, and, in almost all seasons, the thickest of the hill-top forests can be entered without risk. The grass-cutters and wood-cutters do not suffer from fever, and, where fever has occurred, it has been due to dirt not to damp. A fit of ague may be caught among the clefts of the rocks, but there is no danger in open places where the air moves. It is this freedom from malaria that makes Mátherán so healthy a change to most visitors. Children, especially, soon lose the pasty flabbiness they have brought with them from the plains. For the weakness caused by the rainy season in Bombay and for all mental or bodily complaints that healthy exercise and a pleasant life can relieve, Mátherán has a healing power. In severe and complex ailments its influence fails.

For some time after the rains are over (October-November) the climate is pleasant. But, as the cold weather advances and the dry north-east winds grow stronger, the climate is much like the Deccan climate, and is neither pleasant nor healthy for those who have suffered from fever or from congested liver. In March and April, though the mornings and evenings continue cool and a hot night is unusual, the midday heat is oppressive. This lasts till, early in May, specks of fleecy mist in the Pisharnáth valley show that a moist air has set in from the sea. From this time, as the sea breeze freshens and the air grows moister and cooler, the climate becomes more and more pleasant, till, in the end of May, thunderstorms gathering from the Deccan, drench the hill, and the season is over. Though the first heavy rain drives away most visitors, those who can stay and are well housed, may, in spite of the wetness of the paths and the want of amusement, enjoy a fortnight or even three weeks of fresh hearty weather even when it rains, and, between the bursts of rain, bright cool days of great beauty. After two or three showers the views gain greatly in softness and colour. The hill tops are clear and purple, the grey leafless woods of the lower slopes become tipped with pink, gold, and light green, and the bushes throw out tufts of pink and purple and sprays of scarlet and gold.¹ The baked white and black hill-sides soften into greys and browns, and a sudden greening passes over the warm rich plains. Even after heavy rain, in fair days in July and August, the hill-top is pleasant, the paths are firm and tidy, not sodden with damp or overgrown with rank grass or underwood.

The great event of the year is the breaking of the south-west monsoon. Some years the rains come in by stealth. Gentle showers and light mists grow rawer and fiercer till the damp and discomfort drive visitors away. But, as a rule, the hot-weather ends with great thunderstorms from the east, such as has been described as ushering in the south-west monsoon of 1865.

In the afternoon of Monday, June 6th 1865, sullen thunder began

¹ The *páhir*, *Ficus cordifolia*, is tipped with pink and gold, and the *suir* and *mogri* with light green, the *rainbhendi* bursts into tufts of bright purple, the *mkaura* into patches of pink, and the *koshim* in sprays of scarlet and gold.

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in the north-west, where clouds had all day been gathering in towering piles. As they thundered the clouds moved slowly down across the north Konkan, and, about four o'clock gathered against the jagged crest of Báva Malang. To the north, and all along the Báva Malang range, the sky and land were filled with lurid clouds, thunder, lightning, and rain, the Kalyán river flowing black as ink through a scene of the most striking desolation and gloom. South of this abrupt line of storm, the country from Bombay to Khandála was full of pure calm light. Every village, every hut, every road and forest-track, even the bridge over the river at Chauk, came clearly into view. The trees and groves looked magically green; and the light picked out the most hidden streams and burnished them into threads of molten silver. The Panvel and Nágothna rivers shone like mirrors, and the sea was scored with bars of vivid sunshine. Suddenly, at about five, the storm-rack poured over Báva Malang like a tumultuous sea, and swept into the deep valley between Mátherán and Prabal, with furious blasts and torrents, awful thunder, and flashes of forked lightning. When the clouds had filled the valley the rain and wind ceased and the storm stood still, and, in dead stillness, the thunder and lightning raged without ceasing for an hour. The thunder mostly rolled from end to end of the valley, but it sometimes burst with a crash fit to loosen the bonds of the hills. At six o'clock the storm again moved and passed slowly south over Prabal towards Nágothna. Another enchanting scene opened in the south. Every hut, tree and stream grew strangely clear, the rain-filled rice-fields and rivers flashed like steel, while fleecy clouds lay on every hillock and slowly crept up every ravine. As the sun set behind Bombay the air was filled with soft golden light. Westward towards Thána the hill-tops were bright with every hue from golden light to deep purple shadow, while, among them, the winding Uhás shone like links of burnished gold. Then, the moon rose, brightened the mists which had gathered out of the ravines and off the hills, and cleared a way across the calm heavens, while far in the south the black embattled storm-rack belched flame and thunder the whole night long.

The next day (Tuesday) passed without a storm. On Wednesday, the 8th, eastward towards Khandála vast electric cloud banks began to gather. At two in the afternoon, with mutterings of thunder, the sky grew suddenly black and lurid. At half-past two the storm passed west moving straight on Mátherán. A mist went before the storm, thickening as it came, first into trailing clouds and then into dripping rain, with muttering thunder all the while. At three the valley between Mátherán and Prabal was filled with the storm. Thunder rolled in long echoing peals, and flashes lightened the dense fog with extraordinary splendour. The fog lasted with heavy rain till 3-45, when a light wind swept it west towards Bombay, where, about four, the monsoon burst.

These appalling electric outbursts end serenely. The storm clouds retreat like a drove of bellowing bulls and their last echoes die beyond the distant hills. The sun shines again in majesty, in

every dell the delicious sound of running water wakens life, and the woods are vocal with the glad song of birds.¹

The returns for the thirteen years ending 1880 show a yearly rainfall varying from 476·51 inches in 1868 to 136·48 inches in 1877 and averaging 242·39 inches. These returns may be divided into two periods, three years of excessive rainfall with an average of 395·68 inches, and ten years of moderate rainfall averaging 196·4 inches. It is worthy of note that the years of excessive rainfall come together and are the first seasons for which returns are available. Dr. Day, the last Superintendent, questioned their correctness, and, as the returns at present stand, the excess of over 120 inches in the average of the first three years, compared with the highest figure that has since been reached, seems to imply an error so serious as to make the returns useless. The returns for the ten years ending 1880 show, that, on an average, the rainfall in January, February, March, and April, is less than an inch; that it rises to two inches in May and to thirty-four in June, and that it is at its highest, seventy-five inches, in July; from seventy-five inches it falls to fifty-two in August, twenty-eight in September, and about four in October. During November and December the fall is again less than one inch.

The following statement gives the details for the ten years ending 1880:

Mátherán Rainfall, 1871-1880.²

MONTHS.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
January ...	4·12	...	...	...	0·23	...	0·10	...	...	...
February ...	...	...	...	...	0·10	...	0·97	...	0·10	0·2
March ...	...	...	...	...	0·15	...	0·8	...	...	...
April ...	0·16	...	...	0·3	0·10	...	...	...	...	...
May ...	6·26	...	3·18	0·35	0·12	...	0·10	...	4·88	...
June ...	40·73	34·70	18·77	49·75	41·46	20·11	23·54	28·0	43·95	32·44
July ...	62·39	77·80	73·89	99·75	94·45	104·76	54·28	81·47	32·7	77·54
August ...	40·42	43·15	55·18	46·35	39·8	54·0	33·83	88·21	92·86	31·34
September ...	15·41	23·20	28·84	19·65	38·35	12·62	17·46	61·73	17·68	45·93
October ...	3·18	1·60	0·2	2·75	2·17	...	6·12	13·71	1·63	6·6
November ...	3·68	...	0·23	3·5	...	...	...	1·29	0·2	0·18
December ...	0·8	...	...	...	0·20	...	...	...	...	...
Total ...	176·43	180·35	180·11	221·68	216·40	191·49	136·48	274·41	193·19	193·51

The thermometer readings for the five years ending 1880 show that, on an average, December and January are the coldest months with an average mean maximum of 69° 9'. There was a rise in February to 72·56, in March to 78·3, in April to 80·8, in May a slight fall to 80·2, in June a further fall to 77·4, in July to 73·8, in August to 72·6, in September it remained at 72·6, in October it rose to 74·9, and in November again fell to 72·9.

Thermometer
Readings.

¹ From the Overland Mail, January 16, 1880, p. 17.

² The recorded rainfall during the three years 1868-1870 was, in 1868, June 88·4 inches, July 162·53, August 166·53, September 53·55, October 5·86, total 476·51; 1869, May 0·35, June 27·75, July 172·25, August 77·93, September 88·87, October 16·51, total 383·66; 1870, June 129·88, July 122·80, August 43·8, September 15·70, and October 15·42; total 326·88.

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Readings.

Mátherán Thermometer Readings, 1876-1880.

MONTHS.	1876.			1877.			1878.			1879.			1880.		
	6 a.m.	10 a.m.	4 p.m.	6 a.m.	10 a.m.	4 p.m.	6 a.m.	10 a.m.	4 p.m.	6 a.m.	10 a.m.	4 p.m.	6 a.m.	10 a.m.	4 p.m.
January ...	65	73	75	52	74	77	55	74	79	60	74	79	58	66	78
February ...	65	70	75	50	79	83	65	83	87	59	75	80	59	76	92
March ...	67	74	80	60	83	87	67	86	92	60	85	90	67	85	82
April ...	71	77	88	64	84	87	70	84	90	70	87	91	66	91	94
May ...	72	77	85	62	84	89	72	85	91	72	86	91	68	84	86
June ...	74	86	85	68	82	84	70	80	84	70	74	77	79	78	82
July ...	74	75	75	70	75	75	72	79	79	68	75	75	70	74	74
August ...	69	74	74	70	75	75	72	76	77	70	72	72	70	72	72
September ...	68	74	75	70	75	77	69	76	77	66	71	71	70	71	72
October ...	70	78	81	72	76	77	70	76	79	68	76	79	66	77	80
November ...	66	76	80	71	76	80	63	74	79	62	76	79	61	76	77
December ...	60	76	77	54	76	79	59	74	78	56	72	75	62	74	77

Gardening.

Flowers.

Except on the flat tops of some of the lower spurs no grain is grown. The cost of bringing water limits gardening to the growth of European annuals, geraniums, fuscias, heliotropes, and the commoner roses. English annuals should be sown soon after the rains are over, and almost all kinds including sweet peas do well. Fuscias and geranium cuttings can be grown on the hill, but in most gardens the plants have to be renewed every season. Heliotropes and the common roses thrive, but budded roses die from too much damp. Early in October the house roofs are gay with balsams and other flowering plants.

Vegetables.

Some years ago, on the right or north bank of the Pisharnáth valley close above the river bed, terraces were cleared by a Chinaman, and the garden is still kept up by a Mahábaleshvar Musalmán of the Dávar or iron-smelting class. He grows cabbages, cauliflowers, beet, *nolkhol*, and tomatoes, and plantains and pine-apples. Strawberries have been tried but failed. When the new dam is finished part of this garden will have to be removed. The present (1881) prices of vegetables are, for cabbages 6d. (4 *as.*) each, lettuces $\frac{3}{4}$ d. ($\frac{1}{2}$ *anna*) each, large beet root 3d. (2 *as.*), small beet root $1\frac{1}{4}$ d. (1 *anna*), cauliflower 4 $\frac{1}{2}$ d. (3 *as.*), celery 3d. (2 *as.*) a head, carrots 1d. (9 *pies*) a pound, and peas 3d. (2 *as.*) a pound.

In 1876, when the Simpson Reservoir was completed, some Mális cleared a space on the left side of the reservoir path, and, for two seasons, tried to grow vegetables. The attempt failed and has been given up. The chief other marketable products of the hill are grass, most of which is let out for grazing at the rate of 6d. (4 *as.*) a head of cattle, fuel gathered by the hill tribes and sold at the Superintendent's office at 4s. (Rs. 2) the *khandi*, baskets of ferns and moss gathered by the hill people, *jámbul* and *karand* berries offered for sale in the market, and small quantities of wax and honey hawked by the Thákurs.

Plants.

Among the plants¹ of the hill the commonest Grasses are of the smaller kinds, *Anthistiria ciliata*, *Uniola indica*, *Panicum montanum*, *P. trigonum* and *brizoides*, *Chloris barbata*, *hariáli*, *Cynodon dactylon*

¹ These lists of plants and animals are condensed from the very interesting chapters in Dr. Smith's Mátherán. They have had the advantage of revision by Dr. Lisboa, Mr. E. H. Aitken and Mr. G. W. Vidal, C. S., and of additions by Mr. W. Hart, First Judge Bombay Small Cause Court and Mr. H. M. Birdwood, C. S.

náchni, Eleusine *egyptiaca*, and a species of *Apluda*. Of the larger, grasses there are the aromatic *kaskas*, *Andropogon muricatus*, ginger-grass *Andropogon martini*, *Arundinella gigantea*, and the *chirka*, *Coix lachryma*. Bamboos are found on the lower slopes. They grow also on the top but probably only where they have been planted. The order *Cyperaceæ* and the genus *Calamus* are also said to be represented on the lower slopes. In some marshy land, about a mile to the east of Neral station, is a grass, probably an *Andropogon*, whose leaves and roots give out a strong smell of turpentine.

During the rains ferns find a most congenial climate on and around the hill. They are at their best when there are no visitors, but they are still fresh in October, and, though shrivelled and dead-like in the dry months, uncoil their leaves with surprising promptness after the first heavy rain. The leading ferns are the common Brake, *Pteris aquilina*, which has almost disappeared from Gárbat point, but is still found in considerable quantities on the south-east slopes of the hill, near the top, a few feet below the road going from Alexander to Chaul point. The Climbing Fern, *Lygodium flexuosum*, is also frequently found in the woods on the hill sides and rarely on the top. Among less sparingly distributed species are the *Sagenia coadunata*, *Pteris quadriaurita*, *Pteris pellucida*, the Silver-fern *Cheilanthes farinosa*, and perhaps the Copper-fern *Cheilanthes dalhousiæ*; of Maiden-hairs, *Adiantum lunulatum* and *caudatum*, and *A. capillus veneris*, *Pœcilopteris virens*, *Nephrodium molle*, *Nephrolepis tuberosa*, *Athyrium felixfœmina*, *A. hohenackerianum*, *A. falcatum*, *Asplenium planicaule*, *Pleopeltis membranacea*, and *Pleopeltis nuda*, *Acrophorus immersus*, *Niphobolus adnascens*, and *Lygodium flexuosum*, and the beautiful *Polybotrium vulgare*. The last is very common in parts of the Sahyádris, but only a few specimens have been found at Mátherán, in the Simpson reservoir valley not far from Hart Point.

Of Annual Herbs there are, soon after the rains set in, the Cobra Lily, *Arisæma murrayi*, with its erect white or purplish cobra-like hood, and, of the Ginger tribe, the *Curcuma pseudomontana*, with yellow flowers and rose-coloured coma. Of Ground Orchids, which flower chiefly towards the close of the rains, there are the giant orchid *Platauthera susannæ*, *Habenaria longicalcarata* with several greenish-white flowers, the small white-flowered *Habenaria candida*, and the large rare *Habenaria commelynifolia*. Among Tree Orchids are the *Eria braccata* with its large white flowers that bloom early in the rains, *Eria dalzelli* a later bloomer, *Dendrobium barbatulum* and *chlorops* both of which flower in the cold weather, and the *Erides maculosum* with fleshy spotted leaves and in the rains a rose corolla freaked with purple. Of other Herbaceous Plants there are the *sunki* *Verbesina biflora*, *bhamburda* *Blumea holocerca*, *ganera* *Ageratum conyzoides*, and *bundar* *Vernonia divergens*. Of Balsams, *Impatiens tomentosa*, *kleinii*, and the rare *rivalis*, which is supposed to be merely a variety of *I. acaulis*; two *Cynoglossums*, *coelestinum* and *glochidiatum*, not unlike forget-me-nots, but larger and more straggling; of Cucumbers the *karu*, *Cucumis trigonus* and *pubescens*, whose sulphur-yellow flowers wreath the long *kárví* stems, and the *kondel*, *Tricosanthes*

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Shrubs.

palmata, with large white-fringed corolla; of Convolvuluses there are *Argyreia sericea*, *Ipomœa campanulata*, *Ipomœa sepriaria*, *Porana racemosa*, and *Convolvulus arvensis*.

Of Shrubs and Brushwood there are the *dhâura*, *Woodfordia floribunda*, whose beautiful red flowers are used in the Panjâb for dyeing silk, the *alu* *Vanguiera edulis*, *anjani* or ironwood *Memecylon edule*, *arsul* *Canthium umbellatum*, *bâhman* *Colebrookia ternata*, *bhoma* *Glochidion lanceolatum*, *dhinda* *Leea staphylea*, *dingal* *Crotalaria leschenaultii*, *ghâgri* *Crotalaria retusa*, *eshvar* *Callicarpa cana*, *pângli* *Pogostemon purpuricaulis*, *gela* *Randia dumetorum*, *karavti* *Ficus heterophylla*, *karand* *Carissa carandas*, *kârvi* *Strobilanthes asperimus*, *kiral* or *karipât* *Bergera koenigii*, *kuda* *Tabernœmontana crispa*, *limbâra* *Heyneana trijuga*, *mâkari* *Atalantia monophylla*, *mori* *Casearia laevigata*, *pâpati* *Pavetta indica*, *pisa* *Actinodaphne lanceolata*, *râmâta* *Lasiosiphon eriocephalus*, and *vahiti* *Ætheilema reniformis*.

Trees.

Of Trees, there are, among those found only on the spurs and lower slopes, the *gol* *Sponia wightia*, the *kaundal* *Sterculia urens*, the *mhaura* *Bassia latifolia*, the teak *sâg* *Tectona grandis*, the silk-cotton tree *suir* *Salmalia malabarica*, the bastard cinchona *Hymenodictyon excelsum*, the hill-palm *berli* *mhâr* *Caryota urens*, and the *khair* *Acacia catechu*. Among trees found only or almost entirely on the hill-top and upper slopes, are the *chândâra* *Macaranga roxburghii*, the *govinda* *Diospyros goindu*, the *gulum* *Machilus glaucescens*, the *kokam* *Garcinia purpurea*, the *kumbal* *Sapota tomentosa*, *laeli* *Albizzia stipulata*, the *malia* *Diospyros nigricans*, the *phanas* *Artocarpus integrifolia*, the *phansi* *Carallia integerrima*, and the *varas* *Heterophragma roxburghii*. Among trees found in all parts of the hill, are the *ain* *Terminalia glabra*, the *âpta* *Bauhinia racemosa*, the *âsan* *Briedelia retusa*, the *avali* *Phyllanthus emblica*, the *bâva* *Cassia fistula*, the *burumbi* *Amdora lawii*, the *goldar* *Sterculia guttata*, the *surungi* *Ochrocarpus longifolius*, the *tawir* *Garcini ovalifolia*, the *hela* *Garcinia cambogea*, the *hirda* *Terminalia chebula*, the *jâmbul* *Eugenia jambolanum*, the *pâhir* *Ficus cordifolia*, the *karmal* *Dillenia pentagyna*, the *kosham* *Schleichera trijuga*, the *kumba* *Careya arborea*, the mango *âmba* *Mangifera indica*, the *nâna* *Lagerstrœmia parviflora*, the *nândruk* *Ficus retusa*, the *pipal* *Ficus religiosa*, the *palas* *Butea frondosa*, the *pângârah* *Erythrina indica*, the *pâr jâmbul* *Olea dioica*, the *umbar* *Ficus glomerata*, and the *sageri* *Bocagea dalzellii*.¹

¹ The tints of the Mâtherân woods are a pleasant study. Variety of season, of age, of soil, and of light make it difficult to fix one tint for each kind of tree. The following are believed to be the chief hot-weather tints in the coppice of the open hill-top and in the terrace groves. The deep greens are *anjanis*, *kumbâs*, *mâkris*, most mangoes, some *pâr jâmbuls*, *phanstis*, *polârâs*, *gulums*, and *tupâs*; the bright greens are *âlus*, *bokhâdâs*, *gelâs*, *karand* bushes, and *kusar* climbers; the brown greens are *bombâs*, *chandâlâs*, *eshvars*, some *jâmbuls*, *karapâts*, some *umbars*, and the parasitic *bangol*; the light yellowish greens are *dhâmans*, *kumbâs*, *padals* or *lalaïs*, *piprans*, young *harkas*, *hirdâs*, *koshims*, and *pâhirs*, *bâhman* and some *vaiti* bushes, and *sikâkâi* and *petkuli* climbers; the blue greens are *âptâs*, some *jâmbuls*, *pisâs*, *sîsus*, and *râmâta* and *voiti* bushes; the ruddy tints are from young *âhins*, *hirdâs*, *koshims*, *mhaurâs*, *mogiris*, *pâhirs*, *rânbendis*, and *heldâs*, withered *bombâsh* and *kumbâs*, fresh *dinda* and withered *davti* bushes, and fresh *hujari* and *hândeva* climbers; the greys are from the leafless stems and branches of *kumbâs*, *nânâs*, *mogiris*, *pâhirs*, *varas*, and *pâpti* and *rângoli* bushes, and in the lower slopes teak and *bors*.

Of Climbers and Creepers there are the *ámbulgi*, *Elaeagnus kologa*, with shining scaly tendrils and smooth-faced silvery-backed leaves; the *chámbarýel*, *Premna scandens*, with large coarse wide-scattered leaves; the *chapyel*, *Canthium didymum*, with polished leaves, white sweet-smelling flowers, and black fruit; the *chikákái*, *Acacia concinna*, with back-bent thorns, light feathery leaves, and little balls of yellowish flowers; the *dátir*, *Ficus volubilis*; the *kánvel*, *Ventilago madraspatana*, with entire young leaves, serrated old leaves, long branches and leafless flowers in panicles; the *kávli*, *Gymnema sylvestre*, and some other milky shrubs; the *kordor*, *Ancistrocladus heyneanus*, with long tapering deep green leaves, which grows like a bush four or five feet before it begins to climb; the *kulti*, *Tragia involucrata*, an obscure little plant covered with sharp stinging hair; the *kusar*, *Jasminum latifolium*, one of the commonest climbers with delicate light-green pointed leaves, white fragrant flowers, and black berries; the *lámtáni*, *Anodendron paniculatum*, with huge shining laurel-like leaves and yellowish green flowers; the *parál*, *Cyclea peltata*, common on the trunks of trees with three-cornered leaves and clusters of cup-shaped flowers; the *rági*, *Mesoneurum cucullatum*, with flowers in long stiff racemes and tufts of compressed seed vessels; the sweet pea, *Vigna vexillata*, universal after the rains and as fragrant as its namesake; the *turan*, *Zyzyphus rugosa*, thorny stems with rough leaves and a white mealy drupe; the *vágáti*, *Wagatea spicata*, a climbing thorny shrub with orange and red flowers; the *vákeri*, *Rourea santaloides*, a rare plant with small shining leaflets not unlike sandalwood; the *vátoli*, *Cocculus macrocarpus*, one of the most marked plants in a Mátherán thicket, with waving knotted and gnarled cable-like stems, sometimes bristling with thorns and hung with large bunches of grey-green or cream-coloured berries, ending among the tree tops, in patches of small butterfly-like blue leaves; the *vukshi*, *Calycopteris floribunda*, a coarse downy-leaved shrub with balls of faint green flowers; the *yekyel*, *Dalbergia sympathetica*, with strong hooks, small acacia-like leaves, whitish flowers, and thin pods; and the *yevti*, *Hippocratea grahamii*, with smooth spreading branches and minute pale green flowers. The common Parasites, whose thick bunches of yellowish leaves are found clinging to the tree tops in all parts of the hill, and are called *bángols* and *bindkulis* by the people, belong to the *Loranthus* family. The commonest variety is *L. longiflorus*; *L. loniceroides*, *langeniferus*, and perhaps *elasticus* are also found. None of these plants are peculiar to Mátherán. Most are found in the plains and the rest are found in the other higher Thána peaks and ranges as well as on Mátherán. Some plants of the orders *Anonaceæ* and *Guttiferae*, which are very sensitive to cold, are found on Mátherán, but not, as far as is known, on Mahábaleshvar. Among these are *Uvaria narum*, *Garcinia indica* or *purpurea*, *G. cambogia*, *G. ovalifolia*, and *Ochrocarpus longifolius* the last identified from specimens. *Briedelia retusa* and *Coculus macrocarpus*, which are common on Mátherán, do not occur on the top of Mahábaleshvar.

Among insects, of *Coleoptera* or Beetles, there are the clumsy buzzing *Butocera rubra*, a kind of capricorn beetle, the equally

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large but darker *Prionus orientalis*, a large *Scarabæus*, hundreds of humming Chafers, among them *Anomala elata* and two others; many Golden Beetles or Buprestidæ, many Cetonias, handsome Cicindelidæ, nimble Elaters or Click Beetles, long-snouted Curculios, rich-hued Cassidæ, spotted Lady Birds, quaintly-armed Bombardiers, the curious little Paussidæ with branching horn-like feelers, and the hair-tufted Hispa. Blister flies are common, and, after the first rainfall, the trees are aglow with fireflies. Of Diptera, the Nemocera, including gnats mosquitoes and tipulæ, are not very common; the Brachycera are more numerous; Anthrax, Bombylius, and other genera abound. Gadflies swarm and Flies Proper or Muscidæ are found in vast numbers, among them are the violet-hued *Sarcophaga*, the Stomoxys, Musca, Calliphora, and many others. Of Hemiptera the black Cicada ducalis with its membranous leaved wings and ear-splitting air-drum, the large clear-winged Cephaloxys locusta and Hacchys splendidula, and the opaque brown Ophœna dives; of Pachycoridæ the Scutellera nobilis and Callidea purpurea; of Asopidæ the plain lazy-flying Canthecoma furcillata, and the rugged Caziera verrucosa; of Pentatomas, Placosternum taurus; two Raphigasters; many Mictidæ, among them Physomerus calcar; Mictis lata, bovipēs, dentipes, and punctum, and Dalader planiventris; of Coreidæ Gonocerus lanciger; of Lygæidæ the scarlet Lygæus militaris; some bright red Pyrrhocoridæ and many Reduvi. Of Orthoptera are several species of Acheta, among them probably the grotesque Acheta monstrosa, several varieties of Gryllus, the Mole Cricket Gryllotalpa vulgaris, the Common Locust, and the beautifully tinted Ædipoda citrina, Mantis religiosa and ocellaria, Blepharsimendica, a large Phyllium, the huge Pasma maculicollis, and perhaps the ruffle-jointed Empusa gongyloides. Of Neuroptera are the White Ants or Termites, the Dragon Flies or Libellulæ, of which the large Ashna and a smaller Agarion are the most common, the Ant Lions including the large lace-winged Myrmeleo zebratus, the long-bodied brown-mottled Myrmeleo contrarius, and a smaller unnamed species, and of the vein-winged long-feelered and hairy-bodied Ascalaphi, A. accusans, segmentator, insimulans, and tessellatus.

Among Hymenoptera are many species of Ants, red, black, and russet. One small black ant of the mason family builds very notable large helmet-shaped thatched nests generally in *gela* or *kumbla* trees. Of Pupivoræ, some of which lay their eggs in the dwellings and others in the bodies of insects, are the stout bright green Stilbum splendens, and a small green and yellow Chrysis. Other species with small earthen pipe nests, known to the people as the *kumbhārin* or potter's wife, are the ashy and chocolate SpheX ferruginea, the small black and yellow banded Scolia, the large and black Scolia rubiginosa, the blue black-bodied fawn-winged Cœruleus, the black-bodied yellow-winged Mygnimia perplexa, the green and black-bodied and yellow-winged Chlorien lobatum, the small yellow-winged Pelopæus bengalensis, the black yellow-winged P. spinolæ, and the large, black, yellow-winged P. coromandelicus. Of Wasps are the huge black-bodied and dark yellow-winged Vespa cincta, the yellow black-banded Eumenes petiolata, and the black yellow-spotted E. flavapicta. Of Honey Bees

which yield excellent honey, are three kinds, the *Apis indica* and *dorsalis*, and a stingless bee. Of the heavy-flying solitary *Xylocapæ* or Carpenter Bees, who build separate nests in decayed trees, are the light brown and yellow *Xylocapa olivieri*, the dark-bodied ashy-winged *X. flavonigrescens*, and the dark bluish-green ashy-winged *X. tenuiscapa*. Of other bees there are a prettily marked *Anthidium*, the blue-striped *Crocisa decora*, and *Anthophora zonata* with light grey wings, yellow shield-shaped thorax and black and green striped body not much larger than the honey-bee.

Among Butterflies the *Lycænidae* are represented by two leading species, *Rosimon* white or greyish-blue shining like silver, and *Ælianus* milk-white bordered with brown, *Roxus*, *Nila*, *Plinius*, *Cnepis*, and *Theophrastus* are also found; of the *Aphnœi*, *Etolus* and *Lohita*; of the *Pieridæ*, or whites and yellows, *Callidryas hilaria*, *philippina*, and *alcæne*, and *Pieris paulina*, *glaucippe*, *albinia*, *phryne*, and perhaps *hecuba* and *mesentina*; of the *Papilio*s, the large slow-flying *Papilio polymnestor*, the large black and red-spotted *P. romulus* and *P. pammon* with yellow dots and white patches, said to be the two sexes of the same species, *P. polites* with white and red crescents on the lower wings, *P. agamemnon* blotched with brown and green, *P. epius* blotched brown and yellow with rows of dots at the bases of the upper wings, blue eyes on the lower, and no tail; *P. sarpedon*, smaller than the others, with long black tapering forewings crossed by an irregular band of bluish-green, also *P. hector*; of the *Danaidæ*, a very large and in some cases most beautiful family, the rich-hued *Danaïs plexippus* and *chrysippus* and the plain *Euploea caretæ*, the prettily streaked and black and white spotted *Danaïs aglœa* and others, the richly marked and handsome curve-winged *Precis iphita* and *Junonia asterias*, *limonias*, *ænone*, and *orythia*; two *Diademas*, *misippus* and *bolina*, as rich coloured as the *Papilio*s, the common *Ergolis ariadne*, the black and white *Athyma leucothoes*, and *Neptis acera*. Of *Nymphalidæ* there are a lovely leaf-like *Kallima*, *Amathusia bernardi*, *Debis nilgiriensis*, *Charaxes athamus*, *Melanitis leda*, *Mycæles polydecta*, and *Hypanis ilythia*. Of *Hesperidæ* there are many. There are also *Malanitis banksia*, *Eronia valeria*, *Pyrgus superna* and *P. purendra*, *Argynnis phalanta*, *Isemene aria*, *Yphthuna lysandra* and *baldus*, *Politia nina* and others.

Among Moths are the Clear-wing *Sesia hylas*, the Death's-head *Acherontia styx*, and the Sphinx *convolvuli*, two *Chærocampas* *clotho* and *celerio*, and the Bombay Marble Hawk-moth *Daphnis nerii*; of the *Castnii*, *Ægocera maculata* and two day-moths *Eusemia dentatrix* and the pale-blue *transversa*, commonly called the *Mátherán* butterfly; and of the *Zygæidæ* the common black and white winged *Syntoma bicineta*. Many others have lately been identified. Among these, not elsewhere known, are *Polytela gloriosa*, *Polydesma boarmoides*, *Macroglossa stellatarum*, *Aloa sipalki*, and unnamed species of *Micaria*, *Syntomis*, and *Lithosia*. Among Night-moths the leading tribe are the *Bombycites* or Silk-worms, of which the *Lithosias* are the most numerous and the *Saturnias* the largest. Among them are the curious buff and dark green *Lithosia entella*, *Nyctemera alternans*, *Deiopleia syringa* and *pulchella*, *Spilosoma suffusa*, *Alope ocellifera*, *Candyba punctata*, *Ganisa postica*, *Attacus*

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atlas, *Saturnia mylitta*, the well known tusser silk-moth and perhaps *Actæus silene*. Of Noctuites the Peacock Moth, *Patula macrops*, the dull brown *Argiva hieroglyphica*, the dark-brown and blue *Potomorpha manlia* and the lighter-hued *Ophideres materna*, the fawn-coloured *Halodes carunca*, the *Ophusia properata*, *Lagoptera dotata*, *Achoea melicerta*, and *A. cyllota*. Of Geometrites, *Comiboena devexata*, *Eumalia rosalia*, and the small *Orsabana*.

Between insects and reptiles several classes of animals may be roughly grouped. Among them are the active and vicious Leech of which *Hirudo zeylanica* is the commonest; Land-shells including two species of *Helix* found in heaps under the laterite ledges, a common trumpet-mouthed *Cyclostoma*, and a rather rare spiral *Achatina*; Land-crabs or *Gecarcinæ*; Millipedes of the genus *Iulus*; bottle-brushlike *Cermatias*; Centipedes; Scorpions; and Spiders, including the large hairy *Mygale*, two or three *Epeiræ* whose huge tough webs are hung with egg boxes, the *Phrynnus*, the small jumping *Salticus*, the *Galeodes* with its tunnelled web, the long Water-spider, and the skeleton-legged *Phalangium* (?).

Reptiles.

Of Reptiles there are, of Frogs, the *Rana tigrina* or Bull-frog, perhaps the smaller and darker *Rana hexydactyla*, the small and light-coloured common Frog, *Rana gracilis*, the Toad, *Bufo melanostictus*, and the pale active and graceful Tree-frogs *Hylorana malabarica* and *Polypedatis maculatus*.

Of Lizards there are occasionally the large Lizard, *Varanus dracæna*, about four feet long and harmless in spite of its threatening look, and of smaller lizards, Skinks, Agames, and Geckos. The Skinks are in every veranda, the Agames bask in the sun on tree-trunks and bare rocks, and the Geckos keep mostly under cover. Of Skinks there are the timid Common Skink, *Euprepes rufescens*, about a foot long with shining scaly flattened back, the bare *Eumeces punctatus* dark grey with brown and white freckles, the smaller *E. hardwickii* brown above and white below with symmetrical black dots and yellowish white bands, and the very rare and very small *Chiamela lineata*. Of Geckos, whose six or eight measured notes are often heard at dusk and in the early morning, are the small common *Hemidactylus maculatus*, the much larger *H. sykesii*, and the curious squat reddish-olive *Gymnodactylus deccanensis*. Of Agames the large light-green *Calotes versicolor*, and on trees the blackish *Calotes rouxii*. The hill people mention the Chameleon and a Winged-lizard, or *Draco*, like that found in Kánara, but neither has yet been recorded.

Between Lizards and Snakes come the Blindworms of which there are three, the foot long bronze and yellow *Onychocephalus acutus*, the small brown *Typhlops braminus*, and the minute bluish *T. exiguus*.

Among Snakes, there are, of harmless snakes, the grass-green Tree Snake *naneti* or *Passerita mycterizans*, moving with uplifted long-snouted head, a vicious ready biter but with no poison fang. Another Tree Snake the *Dipsas trigonata*, brownish-olive and white-bellied, has a broad depressed head and rounded snout. There are also the *Dipsas*

forsteni and ceylonensis, the *Dendrophis picta* with fine pale blue between its loose bronze scales, the large fangless *Daman* or *Ptyas mucosus*, sometimes seen eight feet long and thicker than a man's wrist, and perhaps the huge *Python molurus* often more than ten feet long. Of smaller harmless ground snakes there are the *Tropidonotus plumbicolor*, the brown and yellow spotted *Oligodon fasciatus*, the reddish olive *Ablabes humberti*, the greyish olive white-bellied *Cyclophis nasalis*, the richly variegated *Cynophis malabaricus*, the stump-tailed *Silybura macrolepis*, and the very fierce brown white-barred *Lycodon aulicus*. Of poisonous snakes there are the Cobra, *Naja tripudians*, not so numerous as in the plains, the *manyár* *Bungarus cœruleus*, and the green Pit-viper, *Trimeresurus gramineus*, the greyish-brown *ganas*, *Daboia russellii*, and the small *Echis carinata*.

Among Birds, there are, of Birds of Prey, the white-backed Gyps bengalensis or *gidh*, the long-billed Gyps indicus, the Scavenger Vulture *Neophron ginginianus*, and the King Vulture *Otogyps calvus*. Of Falcons and Hawks there are the *Sháhin* *Falco peregrinator*, the *Bhiri* *Falco peregrinus* a cold-weather visitant, the Laggar *Falco jugger*, the little Kestrel *Tinnunculus alaudarius*, the *Shikra*, several Sparrow Hawks, and occasionally it is said the Goshawk. Of Eagles there are the *wokhab* or Tawny Eagle *Aquila vindhiana*, the Osprey *Pandion haliaetus*, and the White-bellied Sea Eagle *Haliaetus leucogaster*. Of Harriers there are the *Circus swainsonii*; and of Kites the Pariah or *chil* *Milvus govinda* and the *bráhmání* *Haliastur indus*. Owls are uncommon, but the Indian Screech Owl *Strix javanica* and the brown Hooting Wood-owl *Syrnium indranees* have been seen.

Among Insectivores, of Swallows Martins and Swifts, there are, the English Swallow, *Hirundo rustica*, sometimes the Wire Tail Swallow *Hirundo filifera*, the Mosque Swallow *Hirundo erythropygia*, and the Dusky Crag Martin *Ptyonoprogne concolor*; and of Swifts sometimes the *Cypselus affinis*, and perhaps the Edible Nest Swiftlet, *Collocalia unicolor*. Of Goatsuckers, the peculiar melancholy wail of the *Caprimulgus asiaticus* is often heard. Bee-eaters, Rollers, and Kingfishers are rarely seen. Barbets and Cuckoos are common, the Common Green Barbet, *Megalœma caniceps*, the Copper-smith, *Xantholema homœcephala*, and the Crow-pheasant, *Centrococyx rufipennis* are found in all parts of the hill. Cuckoos, Paroquets, Magpies, and smaller birds, though common in the lower slopes, seldom visit the hill-top. Of Sun Birds there are large numbers which flit from flower to flower or hover over them like bees. Of Shrikes there are the Grey Shrike, *Lanius lahtora*, and the Common Wood Shrike, also the Drongos, *Dicrurus cœrulescens* and *longicaudatus*, and of Minivets *Pericrocotus brevirostris* and perhaps *flammeus*. Of Fly-catchers, are the *Tchitrea paradisi* or long-tailed Tyrant Bird and the black-naped blue *Hypothymis azurea*, the Fantail *Leucocerca albicollis*, the Verditer *Stoporala melanops*, and the blue-throated *Cyornis rubeculoides*. Including Bulbuls and Babbler the Thrushes are the largest family of Mátherán birds. Among them the Malabár Whistling Thrush or Lazy Schoolboy

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Birds.

Myiophonus horsfieldii, and the smaller-spotted Wren Babbler *Pellorneum ruficeps*, the dull ashy Quaker Thrush *Alcippe poiocephala*, the olive-brown Scimitar Babbler *Pomatorhinus horsfieldii*, the dark *Cyanocinelus cyanus*, and the rare pied *Turdulus wardii*. Of Ground-thrushes are the white-winged *Geocichla cyanotis*, the rarer orange-headed *G. citrina*, and the blue-headed *Petrophila cinclorhynchus*, which, silent at other times, fills the April woods with song. Of the harsh-voiced common Babbblers there are two varieties *Malacocercus malabaricus* and *M. somervillei*. Among the pleasant voiced and numerous Bulbuls are the common red-whiskered *Otocompsa fuscicaudatus*, in October the Madras Bulbul *Molpastes hæmorrhous*, the beautiful black yellow and white *Iora zeylonica*, and probably the larger and duller-hued *Iora tiphia*. Akin to the thrushes, the gorgeous Orioles are represented by the bright yellow and black Mango-bird *Oriolus kundoo*. Among Warblers the *dayal* or Magpie *robia* is a rare visitant, and the little dusky *Thamnobia*, the Bush-robin *Praticola caprata*, and the Tailor-bird *Orthotomus sutorius* are commoner below than on the top of the hill. Wagtails are abundant, the grey and yellow *Calobates melanope*, the pied *Motacilla maderaspatensis*, and perhaps the black-faced *M. dukhunensis*. A brown Tree Pipit or *Anthus* and the Indian Grey Tit, *Parus nipalensis*, are also found. Of *Coniostres* are the common Crow *Corvus macrorhynchus* and *splendens*, the tree Magpie *Dendrocitta rufa*, and many *Mynas* both the common *myna* and the more local *Acridotheris marathensis*. Of the *Fringillidæ* the small pink-browed Rosefinch, *Propasser rhodochrous*, is perhaps occasionally seen as a straggler. The black-headed *Munia* is sometimes found in long grass, and the Indian Sparrow is seen though in no great numbers. Weaver Birds come singly, and the small Crested Lark, *Spizalanda deva*, is occasionally seen. Of Pigeons there are the Green, *Crocopus chlorigaster*, the Common, *Columba intermedia*, and perhaps the Imperial, *Carpophaga insignis*. Of Doves, the Spotted Dove *Turtur suratensis* is common and the little brown Cambay and the ashy Ring-dove *T. risorius* are rare. Game birds are disappearing. The handsome grey Jungle Fowl *Gallus sonneratii*, formerly common and tame, is seldom seen; the Spur-fowl, *Galloperdix spadiceus* is heard all over the hill, and there are Bush and Button Quail.

Mammals.

As they are forced to leave it during the rainy months, few mammals are found on the hill top. Of Bats there are the small *Scotophile* that skims about the rooms of an evening, the larger open air *Taphozous longimanus*, the small pretty *Kerivoula picta*, and the large Fruit-eating *Pteropus edwardsi*, or Flying Fox. Of Rats and Mice there are the destructive *Bandicoot*, *ghus*, *Mus bandicota*, the light-coloured House-rat *Mus rufescens*, the Brown-rat *Mus decumanus*, the Black-rat *Mus rattus*, the *Mus urbanus*, and other common *Muridæ*. There is also a Musk-rat, either the common *Sorex coerulescens* of the plains, or a hill species very like it and with the same smell. In the evenings Hares, probably *Lepus nigricollis*, are sometimes seen frisking about the glades. Of Squirrels there are three kinds, the red large *Sciurus elphinstonei*,

the small striped *Sciurus tristriatus*, and a third longer and not striped, perhaps *S. somacrourus*. Porcupines, once known on the hill, have disappeared. Of Mongoose there are the Common Mongoose, *Herpestes griseus*, and a much larger one, perhaps *H. vitticollis*. Of Cats there is the Wild Cat, *Felis chaus*, which has probably bred with the tame cat. Of Deer, the small *Pisora*, *Memimna indica* and the Four-horned Antelope, *Tetraceros quadricornis*, formerly not uncommon, are no longer found. The sharp cry of the Muntjac or *bakri*, *Cervulus aureus*, is still often heard, and *Sámbar*, *Rusa aristotelis*, are said to be sometimes seen crossing the lower slopes. Of Monkeys there are the grey black-faced *Hanumán* or *Entellus* monkey, *Presbytis entellus*, and the smaller Macaque or Bonneted Monkey, *Mecacus radiatus*. Of larger animals *Hyænas* and Jackals are not uncommon. Panthers, *Felis pardus*, both large and small frequently visit the hill, and the Tiger is occasionally seen.¹ No Bears have been heard of for years.

Besides cats and dogs the only Domestic Animals that remain on the hill throughout the year are cattle, cows and buffaloes, and a few goats in the Káthkari hamlets near the hill-foot. Some sheep are brought in the fair season, but all are meant for the butcher, as sheep do not stand the chilly damp of the south-west monsoon. Several ponies are brought in the fair season, but all leave the hill soon after the beginning of the rains. Of the cattle that remain and graze on the hill-tops some are owned by hill herdsmen and others by servants left in charge of houses.

The people of the hill belong to two main divisions, local hill tribes and strangers. Of local hill tribes there are three, Káthkari Thákurs and Dhangars, whose hamlets lie on the lower hill spurs, and who are often met on the hill carrying milk firewood and baggage. Of their history and habits Dr. Smith has recorded the following details:

Of the three tribes, the Káthkari, or makers of *káth* or catechu, the thickened juice of the *khair* tree, are the lowest and probably the most purely local; the Thákurs, literally chiefs or lords, a kindlier better-behaved set of woodsmen and husbandmen seem to have a strain of late or Rajput blood; and the large well-moulded limbs and refined faces of the Dhangars or milkmen bear out their tradition that they come from the Deccan.

All three have large, though not very prominent, cheek bones, rather full lips, and deep-sunk eyes. Among the better sort the expression is sparkling and genial, but scowling and unsteady among many Káthkari and a few Thákurs. The hands, feet, and limbs are usually well formed, the chest is of good breadth, and, in such as are tolerably fed, the whole muscular system is well developed. Straight hair is sometimes, especially among the Thákurs, replaced by curly or frizzled locks. Though much variety of figure and feature occurs among members of the same tribe, each tribe has a well marked special appearance.

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¹ A tiger was found in June 1880, near Gárbat point and Harrison's spring.

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Appearance.

As in other parts of the Konkan the Dhangars have a story that they come from beyond Purandhar in the Deccan. The local head of the tribe, Sesu son of Janna Singára, an intelligent handsome man, has a mythical total of thirty-two and an apparent knowledge of seven generations since the date of their settlement in the Konkan. He claims kinship with perhaps about 500 houses of Dhangars scattered over Panvel, Karjat, Bor, and Pen, and states as they also state, that when they came they were shepherds and changed their sheep for cattle as they found the sheep died under the cold damp of the south-west monsoon. The Dhangars are much larger and better looking than either the Káthkaris or the Thákurs. The fore and central regions of the head are of greater expanse, the nose is more aquiline, and the nostrils finer.

Names.

Among Dhangars and Thákurs, the men have surnames which their wives take at the time of marriage. Thus in a family of Dhangars there were four brothers Báju, Dháka, Ráma, and Tuka, all surnamed Akada. In another family were three brothers Kumia, Tukia, and Bába, with Zora as the clan name or surname. Their women had such names as Sawe, Babe, and Tumi, and on marriage became Sawe Akadin and Tumi Zorin, according to their husband's clan.¹ So among the Thákurs there were five brothers Hassu, Kalu, Zánu, Duma, and Daya all with the surname of Páradi; their wives were known as Umbi, Sirke, Gomi, Káni, and Shimre. Káthkaris seem to have no surnames. To their personal name of Rupa, Honia, Ratnia, and Shamia men add Káthkari, and to Pauli, Nábi, and Zánki women add Káthkarin.

Houses.

Káthkaris generally live on the outskirts of Kunbi villages, Thákurs in hamlets of their own not far from the plain, and Dhangars in settlements of two or three sheds within hill and forest limits.

In 1851, when the first European house was built on the hill, there were twelve Dhangar settlements, or *vádas*, each of two or three sheds. These settlements were mostly on level plateaus, not far from springs. Each shed was occupied by a family and varied in size with the wealth of the owner. The largest was about eighty feet long by thirty or forty broad, and there was a partition in the middle to divide the cattle from the family. The framework of the shed was of rough wood, chiefly *anjan*, *ain*, *jámbul*, and teak; and all the walls were of wattled and daubed *kárví*. The favourite thatch was *chirka* grass, interlaid with teak, *palas*, and *kumba* leaves. The roof fell with a gradual slope to within two or three feet of the ground, and the floor was of beaten earth. There was a large front door for the cattle, and a smaller side door for the family. Near the smaller door was a raised ledge for grain baskets, and both doors were furnished with screens to make all snug in rough weather. The Dhangars have still some temporary sheds on the hill-tops, but their regular dwellings are now on the flat-topped spurs near the foot of the hill.

¹ According to Sesu Dhangar the commonest surnames are Gora, Akada, Bodekar, Deba, Kokada, Aupir, and Vayted. Dhangars are careful to keep the rule against marrying in the same clan.

The Thákurs' huts are much smaller and are built in larger clusters. They are of the same materials as the Dhangars' sheds, and the cattle, when they have cattle, are housed under the same roof with the family. A space is screened for cooking, and the household gods are conspicuous hung with peacock's feathers and the leaves of the *til* and *kumbil*, and surrounded with metal plates in which incense, *dhup* and *ud*, are burnt. From the rafters hang all manner of odd things, the wooden iron-shod pestle for cleaning rice and other grains, the fishing creel, and drums and masks for the *Holi* revels. On a platform outside are very neatly plaited grain baskets, *kungas*, and lying about are leaf rain-shades, sickles; and other articles of field or house use.

The Káthkari huts are wretched and filthy. Goats take the place of cattle, and the house gear is of the scantiest. They have one characteristic tool called *vilat*, a bar for digging the burrows of field rats.

Each tribe has a dialect which they use among themselves, but all speak Maráthi to strangers. Especially with the Thákurs this Maráthi is disguised by mispronounced vowels and consonants, a nasal twang, a sing-song intonation, and the use of several Hindustáni words.

The usual dress of all is scanty. Among the men the ordinary dress is a blanket thrown across the shoulders or drawn over the head, a loincloth and waistcloth, and at festive times a turban. Among the women both of the Káthkaris and the Dhangars the Maráthi robe is worn without a bodice. Thákur women wear a tight scrimp bodice, many rows of blue and white beads round the neck, and the robe passed between the legs and wound very tightly round the waist. According to Dr. Smith, though it makes so little show, Thákur women pride themselves on their waistcloth, spending on it sometimes as much as £5 (Rs. 50).

Earrings are worn both in the lobe and rim, and by men as well as by women and children. Bangles and necklaces are found in abundance, noserings are rare, and anklets are unknown. The hair is not much cared for by either sex, and has none of the elaborate interlacing with beads and shells, that is seen among some other hill tribes.

All three tribes eat mutton and game when they can get them. But their usual diet is *náchni*, *var*, rice, and clarified butter, with forest roots and fruits. Thákurs eat squirrels but not rats, and rats are greedily devoured by Káthkaris. The wild plantain yields a starch which they have no means of extracting properly, but they bite off tender strips, chew them, and throw away the fibre. The root of a curcuma, called *álámi*, which yields a kind of arrowroot, is cut in pieces and boiled for food. The mushroom or *gopur* is also eaten, and they are skilful in choosing those that are harmless. Of wild fruit they eat the berries of the *jámbul*, *toran*, *karand*, *phansi*, and *aturni*, and the seeds of the *kokar*, *ambulgi*, and other plants. The leaves of the *ápta* are used for cigarettes, and, along with *timburni* leaves, which are preferred by the

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Food.

Kámáthis, are daily brought for sale to the Mátherán market. The juice of the wild mangosteen makes a palatable drink; and many other trees and herbs hold a place in their esteem either as food or physic. All three tribes are reputed to be immoderate drinkers, not daily or habitually, but on occasions of feasting and revelry. The juice of the hill or wild palm and *moha* spirit are drunk universally.

Their chief fish are the *mullya* a kind of carp, and the large *sirra* which runs from the sea when the rivers are full. Lines and nets are little used. In the rains they make walls across streams, and place bamboo or wicker baskets under the curve of the waterfall, into which, when the streams are in flood, the fish drop as they are swept over the wall. When the streams are lower, very neat creels, about two feet long and six or eight inches in diameter, are fixed in gaps in the wall with the mouth down stream. The fish enter by a converging hollow, like the hollow of a mouse-trap, and the elasticity of the bamboo slips prevents their escape. A second cone opens into the back part of the creel, and through a hole in this compartment the fish are shaken out. In the dry weather men and women wade up to the waist, using the women's robes as drag-nets. They also stupefy the fish by throwing into the water the fruit of the *ghela* and the bark of the *rámetta*.

They catch the mungoose the hare and the squirrel in a noose, or *hasli*, baited with grain, a lizard, or a land crab. This snare is an elastic bough, eight or ten feet long, fixed firmly into the ground at one end, and having a double-ended string tied to the other. A little way off a small circle of twigs is stuck into the earth, and the bait laid in the circle. One end of the string, in the form of a noose, is spread loosely round this circle of twigs, and to the other end are attached two pieces of stick, arranged to press against each other within the circle and keep the bough bent. The nibbling of the bait displaces the sticks, the bough is set free, and the prey, caught in the noose, is swung into the air and still further secured by a bar of wood and a tube of bamboo, that slip up and down upon the string.

Character.

Under ordinary tests the intelligence of these hill tribes seems low. They cannot tell their exact age, nor can they count much over twenty without getting confused. They know the days of the week but they do not number the days of the month, observing only the changes of the moon. In such matters their capacity is feeble. But ask them the names of trees and their times of flowering or fruiting, or question them about the habits of beasts, birds, or insects, and their answers are astonishingly minute and accurate. Their manner is generally shy and quiet. They are gentle among one another and free from crime. Such quarrels as they have, they settle among themselves or lay the case before the headman of the hill. Káthkaris alone have a bad name. No one who owns a fat sheep or a sleek goat is safe from their pilfering. Formerly the Káthkaris carried bows and arrows, and many of the Thákurs were good marksmen but all now go unarmed.

Occupation.

The Dhangars are cattle breeders and milk-sellers and grow hill grains to a small extent. They seem never to work as labourers

or to take to new pursuits. The Thákurs and Káthkaris are husbandmen and field labourers, and eke out their earnings by cutting grass and firewood and by carrying loads. As a class the Dhangars are well-to-do, the Thákurs less prosperous, and the Káthkaris poor.

The chief god on the hill is Pisharnáth, and the Dhangar is his priest. He has a shrine in a fine grove of *jámbul* and other trees on the left or south bank of the Pisharnáth valley. The figure of the god is a shapeless object, said to represent the bust of an ascetic, whom the Dhangars found in possession of the hill when they came from the Deccan. It is smeared with red paint and all around are smaller red-smeared stones, Pisharnáth's guards and servants. In front of the central stone is a peaked wooden archway, or *toran*, with a cross bar hung with bells. Strewn about are vessels for burning oil and incense, stone troughs for the god's bathing water, numbers of small brass bells, figures of animals, and remains of offerings. The bells and other offerings have been made by sufferers from some ailment, who, in return for a cure, have vowed to give Pisharnáth a bell or a cocoanut, or to sacrifice a sheep, a goat, or a cock. On Sunday, which is the god's high day, the offerings are made through the Dhangar ministrant, the animals being sacrificed either by the Dhangar or by a Muhammadan *mulla* who stands some way off. The usual mode of consulting Pisharnáth is to place some offering before him, and, after pouring rose-water and scattering flowers over his image, to mark his brow with sandal powder and burn camphor and *lobán* before him. The worshipper prays, and, stating his wants to the priest, tingles a bell and goes aside to await the reply. Two small stones are laid in a hollow on Pisharnáth's chest, and, according as the right or the left stone first falls from its place, the worshipper's prayer is believed to be granted or denied. The goats and fowls are afterwards eaten, the priest being allowed a share of the sacrifice.¹ Maráthás and Mhárs make offerings through the Dhangar ministrant, but Thákurs and Káthkaris never join in the worship. Smaller gods are worshipped in the neighbouring villages. A sprite called *Yir*, who is not honoured with red paint, is held in dread, as well as the Tiger-God and Mátádevi, the small-pox goddess.

For charms they use the head of the cobra and branches of the *pándri*, *Stereospermum suaveolens*, a small crooked bush with white bark and pointed light-green leaves. The cry of the owl and goatsucker, and the chirping of small birds, are carefully noted when any business of moment is in hand. The dismal groan of

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¹ The priest talks to the god explaining what is wanted and telling what offering has been made or promised. He then lays two stones in a hollow on Pisharnáth's chest, and, if the stone on Pisharnáth's right hand is the first to fall, the priest tells the worshipper that his prayer is granted. If the stone on Pisharnáth's left hand is the first to fall, the priest tells the worshipper that the god will not grant his prayer unless he makes a handsome offering. If the worshipper has made or has promised a handsome offering, and the unlucky stone is the first to fall, the priest puts it back. If it again falls first, he remonstrates with the god, telling him he should show pity to his worshippers. If it again falls, he upbraids the god and warns him that, if he persists in such ill-humour, his good name will go and offerings will cease. This, if necessary, is repeated till the lucky stone falls and the worshipper is satisfied. Mr. J. L. Johnston, C. S.

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the brown wood-owl is believed to foretell painful and certain death.

All three tribes bury their dead, the Dhangars sitting with the face towards the rising sun; the others lying with the head to the south. Káthkaris observe the custom of digging up all bodies, except those who die of small-pox and cholera, a fortnight after burial, when their lamentations are renewed over the ghastly relics, which, amid much liquor drinking, are burnt to ashes.¹ For the twelfth day rites some Dhangars employ a Bráhmaṇ, others a Kumbhár, and others a Jangam or Lingáyat priest who lives in Karjat and whose forefathers are said to have come with the Dhangars from the Deccan.

According to the 1881 census the total number of strangers, that is of persons not belonging to the local hill tribes, was 1601 souls.² Among these 1307 were Hindus, 766 Musalmáns, 107 Christians, 20 Pársis, and one a Chináman. Among the Christians are European visitors from Bombay, Poona, Haidarabad, Nágpur, and Madras; Portuguese or Goanese visitors priests and shop and hotel-keepers; Portuguese or Goanese servants; and, when house building or public works are in hand, Goanese carpenters and masons. Of Musalmáns there are Musalmán shopkeepers from Poona and Bombay, cloth and grain dealers who attend the Sunday market, servants to Europeans, pony owners and keepers, water-carriers, and gardeners palanquin-bearers and labourers. Among them, besides the regular Sunnis, are a Meman grocer, a Dáudi Bohora contractor, and six or seven Dávárs, or iron-smelters, who, since iron-smelting has been stopped at Mahábaleshvar earn their living as water-carriers, gardeners, palanquin-bearers, and labourers. The Pársis are hotel-keepers and shopkeepers all from Bombay. Among the Hindus are a few Bráhmans, clerks and overseers in the Superintendent's and Public Works Offices, a family of Gujarát Vánis who are grain-dealers, a Bhátia cloth-merchant, one or two Márwár Váni grain and cloth-dealers who come to the Sunday market, a Marátha Sonár from Sátára, one or two sweetmeat-makers, Poona Mális in charge of houses, Maráthás some in the police others palanquin-bearers and carriers from Sátára³ and a third class gardeners and water-carriers from Ratnágiri, Kunbis from Neral and other Thána villages who come as carriers or labourers, Sutárs or carpenters and Beldárs or masons who come from Thána and Poona when building is going on, Konkani Telis or oilmen who ply with pack-bullocks, Kámáthis Telagu speakers from Haidarabad, Deccan masons and barbers, a Kánarese Dhangar a blanket-seller from Bijápur, Pardeshi or

¹ Other accounts state that the Káthkaris dig up those only who have died of cholera and small-pox. This seems to be the present practice. The custom of digging up corpses seems once to have been common, as there is a rule in Manu against digging up corpses and burning the bones.

² In May 1880, the totals were, Europeans 357, natives 2423.

³ Among the cowherds on the hill there are many young Maráthás from Sátára. They begin work when eight or nine years old, generally live with some Marátha who has charge of a house, get 6d. (4 as.) a cow for a month's herding, find their own food, and are given a blanket and a waistcoat. Their daily round is herding from daylight to twelve, home till two, back till six, and then home. Most of them are bright healthy-looking boys.

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Upper India washermen, Burud cane-workers from Sátára, Koli sellers of dry fish from Kolába and Bombay, Chámhbár shoe-makers and cattle-keepers from Sátára, Mhár palanquin-bearers and carriers from Sátára, Dhed house servants from Gujarát, and Bhangí sweepers from Poona and Bombay. The Chináman is the last of a gang of convicts that were settled at Mátherán about the year 1855. He was formerly a gardener but is now a master carpenter very well-to-do. He lives throughout the year on the hill. A Maráthi woman lives with him but they have no children, and he seems to keep to his own religion of ancestor worship.

The strangers or outsiders belong to two classes, those who stay on the hill all the year round and those who remain during the fair season only. Two sets of outsiders remain throughout the year, servants in charge of houses and some labourers and craftsmen who have built themselves dwellings and settled at Mátherán.

In some houses one servant, a gardener, and in a few of the better houses two servants, a gardener and a water-carrier, are kept during the whole year. The Mális are all Hindus partly people of the Máli caste from Poona and partly Maráthás from Málvan in Ratnágiri. Their monthly pay varies from 16s. to £1 (Rs. 8-Rs. 10). Of the water-carriers, who, except one Musalmán, are Ratnágiri Maráthás, one or two stay throughout the year and the rest go to their homes during the rains. Those who go leave their bullocks to graze in the charge of some Máli or Dhangar and find their way home by sea. They are paid 16s. (Rs. 8) a month if the bullock belongs to their master, and from £1 4s. to £1 8s. (Rs. 12 - Rs. 14) if the bullock is their own. There are also three Suratis or Gujarát Dheds, who are employed as house servants and remain on the hill all the year round. Of the other strangers who remain on the hill throughout the year, there is a Gujarát Váni family of three brothers, who have been from ten to twelve years on the hill. They sell grain grocery and cloth, and lend money. Their families are in Gujarát and they visit them from time to time. They have no women in their house, and are said to do all their own cooking and house work. There is also a Sonár from Sátára who makes ornaments and stays on the hill throughout the year. Of lower class Hindu residents there are four houses of Kámáthi masons from near Haidarabad, who speak Telagu in their homes and who have their families with them. In the fair season the men earn from 9d. to 1s. (6 - 8 as.) a day. Their women do not work. There is also a Kámáthi barber, who, like the other Kámáthis, speaks Telagu at home. These all bury their dead and employ local Bráhmans. There are also two Pardeshi washermen, who work for the hotels and stay on the hill throughout the year. The Chinese carpenter remains on the hill throughout the year.

Servants.

Craftsmen.

The visitors to Mátherán are of two classes, the holders of houses, and the poorer classes to whom householders give employment. Almost all the visitors to Mátherán are Europeans, some from Haidarabad, some from the Bombay-Deccan, and some from Gujarát, but the greatest number from Bombay. There are also several Native Christian and Pársi families, and a few Musalmáns and Hindus. The chief classes of strangers whom these visitors draw to the

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hill are hotel and shopkeepers and labourers. Of hotel and shopkeepers, there is a Christian hotel-keeper and a baker and liquor-seller, several Pársi hotel and shopkeepers, a Bhátia cloth-seller, two Musalmáns one a Kachhi and one from Poona, grocers and oilmen, several families of green-grocers or Bhágvans from Poona, some Musalmáns others Hindus, four Musalmán mutton butchers from Sátára, two Musalmán beef butchers from Panvel, a Kánarese blanket-seller from Bijápur who comes in May and leaves early in June, three families of Buruds or cane-workers from Sátára and Poona, and ten or eleven families of Mochis or shoe-makers from Wái in Sátára. The men make shoes and the women work as labourers. They have lately begun to keep cows and buffaloes and sell milk. A few of them go to Bombay and Sátára for the rains. Besides these there are the Pálki-bearers and porters who are almost all from Mahábaleshvar and Wái, and are some of them Maráthás and others Mhárs. These men have come to Mátherán, because, since the carriage road has been made to Mahábaleshvar, their former occupation has ceased, and because at Mátherán they find no local competition as the people of the Konkan are unfit for the severe strain of Pálki carrying. Of the Pálki-bearers six families are Maráthás and twenty are Mhárs. Among both Maráthás and Mhárs some of the women work as labourers. The ordinary load-carriers are Maráthás from Sátára, though some of the Neral villagers, chiefly Kunbis and some Káthkaris and Thákurs, carry bundles for hire. For a trip to Neral they get $7\frac{1}{2}d.$ (5 *as.*) from which they have to pay $\frac{3}{4}d.$ ($\frac{1}{2}$ *anna*) for toll. A few of them stay on the hill throughout the year. There are also the pony and horse-keepers, most of whom are Deccan Musalmáns who employ boys and men, chiefly Musalmáns from Poona, Maráthás from Talegaon in Poona, and Mhárs from Junnar to take care of the ponies. The people, who have pack-bullocks engaged in carrying grain mortar and sand up the hill, are Maráthás, Telis, and Musalmáns. Few if any are Vanjáris, but some are Lamánis from Kalyán and the Deccan. The Maráthás are Poona husbandmen, the Telis are Konkan oilmen chiefly from Kalyán, and the Musalmáns belong to Neral and neighbouring villages. The Sunday-market draws to the hill-top some fish-sellers and cloth-dealers from the neighbouring market-towns. When houses or reservoirs are building, there are generally some Bráhmaṇ clerks and overseers, and carpenters and masons Christians from Goa, and Hindus from Poona and Bombay.

Trade.

According to some accounts there are traces of iron-smelting in the upper part of the Pisharnáth valley, but the latest examiner, Mr. Maclaran, C. E., thinks that the slag-like appearance may have been caused by charcoal fires acting on the surface of the iron clay.¹ Almost no produce leaves the hill. The Thákurs show taste and skill in plaiting neck chains and bracelets of coloured bark and grass. But these articles have little trade value, and the quantities of wax honey firewood and grass are little more than are required by the people of

¹ Smith's Mátherán, 159. See above, p. 241.

the hill and of the villages at its foot. The only export, and that a very small one, is the surplus stock of the Mochis, boots and shoes which they dispose of in Bombay. The whole trade of the hill is an import trade, supplies for the visitors their servants and horses, and for the palanquin-bearers and labourers. Mention has been made of a bakery, a liquor-shop and a cloth-shop, and of several butchers' grocers' and vegetable-sellers' stalls. These remain open throughout the fair season. Besides these, on Sundays, a weekly market is held, when supplies of grain are laid in for the week and the labouring classes and hill tribes make small purchases. The market is held in an open space, to the left of the main road, a little beyond the seventh mile from Neral. In this space the sellers sit in irregular rows, some of them in the open air and others under the shade of a rough cloth or blanket. The market lasts all day and is busiest about noon. Among the sellers are several green-grocers or Bhágvans from Poona offering betel leaves, *brinjals*, mangoes, plantains, guavas, and pot-herbs; one or two glass bracelet-sellers Musalmáns from Neral and Chauk; some bagfuls of dried fish brought on bullock back or as headloads by Kolis and Musalmáns from Bombay and the Alibág coast; a heap of cocoanuts brought by a Márwár Váni; Musalmán grain-dealers from Neral with millet wheat rice and gram, tobacco, cocoa fibre, molasses, ginger, pepper, and onions; one or two booths, of Musalmán and Márwár Váni cloth-dealers with robes, bodices, turbans, and blankets from Neral and Bombay; some Buruds with baskets and cane chairs; one or two sweetmeat-sellers from Chauk; and some groups of Káthkaris and Thákurs with grass, honey, and *apta* leaves. The chief buyers are the servants of European visitors who purchase grain for themselves and their masters' horses, sweetmeats, or any dainties that may take their fancy among the grocers' and vegetable-sellers' stores; labourers buying grain, cloth, cocoanuts, and fish; and Thákurs and Káthkaris buying grain, bracelets, or some article of clothing. Most purchases are paid for in cash, a few are settled by barter, but in none are cowries the medium of payment.

As it was never either a stronghold or a place of religious resort, Mátherán is almost entirely without a history. Nothing is known of Mátherán till, in 1850, Mr. H. P. Malet, Collector of Thána, while camped at Chauk, strolled one evening half way up the hill by the narrow steep bed of the Varosha stream between Great Chauk and One Tree Hill. Thinking the hill worth exploring, he came back next day, took some water from the small stream that then, even in May, ran freely through the Pisharnáth valley, filled a basket with earth, struck off some pieces of stone, and went back to Chauk through the Rám Bágh between Alexander's point and Little Chauk. He came again in November, lived about a month in a small hut, and cleared footpaths to several of the points. He came once more in February 1851, built a stone house now called the Byke,¹ and, in 1852, obtained a grant of £50 (Rs. 500), and so improved the path from Chauk

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¹ Mr. E. G. Fawcett built the second house, the Hermitage; Captain Henry Barr the third; Captain C. Walker the fourth; and Mr. Arthur Malet the fifth, Stonehenge.

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through the Rám Bágh forest that Mrs. Malet was able to come up seated in a chair fastened with ropes to bamboo poles. Shortly after this, Government ordered the Quarter Master General of the Army to have the hill surveyed with a view to make it a military sanitarium. The survey was carried out by Captain Ponsonby in 1852, who drew a map of the hill, laid out a road from the north to Neral, and marked sites for a church, an hospital, a barrack for two hundred men, a jail, and other public buildings. But the idea of making Mátherán a military sanitarium was given up as the medical authorities preferred Khandála. Next year (1853) Captain Peacock traced and cleared some fresh paths, and marked sites for private houses. When the survey was completed, a map of the hill was printed, and Government, after reserving certain plots, authorised Mr. Malet to allot sites to the public. By the end of May 1853 seventy sites had been applied for.

Between 1855 and 1858, Lord Elphinstone, then Governor of Bombay, did much for Mátherán. At a cost of £1000 (Rs. 10,000) the road from Neral, instead of climbing the steep valley, was brought up the gentle slope of the Neral spur. An embankment was thrown across the Máldunga stream below the modern Simpson reservoir, but was carried away in the first rains, and afterwards a double line of wall was built across the Pisharnáth stream. Most of the rides and paths, leading to the different points, were laid out with admirable taste, under Lord Elphinstone's direction. He chose the site of Elphinstone Lodge, built a hut on it, and laid the foundation of the present house. His staff followed his example and Mátherán became fashionable. Houses rapidly sprang up and building sites were in great demand. The foundation of the Church was laid in 1858, and in three years the building was completed. Several additions, especially a fine window presented by Mr. Michael Scott, were afterwards made, and it was consecrated by Bishop Harding in 1865. During the last twelve years no new houses have been built, but considerable additions have been made to Pinto's, the Clarendon, and the Hope Hall hotels. A Superintendent's office, including a post and telegraph office and a small library, a new market, a sanitarium, and a rest-house for natives have also been added, and a Gymkhana, with several lawn tennis and badminton courts and a large badminton shed, adds greatly to the pleasure of life on the hill.

The Season.

As a place of resort Mátherán has two seasons, after the rains in October and November, and from the first of April to the middle of June. The Superintendent generally comes about the first of October, and, by the middle of the month, hotels are open and visitors have begun to arrive. From the middle of October to near the end of November, the hill is fairly full, most of the rooms at the hotels and about thirty of the eighty-three houses being occupied. By the end of November all but a few families have left. Some thirty or forty European visitors and a large number of Pársis come for the Christmas and other cold-weather holidays. After they go the hill remains nearly empty till the end of March. For the hot season (April 1st to June 15th) almost every house is taken. Many families come early in April, but it is

not till after the first week in May, when the Bombay Law Courts close, that all the houses are occupied and the hotels crowded. This busy gay time lasts till the damp and mud of the first rains and the opening of the Bombay Courts, force many to leave the hill. A few well-housed Bombay people, to avoid the trying first fortnight in June, stay to the fifteenth or sixteenth, or even as late as the twentieth or twenty-fourth, enjoying the fine days that generally follow the first rainfall. When the rain again sets in supplies are hard to get and the palanquin-bearers are anxious to be home to look after their fields. The Superintendent closes the market and leaves for Poona. From this till the beginning of October the market remains closed, and except three of the hotel-keepers, the hospital assistant, the head constable, a Public Works clerk, servants in charge of houses, and a few shopkeepers, porters, and labourers, the hill is deserted. In the breaks between the heavier bursts of rain, when reservoirs are building, an engineer, or an enterprising house-owner from Bombay, occasionally visits the deserted hill and sometimes for days together enjoys most pleasant gleams of bright weather. Visitors can be taken in at the Clarendon and Pinto's hotels. But they should send word ahead and bring supplies, and, unless they are fortunate in weather, there is little comfort on the hill till after the middle of September.

Up to 1860 the hill-top was distributed as forest and grazing land among the villages at its foot. Of a total of 1648 acres, $160\frac{4}{10}$ in the north-east belonged to Neral, $201\frac{8}{10}$ in the east to Bekri, $527\frac{31}{40}$ in the south-east to Sondaiváda, $156\frac{34}{40}$ in the south to Borgaon, $537\frac{31}{40}$ in the west to Varosha, and $185\frac{14}{40}$ in the north to Máldunga. In 1860 the 1648 acres of hill-top were formed into the new village of Mátherán. In August 1861 the Government of India sanctioned a yearly grant of £500 (Rs. 5000), and on an average about £500 (Rs. 5000) more are yearly collected from the rents of building sites, tolls, and the sale of grass and firewood. During the last four years the revenue has fallen from £1109 (Rs. 11,088) in 1876-77 to £977 (Rs. 9777) in 1880-81 and the expenditure, exclusive of special public works, been reduced from £841 (Rs. 8407) to £555 (Rs. 5553).

The management of the station is entrusted to the Civil Surgeon, who, with the title of Superintendent, has, within station limits, the powers of a Third Class Magistrate. Subject to the Collector of Thána he has the entire management of the station, looking after the repairs of roads, settling the charges of palanquin-bearers pony-keepers and porters, and regulating the use of water, the conservancy arrangements, and the market. He holds office for two years, and has under him a first class hospital-assistant, a head constable and three constables, who, besides their dispensing and police duties, attend to the general work of the Superintendent's office. There are also a native clerk, an overseer and assistant-overseer of roads and reservoirs, four messengers, two gardeners, two reservoir and two firewood men, and two sweepers. Including the Superintendent's pay and allowance the monthly cost of the

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establishment amounts to £144 (Rs. 1446) in the busy, and to £136 (Rs. 1361) in the dull season.¹

The yearly road repairs cost about £100 (Rs. 1000). The main Neral road, which was completed in 1853, has lately (1880), at a cost of between £300 and £400 (Rs. 3000-Rs. 4000), been widened and improved between Neral station and the top of the spur. It stretches for about eight miles from Neral station to the Clarendon Hotel. The levels show for the first mile a rise to 126·70 feet, for the second a rise to 555·89 feet, for the third to 975·38 feet, for the fourth to 1525·07 feet, for the fifth to 2138·94, for the sixth to 2283·95 feet, for the seventh to 2376·92 feet at the market, and from this a fall in the eighth mile to 2109·30 feet in the Pisharnáth or Bund Valley. This road is kept in good repair, and though unfitted for carriages or carts, is in all places wide enough for two or three ponies to pass. On the hill-top, the two and a half miles to the Clarendon Hotel are fairly level and the road has a breadth of about twenty feet. This could easily be made fit for carriages, and the drive could without difficulty be continued round Chauk Point. The returns show that on an average the ascent of the hill costs £648 (Rs. 6480) for tonjans and palanquins, £814 (Rs. 8140) for ponies, £253 (Rs. 2529) for bullocks, and £25 (Rs. 245) for post runners. This revenue of £2300 (Rs. 23,000) would, it has been calculated, pay a cheap hill railway. The first four miles would be comparatively easy, but the ascent of the steep cliff in the fifth mile would be difficult and costly. Besides the main road there are about thirty-two miles of bridle paths varying in breadth, but always with room for two riders to meet. These lanes wind over the hill, with many ups and downs, and have the charm of being well-shaded, and, every now and again, of commanding views of the outlying points and of Prabal, Báva Malang, and other high neighbouring hills. In some parts of the hill, as at Echo and Danger points, the path is so steep and runs so close to the cliff that it is seldom used by riders. Besides the main Neral road, the old Chauk road through Rám Bágh and the part-paved part rock-cut stair up the ravine between Great Chauk and One Tree Hill, many tracts lead down the hillside. Several of these, though rough, are passable for a booted European, but numbers are too steep and slippery to be used by any one but the barefooted hill-people.

Palanquins.

The chief means of conveyance are palanquins, long chairs hung on poles called *tonjans*, and ponies, and the chief means of carriage are pack-bullocks and porters. Of twenty-six palanquins and tonjans, thirteen belong to a Sátára Mhár, the foreman of the bearers, and thirteen belong to the Superintendent. On the top of

¹ The details are, all the year round, Superintendent's pay £109 6s. (Rs. 1093), allowance £10 (Rs. 100), hospital-assistant's pay £6 (Rs. 60), allowance £3 (Rs. 30), one head constable £1 4s. (Rs. 12), *chaudri* £2 (Rs. 20), four messengers £3 4s. (Rs. 32), two gangers £2 4s. (Rs. 22), and two gardeners £1 12s. (Rs. 16); for nine months in the year, three constables £2 8s. (Rs. 24), office clerk £1 (Rs. 10), two firewood men £1 12s. (Rs. 16), and two sweepers £4 (Rs. 40); for seven months in the year, two reservoir men £1 12s. (Rs. 16).

the hill a gang of six bearers is enough for a palanquin, but to go up or down the hill a double gang is wanted. The fare up or down the hill is 16s. (Rs. 8), and for a trip on the hill-top from 3s. to 6s. (Rs. 1-8-Rs. 3). Of the 16s., 1s. (8 *as.*) goes to the owner of the palanquin, 1s. (8 *as.*) as a fee, and 2s. (Re. 1) as toll. The remaining 12s. (Rs. 6) are divided equally among the bearers. The bearers who number about 150 men, are strangers from Wái and Mahábaleshvar. Of the whole number about 100 are Marátha Mhárs, forty Maráthás and ten Musalmáns of the Dávar or iron-smelting class. All but a few leave the hill after the middle of June.

The ponies, of which there are about eighty, almost all come from Poona. The charge for a trip up or down the hill, or for a day on the top, is 4s. (Rs. 2) and 2s. 6*d.* (Rs. 1-4) if for a servant. The ponies are almost all quiet and well cared for; they vary in value from £2 10s. to £20 (Rs. 25-Rs. 200). Their keepers and owners, some of whom have as many as three or four pairs, are Poona Musalmáns, Junnar Mhárs, and Talegaon Maráthás. For a trip up and down the hill the toll is 2½*d.* (1½ *as.*) for a horse and 1*d.* (9 *pies*) for a pony.

The pack-bullocks generally belong to Konkan Telis or oilmen and Musalmáns, and to Poona Musalmáns and Lamánis. They carry loads of from 100 to 140 pounds chiefly of grain, sand, and mortar, and charge 1s. (8 *as.*) a trip. A bullock pays a toll of 2½*d.* (1½ *as.*)

The carriers are almost all from the Sátára district, Wái and Mahábaleshvar. They are Maráthás and Mhárs, and one or two are Dávar Musalmáns. They carry baggage and market supplies, the smaller articles on their heads and the larger swung from a pole slung on the shoulders of two or more men. In 1852 the charge for a labourer for a day or for a trip to Neral was 3*d.* (2 *as.*); it was raised, in 1871, to 7½*d.* (5 *as.*) with the provision that a man must carry as much as forty pounds. These terms are still in force. Besides the regular carriers, Neral and other Kunbis, and, of the hill-people, both Thákurs and Káthkaris, carry small articles of personal baggage and other light loads.

In regulating the water-supply the Superintendent's supervision is limited to enforcing the rules against washing clothes or otherwise fouling the water of the Bund and Simpson reservoirs. Places are set apart for the washing of clothes in the beds of the streams below the dams of these reservoirs. There is no charge for the water either of the reservoirs or of the springs. The heavy cost of water-carriage is a sufficient check on waste. For the winter season, from the 1st October to the 31st March, water-carriers are paid 18s. (Rs. 9) a month for a daily supply of six water-bags. For less than four bags the charge is at the rate of 1½*d.* (10 *pies*) a bag. For the hot season, from 1st April to June 15th, the monthly charge is £1 4s. (Rs. 12) for six water bags a day, and for less than four water-bags 1½*d.* (1 *anna*) a bag.

In addition to about five private sweepers, two Government sweepers, each paid £2 (Rs. 20) a month, are made responsible that no night-soil is allowed to gather on the hill.

For the convenience of visitors a telegraph office is open from October to June, and throughout the season there are two daily

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posts. The chief public buildings and institutions are the Superintendent's Residence, the Superintendent's, Post, and Telegraph Offices, the Police Lines, the Hospital-Assistant's Quarters, the Public Works Storehouse, the Sanitarium and Native Rest-house, the Hotels and Market, the Library and Gymkhana, and of places of worship the English Church and Catholic Chapel, the Mosque, the Temples of Máruṭi and Shiv and the shrine of Pisharnáth. The Superintendent's residence is a well-built convenient house on the central plateau a little to the south of the English Church. It is said to have cost £3000 (Rs. 30,000) to build, but it was bought by Government in 1868 for £700 (Rs. 7000) and yields a monthly rent of £4 (Rs. 40). The Superintendent's, the post, and the telegraph offices are in one building on the main road near the Clarendon Hotel. The police lines, a small stone building with room for six men, lie to the east of the Market road a little to the north of the market-place and close to the Superintendent's office are the hospital assistant's quarters and the Public Works storehouse, fifty feet long by eighteen broad. The sanitarium, built by Government in 1866, stands on a pleasant site in the south-west of the hill about half way between Danger point and One Tree Hill. It is a one-storied building raised on a high stone plinth divided into six partially furnished sets of quarters. As the Chauk road is seldom used, these rooms are much out of the way and are little in demand. Visitors arrange for their own board and pay 2s. (Re. 1) a day for a set of two rooms. Close to the market place, to the west of the main road, is the native rest-house a tiled one-storied stone building, fifty-four feet long by thirty-four broad divided by a central wall.

Hotels.

The station has five hotels. One on Gárbat hill in the north-east, three in the central Pisharnáth valley, and one on the southern Chauk plateau. The Gárbat hotel on the south slope of Gárbat hill has room for twenty-five guests and charges 10s. (Rs. 5) a day. In the central valley to the right, a little beyond the market-place, Pinto's, or the Alexandra hotel, has room for twenty-one guests and charges 12s. (Rs. 6) a day, if for less, and 10s. (Rs. 5) a day, if for more than a week; close by is the Hope Hall Hotel with room for eight guests and a daily charge of 10s. (Rs. 5); a little further, beyond the Superintendent's office, is the Clarendon Hotel with room for eighteen visitors and a daily charge of 10s. (Rs. 5); and, on the high Chauk plateau, is the Chauk Hotel with room for twenty-five guests and a daily charge of 10s. (Rs. 5).

Market.

The original market place stood on flat ground on the north side of the Pisharnáth valley. It was badly placed to the windward of many houses and on the gathering ground of the reservoir. On the destruction of the original buildings by fire, on the 12th of April 1865, Government gave £500 (Rs. 5000) for a new market and private subscriptions were added. The present site, close to leeward of the thickest peopled part of the hill, was chosen and a new market sprung up in every way better than the old one.

The shops and labourers' houses connected with the market place cluster on the east slope of the hill-top on both sides of the main Neral road about seven miles from Neral. Coming from Neral, about a quarter of a mile from the seventh mile stone, the row of thatched huts on the left belong to the Wái Chámháir

shoe-makers and cattle-keepers. Beyond them, to the right, are the small police lines and Public Works store-shed, and, on both sides of the road, are the huts of Maráthi palanquin-bearers and carriers; further on the left are the pony stables and the Sátára Sonár's house, and the huts of the Kámáthi masons and barbers; a little further to the right are a small temple to Máruti, a one-storied stone bakery and liquor-shop, and a stone cloth-shop kept by a Bhátia, a tailor's house, and two Vánias' houses, and above, to the right, the mutton market. To the left of the main road are two native grocers' shops, one kept by a Kachhi or Memon and the other by a Poona Musalmán, and close by are one or two vegetable-sellers with baskets of pine-apples, mangoes, potatoes, onions, and yams. Between these shops and the cliff is a quadrangle surrounded by thatched or iron-roofed sheds which are let as dwellings and shops. Of the shops one is a tailor's, one a sweetmeat-seller's, three are grain and grocery shops, and two are empty. A little further is the open space where the Sunday-market is held, and beyond it to the left, on the brink of the cliff, is a hamlet of about twenty small thatched wattle and daub huts, the quarters of the Mhár palanquin-bearers who belong to Wái and Mahábaleshvar. Opposite the Musalmán grocers' shops a path leads west, up the hillside, to the mutton-market. To the right are some grocers' and onion-sellers' sheds, and on the left is a small well-kept stone mosque. The mutton-market is a row of thatched and iron-roofed houses parallel to the main road. Among the shops are four green grocers' shops with supplies of mangoes, plantains, oranges, onions, pine-apples, carrots, limes, and pot herbs; four mutton butchers' houses;¹ four Buruds' houses with hen-crates and baskets; two washermen's houses, in one house a Bijápur blanket-seller, and, a little to the left, two Musalmán beef butchers who spend the three rainy months in Panvel.²

The Library is a small room close to the Superintendent's office. It has 590 volumes and takes the two daily local papers, the Times of India and Bombay Gazette, and three weekly English papers, the Illustrated London News, Punch, and the Overland Mail. There are (1881) eighty-two subscribers who pay 4s. (Rs. 2) a week, 6s. (Rs. 3) a fortnight, 10s. (Rs. 5) a month, or £1 (Rs. 10) a year.

The Gymkhana, or Sport Club, with grounds prettily placed on a small tree-fringed plateau below and to the north-west of Artist Point, is, both in the mornings and evenings, a favourite resort. Round a small circular pavilion are laid out four lawn tennis and four badminton courts, and, on a terrace to the south, under a shed that was built in 1879 at a cost of about £10 (Rs. 100), are two more badminton courts. The present (1881) rates of subscription are for non-playing members 4s. (Rs. 2) for the season, and for playing members 4s. (Rs. 2) for a week, or, for the season a donation of £1 (Rs. 10) or an entrance fee of 4s. (Rs. 2) with a monthly subscription of 8s. (Rs. 4).

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¹ When the hill is crowded about eight or ten sheep are killed every day, and on Sundays twelve or thirteen.

² For the supply of beef a cow is killed every other day.

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MÁTHERÁN. Houses.

Exclusive of shops and labourers' huts, there are eighty-three houses. Except in the centre of the hill near the market where the sites are not more than an acre, each house is on an average surrounded by a plot of about five acres. Almost all the houses are built of laterite stone which is always at hand, cheap to work, and lasting. All other building materials, timber, sand, and mortar, come from the foot of the hill. Of the whole number of houses thirty are tiled, twenty-eight iron-roofed, and twenty-four thatched. Their accommodation varies from four to sixteen rooms, and their rents range in the October season from £10 to £100 (Rs. 100-Rs. 1000), and in the May season from £20 to £100 (Rs. 200-Rs. 1000). Of the whole number eighteen are owned by Pársis, fifteen by Europeans, ten by Hindus, four by Muhammadans, four by Portuguese, three by Jains, and one by an Arab.¹ Of late years, though no new houses have been built, the accommodation at several of the hotels has been greatly increased. Carpenters and masons from Bombay, Poona, and Goa remain on the hill for eight months in the year, carpenters getting a daily wage of 2s. (Re. 1) and masons of 1s. 6d. (12 annas). Contracts for the repairs of houses are taken by Messrs. Allybhái Ádamji & Co. of Poona, and by a Chinese carpenter who has settled on the hill. During the south-west monsoon most houses are cased with thatched screens. But this makes the inside so close and damp that the furniture gets covered with mildew, and it is probably better to leave at least one side of the house open.

Ground Rents.

In 1879-80 ground rents yielded £185 (Rs. 1850). The original rent of 10s. (Rs. 5) an acre was afterwards raised to 14s. (Rs. 7), and it is at this enhanced rate that leases are renewed. In letting sites for building it is stipulated that the house should be built within two years, that no trees of more than twenty-four inches in girth shall be cut without leave, that landmarks are kept in repair, and that the Collector of Thána may resume the land on non-payment of rent.

¹ The following details have been supplied by Mr. E. W. Flower, the House Agent. The numbers are those shown on the map. On the eastern ridge, (1) the Chalet, rent Rs. 700 in May, Rs. 500 in October; on the main hill in the north, (2) Rájasthan; (3) Craigie Burn, Rs. 450, Rs. 300; (4) Redland; (5) Harrison's Bungalow, Rs. 500, Rs. 400; (6) Elphinstone Lodge; (7) Fernwood, Rs. 500, Rs. 300; (8) Hill House; (9) Springwood, Rs. 600, Rs. 450; (10) Rose Hill; (11) Beehive, Rs. 800, Rs. 550; (12) Lynch's Bungalow, Rs. 600, Rs. 450; (13) Stearn's Cottage; (14) Stonehenge, Rs. 700, Rs. 500; (15) Gowan Lodge; (16) the Folly, Rs. 1000, Rs. 1000; (17) Scott's Bungalow, Rs. 700, Rs. 500; (18) Rugby Lodge, Rs. 500, Rs. 300; (19) Walker's Bungalow, Rs. 600, Rs. 450; (20) the Grange; (21) the Mount [Superintendent's House]; (22) Rozario House, Rs. 500, Rs. 350; (23) Bella Vista, Rs. 500, Rs. 350; (24) Maria Cottage, Rs. 500, Rs. 350; (25) Hermitage, Rs. 800, Rs. 550; (26) The Wilderness, Rs. 200, Rs. 100; (27) Bundside Cottage, Rs. 500, Rs. 350; (28) Prabal, Rs. 500, Rs. 350; (29) Coxen's Bungalow, Rs. 500, Rs. 300; (30) Arnold Lodge, Rs. 500, Rs. 350; (31) Sunny Side; (32) Forest Lodge, Rs. 650, Rs. 450; (33) Rose Cottage, Rs. 150; (34) Keepsake, Rs. 360, 360; (35) Prospect Hill; (36) Cupra House, Rs. 600, Rs. 450; (37) Aláddin Lodge, Rs. 400, Rs. 250; (38) Mary Lodge, Rs. 500, Rs. 350; (39) Sand's Bungalow, Rs. 700, Rs. 400; (40) Bar Cottage, Rs. 500, Rs. 400; (41) The Dell, Rs. 400, Rs. 250; (42) Red House; (43) Wallace & Co.'s; (44) The Byke; (45) Mangaldás' Bungalow; (46) Benedict Lodge; (47) Paradise Lodge, Rs. 700, Rs. 450; (48) Terrace Cottage, Rs. 500, Rs. 350; (49) Mendes House, Rs. 500, Rs. 300; (50) Kolláh House; (51) Wádía Lodge; (52) Gomes' Bungalow; (53) Florence Lodge, Rs. 600, Rs. 400; (54) Kinloch Castle Hill; (55) Underwood; (56) Fleetwood, Rs. 500, Rs. 400; and, on the west ridge, (57) Stone House; (58) Ewart Lodge, Rs. 500, Rs. 350; (59) Cairnmore House; (60) Máldunga; and (61) Woodlands, Rs. 500, Rs. 350.

The Church stands on one of the highest and most central sites on the hill, a little north of the Superintendent's residence. The foundation was laid in 1858, and, with the help of a Government grant, the Church was completed by private subscription in 1861 at a cost of £2626 (Rs. 26,260) and consecrated by Bishop Harding in 1865. It has been made over to the Bishop of Bombay in trust for the residents of Mátherán. It is a plain neat building, with seats for 130 persons, a richly painted window, the gift of the late Mr. Michael H. Scott, a stone font, and a harmonium, and is in all respects well and orderly appointed. As there is no resident chaplain, the services are usually performed by clerical visitors, or, in their absence, by the Superintendent. To the east, in a hollow of the hill a little below the level of the church plateau, is the small European burying ground.

The Catholic Chapel of the Holy Cross, situated near the Superintendent's office, was built soon after the hill was made a sanitarium (1852), consecrated in May 1858, and greatly improved in 1872. With seats for ninety people, it has a nave twenty-five feet long, fourteen broad, and eighteen high, aisles fifteen feet long ten broad and 20½ high, and a chapel fifteen feet long thirteen broad and 25½ high. Of resident parishioners there are not more than eight or ten, but the congregation increases in the October season to seventy or eighty, and, in the May season, to 125 or 150. To the south of the Chapel is the priest's dwelling.

On the left of the path that leads from the Market road to the mutton market is a small and neat Mosque of laterite stone. It was built in the year 1872, chiefly from funds contributed by Messrs. Muhammad Ali Rogé, Kamu Seth, and Rahim-at-ulláh three rich citizens of Bombay.

On the same side of the Market road, not many yards further north, is a small modern stone temple with a large red image of Máruṭi or the Monkey God. The Temple was built in 1874 from money subscribed by Maráthás and Bráhmans in sums varying from 6d. to 10s. (*annas* 4-Rs. 5). A Bráhman clerk in the Public Works Department takes charge of the temple. The worshippers are Maráthás, who offer flowers and cocoanuts and burn camphor. Close to the Clarendon Hotel and Public Works Storehouse is a temple of Shiv which was built in 1870. The only other Hindu shrine on the hill-top is the shrine of the Dhangar's god Pisharnáth, in a thick grove on the south bank of the Pisharnáth valley. A description of the shrine has been given in the account of the Dhangars.

From Pinto's Hotel the leading points on the hill-top can be comfortably seen in three rides or walks. The first morning may be given to the eastern ridge or wing of hills, Panorama point and Governor's hill, Gárbat hill and Gárbat point. The details are : North along the Neral road nearly two miles to the neck that joins the eastern ridge to the body of the hill ; north about a mile and a half to the end of Panorama point ; back on foot along the crest of Governor's hill, a mile and a half to the Neral toll ; from the toll south round the east side of Gárbat hill about a mile and a

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English Church.

Catholic Chapel.

Mosque.

Temple.

Hill Top Walks.

East Wing.

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MÁTHERÁN.
Hill Top Walks.
Round Chauk.

quarter to the end of Gárbat point; and back by the west side two miles to the main hill a little to the south of the dry reservoir known as the Fife Filter; from this back a mile and a quarter to Pinto's; total about nine and a half miles.

The next morning may be given to Alexander point on the east, Chauk and Danger points on the south, and the Pisharnáth valley and Fuller lake on the west. The details are: Half a mile south-east to Alexander point, back round the hollow at the top of little Khátvan valley half a mile, past the road to the Rám Bágh, south nearly a mile to Little Chauk, west round little Chauk half a mile to Great Chauk, west round the top of the Varosha valley a quarter of a mile to One Tree Hill, north half a mile to the Sanitarium, north by a footpath three-quarters of a mile to Danger point, north-east through the grove and past Pisharnáth's shrine to the Pisharnáth valley along the Charlotte Lake, and, up the valley, half a mile east to the Clarendon Hotel and half a mile north to Pinto's; total five miles.

West and North.

The afternoon of the same day, or of some future day, for it is an afternoon walk, may be spent in visiting the west and north-west, Echo, Landscape, Louisa, Porcupine, Monkey, and Hart Points, and the northern part of the crest of the hill. Pass west down the Pisharnáth valley to the north of Fuller lake, at the foot close to the dam turn north half a mile to Echo point and a quarter further to Landscape (this must be done on foot), a mile south-west along the low road through a wooded hollow to Louisa point, a quarter of a mile north along the crest of the point, to the left along the western cliff a mile north to Porcupine, north-east half a mile to Malet's springs, about half a mile down to the springs and back passing Ponsonby spring on the left which is worth a visit, half a mile north-east to the Gymkhana, north half a mile leaving Elphinstone Lodge on the left past Craigie Burn to Monkey point, a quarter of a mile north to Hart point, three-quarters north-east to Simpson reservoir, down a steep track about half a mile to the reservoir and back, leaving the Market road on the left keep the crest of the hill above the Gymkhana one mile south to Artist point, and along the Bare Church plateau a second mile south to Pinto's; total nine miles.

Half-day Walks:

Besides to the points on the hill-top there are several walks, some of them easy half-day trips to the terraces on the hill-side, others heavier trips, most of them involving a climb down to the Konkan plain, and some of them including a visit to one of the neighbouring hills. Of these walks thirteen may be noticed, seven of the shorter and six of the longer class. The seven short half-day walks are: 1, Down to the Rám Bágh wood round Chauk and up the One Tree Hill; 2, Down Louisa Point and up Porcupine Point; 3, Round Louisa Point; 4, By Malet's Spring to Porcupine Point; 5, Round Panorama Point; 6, Round Alexander Point; and 7, Round Gárbat Point.¹

Rám Bágh.

1. RÁM BÁGH WOOD TO ONE TREE HILL: From the crest of the cliff a little south of Alexander point the path winds down a rough

¹ These trips have been contributed by Mr. W. Hart, First Judge Bombay Small Cause Court.

steep slope, between the rounded rocky brow of Alexander point and the sheer scarp that stretches south to Little Chauk. During the hot season, to the left, lightened by young trumpet-shaped plantain leaves and golden tufted *páhirs*, a withered slope, grey with leafless branches, falls to a broad belt of evergreen forest, varying in tint from yellow and grey green, through bright green and blue, to masses of deep green, and tufts of orange and brown.¹

Beyond the forest, across the great Khátvan ravine, stands Gárbat point and the long low spur that stretches south to Sondai peak. Behind this spur rise many flat isolated blocks of hill, and, in the distance, stretches the wall of the Sahyádris broken by the cleft of the Kusr pass. In the Rám Bágh, except the overhanging crag to the west, the view is bounded on all sides by rich leafage. Raspberry-like underwood hides great moss-covered boulders, from which *bonda* and mango stems rise in branchless columns over fifty feet high and with an even girth of six or seven feet.² Among the large tree the thick underwood of bushes and large-leaved seedlings, is varied by the long dark sprays of the *polára* or great mountain ash, and the light green of the *kumba*, and is adorned by festoons of great climbing trees, whose cable-like trunks, some smooth and tight-drawn, others ragged knotted and loose-swinging, stretch from the ground to the tree tops and cross overhead from tree to tree. Some years ago a number of young vanilla bushes were planted on the left of the path soon after entering the Rám Bágh, but almost all have died. A beautiful fern, the *Acrophorus immersus*, which five years ago was abundant, has also lately disappeared or nearly disappeared.

Beyond the nook or hollow behind Little Chauk the terrace is opener and the trees are small and stunted, little larger than in the poorer and less sheltered parts of the hill-top. Onwards the path winds through a thin coppice of yellowish grey and bright green bushes, with a sprinkling of larger trees with smooth black bark, spikes of small bottle-brush flowers, and fresh dark-purple leaves ageing into deep green.³ Round Little Chauk, beyond the mouth of the Kátvan valley, an easy footpath winds over rocky spurs scantily clothed with trees and shrubs. To the right rise the smooth rounded masses of Little and Great Chauk with huge honey-

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Half-day Walks.

Rám Bágh.

¹ The trees are yellow *piprans*, grey-green *umbars* and *asans*, bright-green *jambuls* and mangoes, bluish *pisds* and *aptás*, deep green *tupas*, *gulumas*, and *anjans*, orange branches of the *bangol* parasite, ruddy tufts of young *hirda* and *nána* leaves, and bare grey heads of leafless *vdras*, *nánds*, and *pipris*.

² Mr. F. B. Maclaran, C.E., gives the following details: One *bonda* tree, six feet nine inches in girth, six feet from the ground, has a straight stem fifty feet high and at that height a girth of five feet. Another *bonda* tree with a girth of six feet, at six feet from the ground, is sixty-five feet high from the ground to the first branch and at that height has a girth of three feet. A mango tree with a girth of six feet, at nine feet from the ground, has a height of thirty-five feet to the first branch. Another mango tree with a girth of fifteen feet, at about five feet from the ground, has a straight trunk of about forty feet at which height it has a girth of eight feet.

³ The bushes are, yellowish-green *báhmans*, bright *karandas*, purple-sprayed *nandeva* creepers, bluish-green *pisds*, coarse russet *eshvars*, tamarind-like *avalis*, *kudas* with white sweet-smelling flower heads, and purpled-tipped *ránbhendis*; the large trees are *ains*.

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Rám Bágh.

combs clustering under some of the overhanging ledges. To the left, down a steep slope, stretches a narrow band of leafless trees and bushes. In front is the small ravine of the Borgaon stream, whose further bank rises above some black rocks in a bright many-tinted slope of green, which falls gently south, opening into brown and yellow glades as it nears the plateau's edge.² Along the edge runs a low rocky scarp, under which stretches a second broader wooded belt, with open glades and clumps of trees, leading to a bare flat spur on which cluster the huts of the Karpa hamlet. To the west, as if from the outer fringe of the upper terrace, rise the gentle slopes that centre in the tower-like rock of Isálgad.

Under Great Chauk the wood again grows thicker, with a fresh undergrowth of bushes and seedlings, hiding great mossy boulders whose shapes fit the hollows and scars in the scarp above. Again the path leaves the deeper wood, and, along winding glades, passes among clumps of brushwood and groups of trees, that, to the right, rise in a bank of bright leafage, above which, in form and colour like a huge elephant, towers the black mass of Great Chauk. On the right, past Great Chauk point, the bare south bluff of Mátherán, with notable vulture nests in the holes on the face of the cliffs, stretches west to the outlying buttress of One Tree Hill. In front is a well wooded slope, through whose trees looms the flat mass of Prabal, passing south into the long ridge that leads to the plateau and rocky peak of Isálgad, behind which rise several ranges, the chief of them ending to the south-east in the funnel hill of Karnála. Further on, falling to the bed of the Varosha, the path enters the Varosha forest among huge boulders, thick underwood, festoons of climbing trees, and mighty mango trunks. From the upper fringe of this forest the path partly paved, partly rock-cut, steep but nowhere so rough as to require scrambling, climbs in sharp zigzags up the narrow bed of the Varosha between the black bastion-like bluffs of Great Chauk and One Tree Hill. Looking back from the crest, on a flat spur, beyond the deep green of the forest, are the thatched roofs of Varosha. About five miles across the plain, close to the dark green line of the Panvel highroad, is the large village or country town of Chauk, and, beyond Chauk, rise the rugged peaks and flat ranges of Bhór in Sátára and of Pen in Kolába.

Louisa to Porcupine.

2. LOUISA POINT TO PORCUPINE POINT. To go down Louisa point and up Porcupine point, take the path between Ewart Lodge and Stone House, close to the gate of Stone House, and go down about 300 feet to the terrace. On the terrace, before reaching the Thákur's huts, turn to the right, and follow the path, which leads north, through the wood, to a dead tree almost right under the end of Porcupine point. Then follow a little path to the right which runs pretty straight up the hill, and reaches the top close to Porcupine point. This round is about two miles long, the time about three-quarters of an hour, and the path fairly good all the way.

² Yellow *piprans*, grey *umbars* and *dsans*, blue *piás*, *jambuls*, and *siaus*, deep green *tupas*, *anjans*, *kumblás*, and *mangoes*.

3. **ROUND LOUISA POINT.** To walk round Louisa point, go down to the terrace as in the last walk. Then, instead of taking the right, turn to the left, and so double Louisa point. Then keep pretty high and go straight to a watercourse running down from the hill on the left. Climb this watercourse, past a perennial spring below Stone House, on to the Louisa point road immediately opposite Stone House gate. This round is not much over a mile; the time nearly three-quarters of an hour; the path easy till it rounds the point, after this it is sometimes faint and easily lost. At the end of May and the beginning of June, under the end of the point, the terrace is covered with beautiful fragrant white lilies, whose bulbs lying close to the surface can be easily dug up with a pocket knife.

4. **MALET'S SPRING TO PORCUPINE POINT.** To go from Malet's spring to Porcupine point, follow the bed of the watercourse at Malet's Spring for a short distance till a narrow path appears on the left. Follow this through the wood till it meets another path running down on the left from the spur just below the end of Porcupine point. Climb this spur till close under the rocky nose of the point, then turn to the right, and keep under the rock of the point for about 200 yards, till, near the top, you hit on the path by which the ascent is made in walk number two. This is a far rougher and more difficult walk than those already described. The distance is about two miles, the time more than an hour, the path bad and steep all the way, and in places faint and easily lost.

5. **ROUND PANORAMA POINT.** The walk round Panorama point is one of the most beautiful and interesting on the hill. Pass down the valley of the Simpson reservoir, keeping on the right bank of the stream below the dam, until you reach a point about 300 yards short of where the stream falls over the edge of the hill into the valley, a few yards above a spring of water close to the right bank the stones round which are covered with red paint. The foundations on the left bank of the stream and a steep red-soil bank on the right are traces of the Elphinstone Reservoir which was swept away during the first rains after it was built. At the top of the red-soil bank is the Káthkaris' burial-ground, the graves marked with mounds of loose stones on some of which are the remains of offerings. Across this burial-ground north-east towards Panorama point, a path runs into the belt of wood which stretches almost round the hill about the level of the Rám Bágh. Follow this path till it leads under the end of Panorama point. Here a narrow slightly sloping ridge stretches a considerable distance north. The point of this ridge commands a striking view. Looking back all that can be seen of Mátherán is the map of Panorama point rising in a huge steep cone like a miniature Matterhorn. Looking north, perched on a neighbouring hill, are the ruins of the Marátha fort of Peb so close that the lines between the stones can be clearly seen. Though so close it cannot be reached, unless with the aid of ropes or ladders. A little below, the ground falls sheer away in a short overhanging bluff, and a steep nick with scarped sides cut in the narrow isthmus which joins the ridge with Peb hill adds to the difficulty of the passage. In late May and in June the terrace below Panorama point, like the Louisa point plateau, is covered with sweet white lilies.

Chapter XIV.

Places of Interest.

MÁTHERÁN.

Half-day Walks.

Round Louisa.

Malet's Spring.

Round Panorama.

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MÁTHERÁN.
Half-day Walks.
Round Panorama.

Returning to the path below the cliff, pass round the point, and keep the path south-east through the wood to a very large old fig tree, where the path branches in several directions. The shortest way is to keep to the highest or right hand path till it leads to one of two steep little tracks which climb the hill on the right. The first of these tracks leads to the hill-top a few yards north, and the second track, a few yards south of the Governor's Site. Both of these paths are hard to find, both are steep, and if, as is not unlikely, one of the many watercourses is mistaken for the path, a troublesome and rather dangerous climb ends in a steep impassable scarp. The midmost path leads slightly down past the spring which feeds the water-pipe, out on to the Neral road a few yards above the point where the pipe crosses the road, and about a quarter of a mile above the drinking fountain on the upper terrace. The lowest path in the wood, after turning north for a short distance, leads to the upper terrace close to the drinking fountain. The whole distance of this round is about four miles ; the time nearly two hours ; the path fairly good all the way, but there is a little difficulty in finding it at the beginning near the Káthkari's burying-ground and also in choosing the proper track up Panorama hill at the end.

Round Alexander.

6. **ROUND ALEXANDER POINT.** The walk round Alexander point is interesting, but rough. At the meeting of the three roads to Alexander point, the Clarendon Hotel and Chauk point, just below the back of Paradise Lodge, in the corner between Alexander point and the body of the hill, a path in the steep bed of a watercourse runs down the eastern face of the hill. For the greater part of the first five minutes the path seems to have once been paved like an ancient Roman road. Further down, in the bed of the stream, are a number of holes like shallow wells. The deepening of these pools and the paving of the path probably date from the time when the market place was close by. A few yards further down a path runs into the wood on the left. Follow this path east, round the south-western slope of Alexander point. At times the path is faint and easily lost, and in one place it runs for a few yards most unpleasantly near the edge of a sheer drop of seventy or eighty feet. In time it leads into another better-marked and more-used path, running from the left down the spur under the end of Alexander point. This path which is long and steep, and very rough in one or two places, leads to the top right over the tip of the nose of Alexander point. The length of this round is about one and a half miles, the time about an hour ; the path very steep all the way and in places difficult.

Round Gárbat.

7. **ROUND GÁRBAT POINT.** Round Gárbat point is a short and easy walk, but somewhat exposed to the morning sun. To avoid the sun keep the eastern side of the point, and follow a narrow track which runs down to the left about 300 yards from where the two roads to the point divide. After rounding the end of the point and passing a little hamlet, a narrow track up the west side of the point leads to the top, rather nearer the end than where the eastern path left the crest of the hill. This round is about one and a half miles, the time a little over half an hour ; and the path good and easy throughout.

Of the six whole-day, or at least heavy half-day, walks, four keep to Mátherán hill and two stretch to the neighbouring hills. The four long Mátherán trips are from Chauk spur to Alexander point ; 2, From Louisa point to One Tree hill ; 3, From Louisa spur to Porcupine point ; and 4, From Elphinstone Spring to Porcupine point. The two neighbouring hills which can be easily visited are Prabal on the west and Peb on the north. These walks are from five to eight miles with a long steep climb right into the plain. None of them can be easily done in less than three or four hours, and they are beyond the powers of most ladies. Nailed boots and a long strong staff are almost necessary, especially on the steep slippery lower slopes.

1. CHAUK SPUR TO ALEXANDER POINT. Chauk spur to Alexander point is a beautiful walk, especially in October, when the streams are full and the lower slopes of the hill-side are covered with flowering plants. Start, as in half-day walk number 1, by the old Chauk road into the Rám Bágh and follow the path towards One Tree hill for about half a mile, till a broad well-marked path runs into it on the left. Follow this path for nearly another half mile till almost straight above the village at its foot. Then, turning sharply to the left, pass down the north face of the spur into the valley. Thence, keeping north-east, cross the large watercourse which runs from the corner between Alexander point and the body of the hill, work round the long spur which runs down from the end of the point past some Thákurs' huts to the north of it at the east foot of the hill, and then strike up to the west by a path which runs down on the left over the slopes on the eastern face of the point. This leads to the top some 200 yards north of Alexander point. This is the longest way up, but it is the easiest and steadiest climb. The bed of the watercourse (the path followed in the beginning of half-day walk number 6) is much shorter and is in the shade almost the whole way. But it is extremely steep and rough, and the lower part is almost impassable if there is any water in the stream. The track up the spur just below the end of Alexander Point (the path which ends short walk number 6) is also much shorter, but it is very steep, bare of trees, and open to the sun almost all day long. The longer route passes a beautiful deep pool about eight feet broad under a waterfall some twelve feet high, a perfect bathing place in October. Then also the path through the wood is gay with the beautiful purple-centred yellow flowers of a tall mallow, and a thick bush covered with large bright magenta blossoms.

2. LOUISA POINT TO ONE TREE HILL. To go from Louisa point to One Tree hill, take the path near Stone House, and on reaching the terrace keep to the left as in short walk number three. Before reaching right under the end of the point strike down to the right by a steep path which runs almost straight into the valley. Follow a track which runs south, along the left bank of the stream, to some Thákurs' huts on the western slopes of Mátherán, a little to the north of One Tree hill. From this a very steep path up the slope, on the left, leads to the Rám Bágh terrace, a little to the north of One Tree hill. Turning to the right, a little path to the south

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MÁTHERÁN.

Whole-day Walks.

*Chauk to
Alexander.*

*Louisa to One
Tree Hill.*

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MÁTHERÁN.

Whole-day Walks.

*Louisa to
Porcupine.*

leads in a few minutes into the large path that runs from One Tree hill to the village of Chauk. Here turn east to the left, and climb by the One Tree hill path as at the end of half-day walk number 1.

3. **LOUISA SPUR TO PORCUPINE POINT.** Looking down on the terrace from the top of the path near Stone House, beyond the Thákurs' huts, a long narrow ridge stretches north-west, apparently joining the terrace with the low hill to the north-east of Prabal. But between them a deep narrow gorge cuts the north-west of the ridge into an almost sheer cliff. Go down to the terrace as in the last walk, but keep straight on, past the Thákurs' huts, by the path which runs to the north-west along the crest of the ridge. Shortly before the end of the ridge a steep but quite practicable path runs down on each side. The path on the left leads down the western slope into the Prabal valley. The path on the right, down the northern slope a little further along the ridge, leads into the Máldunga valley. Taking the north path, just before the last descent into the valley, is a difficult and rather risky bit of climbing. On reaching the bottom, keep to the nearest or south bank of the stream which runs through the gorge at the north-west end of the ridge. Follow this north-east till you meet a steep narrow path running from the western slopes of the hill on your right. Working always to the north-east, for in places the path is not well marked, this leads to the terrace between Louisa point and Porcupine point, described in half-day walk number 2, at a point about five minutes from the beginning of the last ascent in that walk. Here turn to the left and follow the path to the north-east to the dead tree, under the extreme end of Porcupine point, and then finish as in half-day walk number 2. The forest and brushwood in the lower parts of this walk are much thicker than they are either between Louisa point and One Tree hill or between Chauk spur and Alexander point; they are less frequented by human beings, and consequently richer in animal life. The wild cat, the large black mungoose, and a very dark squirrel, all of which are rare on the top of the hill, may be constantly seen. A large dark woodpecker, with a dull red head, rarely if ever seen on the hill-top, makes the woods resound with the noise of his strong quick blows.

An easier but very much longer walk is, on reaching the valley below the Louisa spur, instead of turning up by the steep little path on the right, to keep north-east till you strike the broad well-beaten path between Máldunga and Mátherán. Following this to the right it runs east and then south, to the dead tree at the foot of the last ascent.

*Elphinstone Spring
to Porcupine.*

4. **ELPHINSTONE SPRING TO PORCUPINE POINT.** To walk from Elphinstone spring to Porcupine point, take the steep narrow path that runs down by the watercourse below the spring between Elphinstone Lodge and Craigie Burn, and keep north till you reach the plain below the west of Hart point, a short distance from its end. Thence go west to the main bed of the stream which flows down below Malet's spring from the corner between Hart and Porcupine points. Follow this stream till, after passing a clump of very large trees and a cluster of Thákur's huts, about a mile west from Hart point,

there stands on the left a single hut beside a single tree on a spur of the hill above. Climb this hut, and take a path running round the northern slopes of Porcupine point. Following this round to the north-west of the point it leads to the dead tree already mentioned, from which the round can be finished as in the last long walk. A shorter but steeper way is, before rounding the point, to strike to the left by a narrow and little used path, running straight up the spur immediately below the end of Porcupine point and finish as in half-day walk number 4.

The two trips to Prabal and Peb involve twelve or fourteen miles hard walking, with two long steep descents, and two difficult ascents. The walking takes nearly eight hours, four going and four coming back, and a halt of not less than three or four hours should be made in the heat of the day. A whole day of twelve hours should therefore be given to each of these trips and they should not be tried by any but good walkers.

1. MÁTHERÁN TO PRABAL. Prabal may be reached from Mátherán either from Louisa point or from One Tree hill. The Louisa point route is shorter but the One Tree hill route is easier, especially in the Mátherán part. Starting from Louisa point and coming back by One Tree hill, begin as in whole-day walk number 2, until you reach the bed of the stream in the Prabal valley. Then, instead of keeping down the stream, strike across it to the west and climb by the spur which runs down the east face of Prabal, to the south of the square plateau about half way up on the north-east. The path, which is not always easy to keep, trends slightly to the north, until it reaches a wooded ravine about two-thirds of the way up. Here the path turns sharp back to the south and leads to the top a little north of the middle of the east face of the hill. Prabal, though not nearly so large, is much like Mátherán. The same flat wooded terrace runs along the hill-side, about a third of the way down, and is particularly notable under the north-east end. The same steep sea-cliff-like scarps rise from this terrace to the crest of the hill. There is the same flat top, more thinly wooded, but with here and there in the hollows some fine timber. The same points or capes stand out from the body of the hill and end in the same weather-worn conical crags. There is even a central hollow like the Pisharnáth valley, only sloping east not west, down which, for some time after the rains, a stream flows and falls over a high rock in the east edge of the hill, almost opposite the outfall of the Pisharnáth stream on Mátherán. There are no regular dwellings on Prabal, but a colony of Káthkaris, from the neighbouring villages, occasionally set up a few temporary huts in the north of the hill. Of former occupation the chief traces are the ruined Marátha fort and a rock-cut cistern at the south end, still in fair preservation. The chief part of the fort now standing is on a ledge below the south end of the hill. But there are signs that the whole hill-top was once fortified, for here and there are clear traces of a wall or line of ramparts running round the top of the hill. Looking east is the long flat top of Mátherán with sheer cliffs rising from a belt of wood much like what Prabal looks from Mátherán. Seaward and over the Konkan is a fine view;

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MÁTHERÁN.

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Mátherán to Prabal.

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Mátherán to Peb.

much wider than the view from Mátherán. To return, take a path at the south end of the hill which runs from the fort down the south-east slopes into the valley. Then keep slightly north of east to the Thákurs' huts which formed the turning point of whole-day walk number 2. Thence finish as in whole-day walk number 2. In the wood below the fort of Prabal hill grow two sorts of climbing fern, *Lygodium scandens* and *Lygodium flexuosum*, which have of late years become rare on Mátherán.

2. MÁTHERÁN TO PEB. Peb is the fort on the nearest or southmost point of the Báva Malang range, which, in half-day walk number 5, has been noticed as 'so near and yet so far' from the plateau below Panorama point. Descend by Elphinstone spring as in long walk number 4, but, instead of turning west to the left, keep straight north, leaving Hart point, the Simpson reservoir cliffs, and Panorama point successively on the right, till you reach the foot of a wooded ravine sloping down from the north-west, in the corner between Peb hill and Nákhinda, the next peak of the Báva Malang range. A stiff scramble up this ravine leads to the rear or north-west side of the fort, to a narrow grass-cutter's path, that runs sharp back towards the south-east at the foot of the fort wall. Follow this south-east fort a short distance till you meet another narrow path on your left, rising steeply for a short distance over a breach in the fort wall. The fort, like the Prabal fort, seems to have been planned to enclose the whole top of the hill, but, unlike Prabal fort, it has no spring or reservoir within the walls. To the north the ground rises gradually in a long narrow ridge to a point apparently considerably higher than Mátherán.

MHÁSE.

Mha'se, six miles south of Murbád, has, at the shrine of Khámbling,¹ a yearly fair supposed to be the oldest in the district. It begins on *Posh Shud Purnimadha* (January full-moon) and lasts for fifteen days, and is one of the most important cattle fairs in the district. It is attended by large numbers of Vánis, Kásárs, Kunbis, and Musalmáns from as far as Kalyán and Junnar. The chief articles sold are spices, grain, salt, cloth, metal vessels, ponies and cattle, especially buffaloes, sometimes, it is said, to the value of £2000 (Rs. 20,000). The shrine has $16\frac{1}{4}$ acres of private land under the management of the village headman.

MOKHÁDA.

Mokha'da, the chief village of the Mokháda petty division, lies, as the crow flies, about twenty, and, through Alvand, about thirty-two miles north of the Igatpuri station of the north-east branch of the Peninsula railway. It lies in hilly country under the Sahyádris, and, though the chief village in those parts, contains only 456 houses, half of them scattered in small hamlets, and, according to the 1881 census, a population of 2107, of whom 2028 are Hindus, 78 Musalmáns, and one a Jew.

It is the seat of a mahálkari, but, except a record room, contains no Government offices as they were found unsafe and pulled

¹ The *khám* is a wooden pillar outside of the temple daubed with redlead, the *ling* is worshipped inside.

down in 1880. The mahalkari holds office in a rest-house which was built in 1876-77 at a cost of £318 (Rs. 3180). The only other house of any size is the school which was built in 1879 at a cost of £261 (Rs. 2603). The school is of little use, as the villagers, most of whom are Kolis, do not send their boys to school.* The average attendance is about ten. There are fourteen shops mostly held by Shimpis who are the chief traders of those parts. So rugged is the country that the petty division is without carts, except a few in one or two villages which are used for carrying manure to the fields. The post goes through the Dondmaryáchi Met pass, thirty-two miles through Alvand to Igatpuri, a difficult route, especially in the rains, when the rivers are at times impassable for a whole day.

Mulga'on, a deserted *khoti* village about two miles north-east of Andheri station on the Baroda railway, has, on the east bank of an old pond, a heap of blocks of dressed and carved stones. It is the site of a Bráhmanic temple of the eleventh or twelfth century. Much of the site is hidden by long grass and brushwood. But several finely carved blocks are strewn over the open pond-bank, images, pieces of pillars, and bits of the spire. At the edge of the pond is a stone with a defaced Shiv dancing the *tándav*, and an image of Narsinh or the Man-lion, the fourth incarnation of Vishnu. On the bank above is a one-headed four-handed Brahma with a book roll in his upper right hand. There is also a small three-headed figure, probably Brahma Vishnu and Shiv. About twenty yards from the temple is an underground water-cistern with two square openings, probably Buddhist (A.D. 100-500). At the corner of a field about a hundred yards south-east of the pond, are a row of old bricks, perhaps part of an old water channel.

Murba'd, about fourteen miles south-east of Titvála station and eighteen miles east of Kalyán, on the line of high road now being made from Kalyán to the Málsej pass, is the head-quarters of the Murbád sub-division, with, in 1881, a population of 2932, of whom 2743 were Hindus, 187 Musalmáns, and two Pársis. It is a mámlatdár's station and has a subordinate judge's court, a post office, and a school-house built in 1864-65 at a cost of about £190 (Rs. 1900). A public works rest-house has also been lately completed.

The place is growing, and contrasts well with the poor village, 'not able to afford a house or shed,' which Dr. Fryer found in 1675.¹ Now every square yard of available ground in the village site is built on and more is being yearly demanded. On the night of the 10th December 1827 the village was visited by a gang of thirty-five robbers, who attacked the treasury and carried off £1821 (Rs. 13,211).² There is a good market and a large colony of Káyasth Prabhus.

There are seven Hindu temples, SHRI RÁM's, built in the time of the Peshwás and repaired in 1866-67 by private contribution; it enjoys 1½ acres of land assessed at 14s. (Rs. 7). SHRI MAHÁDEV's, built by Ganesh Pant Pátankar, the Peshwa's governor of Kalyán,

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MOKHÁNA.

MULGA'ON.

MURBÁD.

¹ New Account, 125.² Collector to Government, 448 of 26th July 1828.

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MURBÁD.

and repaired in 1880 by private contribution. **SHRI MÁRUTI's**, built in the time of the Peshwa, burnt in 1828-29, re-built by the late Govind Shámráv, mámlatdár of Murbád about 1831, and repaired about 1860 by private subscription. **SHRI GANPATI's**, built about four years ago by private contribution and maintained by the Prabhu community of the village. **SHRI VITHOBA's**, built about eighteen years ago by private contribution and maintained by the people of the village. **SHRI DEVI's**, built by private contribution in 1854-55, repaired in 1866-67, and maintained by the people. **SHRI JARI MARI's**, situated outside the village, was built about 1876. There are two reservoirs towards the south of the village, about sixty paces apart. The larger is known as the *Mothe Tale* or Big Pond and the smaller as the *Kund* or Cistern. In the *Mothe Tale* are two wells, built in 1863-64 at a cost of £74 (Rs. 741), including the cost of clearing the reservoir. The water of the reservoirs is used for washing only, and that of the two wells in the *Mothe Tale* for drinking from April to June, when almost all the village wells are dry.

**NALDURG
FORT.**

Naldurg Fort, in Narivli village, about nine miles south-east of Murbád, was ruinous in 1862. There was no water and no food.

NÁNÁGHÁT.

Na'nághat¹ or **NÁNÁS PASS**, in Murbád, about seventy miles north-east of Bombay and about forty miles east of Kalyán station on the Peninsula railway, is a frequented pass in the Sahyádrí hills, with interesting remains and inscriptions, which date from before the Christian era. Though steep and hard to climb the Nána pass is the natural outlet for the great commerce, which, in early times centred in Junnar about twenty miles to the south-east, and in Paithán about a hundred miles to the east, and, in later times (A.D. 1490-1630), in Ahmadnagar, about half way between Paithán and Junnar. In 1675 Dr. Fryer, who had been misguided to the Ávápa pass on his way up, came back from Junnar by what he calls the 'Nunny Gaut,' and explains to mean the little hill 'in respect of the other, which mounted a prodigious height above it.' At the top of the pass Fryer was stopped by a drove of 300 oxen laden with salt. After an hour's standing in the sun he got the drivers below to wait, and then the path was easy 'being supplied at fit distances with charitable cisterns of good water, and, towards the bottom, adorned with beautiful woods.'²

At the beginning of British rule (1818) the Nána pass was in fair order, with a paved way which was supposed to have been made by Nána Fadnavis (1774-1800). In 1819 it was among the passes which, in the Collector's opinion, deserved to be kept in repair.³ Though the opening, first of high roads (1830-1840) and afterwards of railways (1858-1865), has drawn to the Tal pass in the north, and to the Bor pass in the south, the bulk of the trade between the Deccan and the coast, a considerable passenger and grain and salt traffic still centres in the Nána pass.⁴

¹ Contributed by Pandit Bhagvánlál Indrají.

² New Account, 141.

³ Mr. Marriott to Government, 29th September 1819, Revenue Diary, 144 of 1819.

⁴ Cocoanuts, rice, salt, sugar and sugarcandy go to the Deccan, and myrobalans, chillies, cotton seed, cotton, vegetables, wheat, and paper come to the Konkan.

At the foot of the pass, which is about twenty miles east of Murbád, is the village of Vaiságra, *vaishya griha*, the merchants' or husbandmen's dwelling place, with a small river called the Kanikhhera or the gold-bearer, whose source is said to be in three springs which rise in the hills on either side of the pass. A little to the east of Vaiságra is its suburb Pardhánpáda or the minister's village. From here the ascent begins with a gentle rise, and passes up, through thick forest, about a mile and a half to a tableland called Shingaru or the Foal, where, near two pools of water (one of them roughly built), travellers and loaded animals rest. At Shingaru a road branches to the left to Pulu Sonála. This, of which an account is given later on, was once the favourite route but is now seldom used. From Shingaru is a rise of about a mile and a half. Over the tableland hangs the great wall of the Sahyádris, from whose level top shoots forth a bare thumb-like pinnacle of rock locally known as *Nánáchya Angthya* or Nána's Thumb. The west or Konkan face of the thumb is a sheer cliff, but the east or Deccan face falls with a gradual slope. The valley to the right or south of the thumb is called Guna; the valley to the left or north is called Nána. The people say that Nána and Guna were two brothers, who were asked by a king of Junnar to make a road from the Konkan to his capital. At the brothers' request it was agreed that the pass which was first finished should be used, and should be called by the name of the brother who made it. Both began work on the Konkan side, each up one of the valleys that flank the thumb. Guna's path had an easy slope, but at the end of the year it was little more than begun; Nána's was a steep rough track, but it was finished, and, as he had promised, the king was satisfied and called it by Nána's name. The Nána pass is the one ordinarily used, for the Guna pass, though at first easier than the Nána pass, is afterwards very steep and difficult.

The Nána tract climbs a steep slope in zigzags of undressed stone which seem to have once been rock-cut steps, of which broken or worn traces remain. On either side of the path the hills rise thickly covered with trees, and, at intervals, seats and cisterns or reservoirs are cut in the rock. About a mile above Shingaru, on the left, near a *vávla* tree, *Ulmus integrifolia*, is a two-mouthed cistern much like the cistern marked No. 5 at the Kanheri caves. It is very deep, but is dry and choked with rubbish. In front of the recess is an inscription, which, in letters of the first or second century after Christ, records that the cistern was cut by a merchant named Damaghosh of Kámavan in the thirteenth year of Chaturparna Shátakarni son of Váshisthi. A little further to the left is a reservoir with clear limpid water, and near it a rest-seat cut in the rock with an inscription of one line, stating, in letters of about the first or second century after Christ, that the reservoir was cut by one Govindadás of Sopára. A little further on the right, are several small cisterns without writing and of no special interest. Further on, a little below the crest of the pass, is a cistern filled with mud, and, in the recess above it, are traces of letters enough to show that there was an inscription. Beyond this, to the right, are other smaller cisterns. Close to the crest of the pass is

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NÁNÁGHÁT.

a narrow gully about 130 feet long and nine broad, called Nána Ghátáchi *nali* or the Nánághát cutting. Though the cleft looks natural, it seems probable that the passage was cut, and that the rocks have weathered into what seem natural cliffs. Before entering this passage, on the right, a broken seldom-used flight of rock-cut steps, leads to a rock-cut chamber about 28½ feet square. The front of the chamber is open, but it seems once to have had a wood-work facing as there are holes in the floor, probably for wooden pillars. A rock-cut bench runs along the right and left walls, and, in a recess which fills almost the whole of the back wall, are traces of nine life-sized standing figures, and above each figure an inscription, in letters of about a century before Christ, recording its name. Beginning from near the left end of the wall, the feet alone of the first statue are left with traces of a body, which apparently wore a hanging waistband. Above the figure, are written the words 'The fair-faced king Shátaváhana.' To the right of Shátaváhana's statue two figures stood side by side, but all trace of them is gone except the feet of the figure to the visitor's right. Above these figures, an inscription of two lines, records that the statue to the visitor's left was queen Náyánika, and the other, king Shátakarni.¹ Of the fourth statue only the feet and the end of the waistcloth, hanging between them, remain. Above is an inscription of which a little near the end is lost. The letters that can be made out are Kumáro Bháya, that is Prince Bháya. The missing letter was probably *la*, which would make the name Bháyala, for the Sanskrit Bhrájila. If no letter is lost Bháya would be the Sanskrit Bhrátri, that is prince-brother, or the younger brother of the king. But this is not likely as all the other inscriptions give names. The fifth and sixth statues stood side by side, but except the feet of the sixth nothing remains; even the inscription above is lost. Perhaps they were statues of king Vedishri, by whom the chamber is believed to have been made, and his brother Simita (Sanskrit Shrimitra), or perhaps Vedishri's wife. The seventh statue is entirely lost. A hole has been cut in the wall in the place where the statue stood. An inscription above records that the statue was of Yira (Sanskrit Vira) who is called *Maháráthágranika*, that is the leader of great heroes, or the leader of the Maráthás. Of the eighth statue nothing remains except the feet. The inscription above shows that it was a statue of prince Hakushri.² A certain roughness in the wall is the only trace of the ninth statue. The inscription above records that it was a statue of prince Shátaváhana. Besides the names of the statues, there is an inscription of ten long lines engraved on both sides of the chamber, the lines on the left wall being a continuation, line by line, of those on the right. Much of it, especially on the left wall, is lost; what remains is well preserved and can be easily read. The letters are large and deep

¹ The position of the statues, the women to the right of their husbands, shows that in ancient times women were given the position of honour. The compounds Sitáram, Rádhakrishna, Lakshminárayan, in which the female name comes first, are traces of the same practice. The same idea appears in the compound *stripurusha* used for a married couple.

² Hakushri is the name of a great king mentioned in an inscription in Násik Cave X.

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cut, and, from their form, appear to belong to the beginning of the first century before Christ. The language is Prākṛit, which seems then to have been the current tongue of this part of the country. The inscription is of great value. Next to Ashok's (B.C. 250) edicts, at Gīrnār in Kāthiāwār and Sopāra near Bassein, it is the oldest of Western India inscriptions, and it is the oldest known Brāhmanical inscription in the whole of India.¹ In the beginning salutations are offered to Vaidik and Purānik gods, to Dharma, Indra, Chandra (moon), Surya (sun), Agni (fire), Marut (wind), the four gods or *lokapālas*, who preside over the four quarters of the universe, namely, Yama, Varuna, Kubera, and Vāsava (Indra). Besides these ten Vaidik gods, there are two Purānik gods, Sankarshana (Krishna's brother) and Vāsudeva or Krishna. Next come some words regarding king Vedishri whose name is in the genitive case. Then, after a break, follows a chain of attributes all in the genitive case. Among them are 'king of Dakshināpatha,' 'great warrior,' 'the furtherer of,' that is belonging to, 'the Angiya family,' and 'the only hero on the earth which has the sea and mountains for its garments.' Then follow several attributes of a woman, probably king Vedishri's mother. The attributes seem to show that she was very pious, as, among other epithets, she is called 'the gift-giver *vara dāyini* of . . . , 'the month-faster,' 'the lay-ascetic *grihātāpasi*,' 'the observer of pious austerity or *brahmacharya*,' clever in the performance of sacrificial duties,' and 'scented by sacrificial offerings.' Then follows a description of Vaidik sacrifices, from the first ceremony of placing the fire *agnyādhan*, to the performance of such great sacrifices as the horse sacrifice *ashvamedha*, the *vājapeya*, and others. Mention is also made of large gifts in connection with these sacrifices. The numerals used in specifying the gifts are very important, being of a different character from those hitherto found in Western India inscriptions.² The gifts, which are of villages, elephants, horses, cows, chariots, and the coins called *kārshāpanas*, were made in thousands and tens of thousands.

This inscription is believed to be the earliest historical record in the annals of Dakshināpatha or the Deccan. The king is described as very pious, a staunch supporter of the Vaidik religion, and thoroughly Brāhmanical in his belief. The Guptas mention in their inscriptions that they revived the performances of neglected sacrifices. But this inscription seems to show that, when it was recorded, Vaidik sacrifices were ordinarily performed. There is no doubt that Vedishri was the king who had this inscription engraved. Probably it was he who, as king of Dakshināpatha, improved the Nānāghāt, cut the rest-chamber for wearied travellers, adorned the opposite wall with figures of his relations, and, in this large inscrip-

¹ Prinsep (Jour. Beng. A. Soc. VII.-2, 565-567) and Stevenson (Jour. B. B. R. A. S., V. 74) thought this was a Buddhist inscription, but it is purely Brāhmanical, engraved in a rest-chamber, not in a Buddhist cave.

² Though a great part of the inscription is lost, numerals occur in no less than thirty places. They are for 1, 12, 17, 100, 101, 189, 1000, 1001, 1002, 1100, 1101, 1700, 6000, 10,001, 11,000, 21,000, 24,400, and 60,000. This inscription does not simply give specimens of ancient numerals; it also shows how, at that time, the numerals were grouped to represent such large sums as ten thousand and upwards.

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tion which fills the other two walls of the chamber, recorded the power and the piety of his family. The inscriptions on the statues seem to show that Vedishri belonged to the Shátaváhana dynasty of Paithan.

Outside the chamber and on a level with it, are five cisterns and, on a higher level than the chamber, as well as on the other side of the road, are other smaller broken chambers. At the east end of the gorge or cutting, on the right, is a small cave and a cistern. In the cave is placed a late image of Ganesh marked with red lead; on the left is a seat of dressed stone with a large oval stone jar in front of it. This jar is made of two stones joined together and a square lid lies by its side. In the lid is a hole or slit which might allow of something being dropped into the jar without opening the lid. There is nothing to show its age, but the cornered sculpture of the lid seems to be not older than the Silhárás (A.D. 850-1260). It is not now used, nor is there anything to show how it was formerly used, but the people's name for it, *jakátichi ránjan*, that is the toll jar, seems to show that travellers dropped a toll or duty through the slit in the lid. This is probable as the place is well suited for taking a toll. A little further from the jar is a reservoir about thirty feet square. It is roughly built and generally used by cattle.

On leaving the cutting, the bare Deccan plain stretches about a mile from the reservoir to the village of Ghátghar or the Pass House. West of Ghátghar and south of Nána's Thumb, from the steep slopes of the Sahyádris, rises the fortified hillock of Jivdhan. Parts of a flight of rock-cut steps that led to Jivdhan have been blown away, it is said, at the time when (1803-1818) the Pendhárís infested the country. At the top of Jivdhan, near the fort gate, are two modern-looking rock-cut chambers, probably for the garrison. Within the fort are rock-cut reservoirs and a built granary.

The old road from the Konkan to the Shingaru plateau came from the south by the village of Pulu Sonála. This path is now little used except by persons going to Pulu Sonála. Along it are some rock-cut cisterns, and, at the beginning of the ascent, at a place called Ganeshthal or Ganesh's Plateau, is a stone box of the same size as the jar at the crest of the Nána pass, but square instead of round. The fact that it also is called *jakátichi ránjan* or the toll-jar supports the theory that both were used for collecting money. Near the jar are some ruins probably of a rest or toll house. A little further to the south is Pulu Sonála village with Bráhmānical-looking caves in the hill slopes four miles to the east. The way to the caves is very difficult, and, except one large chamber, there is nothing of sufficient interest to repay the trouble of the climb. It is not easy to say to what sect the caves belonged. A sculptured image of the goddess Mahishamardini or the Buffalo-slaying Devi, set as an ornament on a pillar in the large chamber, proves that the sculptors were neither Buddhists nor Vaishnavs. In a recess in the back of the chamber, near where, in other caves, the object of worship is generally placed, is a cellar much like a cistern. But this is not the proper place for a cistern, nor has it any water channel to feed it. Cellars like this were chiefly used as places of meditation by

followers of the Yoga system, and it is probable that the ascetic for whom this cave was made belonged to the Yoga sect. There is no inscription in the cave, but the form of the pillars seems older than the eighth century.

Whatever be the origin of the story of the brothers Nána and Guna, it is curious to find the name Nanaguna in Ptolemy. Ptolemy mentions Nanaguna thrice, each time as the name of a river. In one passage the sources of the Naguna or Nanaguna are said to be from Mount Auindu, where the hill is cleft towards the Gaoris and the Binda.¹ The second passage runs, 'About the Nanaguna are the Phyllitæ and the Bitti,'² and the third is, 'The mouth of the Nanaguna river.' In Ptolemy's list of names on the Konkan coast,³ the mouth of the Nanaguna river comes far south in Pirate-Ariake, that is in Ratnágiri. The source of the Nanaguna is also carried far east, half across the continent to the Vindhya mountains. At the same time, not far from the west coast, south of Násik and east of Sopára, close to the actual position of the Nánághát, the lines of the Nanaguna, the Binda or Bassein creek, and the Gaoris river or Vaitarna, are made to join. This and the phrase, 'Where the hill is cleft towards the Gaoris and Binda rivers,' suggest that Ptolemy may have been told that the great stream of trade, from the coast to the inland marts of Paithan and Tagar, flowed along three lines, which centred in Nanaguna where the hill was cleft. And that from this Ptolemy thought that Nanaguna was a river, the same river on which Paithan was built.

For 1500 years after Ptolemy no reference to the Nánághát has been traced. In 1675 Fryer referred to it and to its cisterns.⁴ In 1828 Colonel Sykes noticed its excavations and cisterns, and gave a rough copy of its inscriptions.⁵ In 1838 Prinsep tried to decipher Colonel Sykes' copy of the large inscription in the chamber.⁶ In 1854 Dr. Stevenson noticed the large inscription, and made observations on some words from it.⁷ In 1876 Pandit Bhagvánlál wrote a paper on ancient Nágari numeration from the numerals in the large inscription, and, in another paper, in 1877, he translated the inscriptions above the figures in the recess in the back wall of the large chamber.⁸

Nárgol, a sea-port one mile north of Umbargaon, has about 100 Pársi houses and a tower of silence built in 1767. The tower is used by the Pársis of Nárgol, Tadgaon, and Saronde. Nárgol is a very old place, being probably the Nánagol of a Násik cave inscription of about the first century after Christ.⁹

Nava'pur, in Pamtembhi village, about four miles south of Tárápur, is a small sea-port. The sea trade returns for the five years ending 1878-79 show average exports worth £2759 (Rs. 27,590) and imports worth £233 (Rs. 2330). Exports varied from £1169 (Rs. 11,690) in 1874-75 to £6912 (Rs. 69,120) in 1875-76, and

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NÁRGOL.

NAVÁPUR.

¹ Bertius' Ptolemy, 204. The Gaoris is probably the Vaitarna, so called from the town of Goreh in Váda, and the Binda the Bháyndar or Bassein creek.

² Bertius' Ptolemy, 204.

³ Bertius' Ptolemy, 198.

⁴ New Account, 141.

⁵ Jour. R. A. S. IV. 287.

⁶ Jour. Beng. A. S. VII.-2, 565-567.

⁷ Jour. B. B. R. A. S. V. 174.

⁸ Jour. B. B. R. A. S. XII. 404; XIII. 311.

⁹ Trans. Sec. Or. Cong. 332.

Chapter XIV. imports from £93 (Rs. 930) in 1874-75 to £433 (Rs. 4330) in 1878-79.¹

Places of Interest.

NAVLI.

Navli, a small village near Pálghar station on the Baroda railway, has, in the station yard a tomb with the inscription 'In memory of Henry Hutchinson, Guard, B. B. & C. I. Railway. Died 16th June 1864, who was run over by a brake-van.' The two villages of Navli and Pálghar are generally linked together as Navli-Pálghar. The railway traffic returns show for Pálghar station an increase in passengers from 27,679 in 1873 to 54,594 in 1880, and in goods from 1536 to 4836 tons. It is the nearest station to Kelve-Máhim, which lies five miles to the west and is joined to Pálghar by a good road.

NIRMAL.

Nirmal or the stainless,² six miles north of Bassein, is one of the most sacred places in the district, having a much venerated *ling*, and being, according to tradition, the burying place of one of the great Shankarácháryas, the apostles of the modern Bráhmānic system.³ Here, on the anniversary of his death, *Kártik Vadya* 11th (November), a large fair is held, which lasts for a week and is attended by from six to seven thousand pilgrims, Hindus, Musalmáns, Christians, and a few Pársis, from all parts of Thána, Gujarát, Bombay, the Deccan, and south Konkan. The principal articles sold are brass and copper vessels, dry plantains, sweetmeats, cloth, and cattle, worth in all about £1000 (Rs. 10,000).

There are eight temples at Nirmal all built about 1750 by Shankarji Keshav, Sarsubhedár of Bassein. Close together, on rising ground, stand three temples, SHANKARÁCHÁRYA SVÁMI'S, enjoying a yearly Government grant of £42 (Rs. 421) and managed by a committee. MAHÁVISHNU'S, enjoying a grant of £12 (Rs. 118) and

¹ The details are, Exports, 1874-75 £1169 (Rs. 11,690), 1875-76 £6912 (Rs. 69,120), 1876-77 £1751 (Rs. 17,510), 1877-78 £1421 (Rs. 14,210), 1878-79 £2541 (Rs. 25,410); Imports, 1874-75 £93 (Rs. 930), 1875-76 £159 (Rs. 1590), 1876-77 £215 (Rs. 2150), 1877-78 £266 (Rs. 2660), 1878-79 £433 (Rs. 4330).

² Nirmal is mentioned in the Skanda Purán and in several local legends. The Skanda Purán calls it the best of holy pools, the seat of perfection. He who repeats a sacred verse at Nirmal, and keeps from sin, gains seven *crore*-fold of merit. It was no place for sinners but supreme happiness for the righteous. The Trimbakeshvar Mahátmya says that Nirmal is the best *tirth* for gaining heavenly bliss. The legend of the founding of Nirmal, as told in the Nirmal Mahátmya, describes a fiend, named Vimal, harassing Bráhmān seers who lived near the sacred Vaitarni, and, on his defeat by Parshurám, taking to repentance and religious austerities. Shiv was so pleased with his austerities that he granted Vimal freedom from death and a holy spring on Tungár hill. He was told that if he ceased to trouble the Bráhmāns, he need fear no one in the three worlds. In spite of this promise, Vimal again annoyed the Bráhmān settlers, and, at their request, Shiv sent Parshurám to bring him to order. Every time Parshurám cut off his hands and feet, by the blessing of Shiv, they re-appeared with fresh vigour. Parshurám finding himself powerless, had to resort to Shiv with whose help he overcame the demon. Vimal then invoked Parshurám's clemency. He was pardoned, and, on the spot where he fell, Parshurám established a *ling* which he called Vimalleshvar and raised a temple over it. From Vimal it came to be called Nirmal or stainless, as Parshurám rendered the place free from stain. Da Cunha's Bassein, 124-125. The meaning stainless seems to be the Sanskrit translation of the Dravidian *nir* water and *mal* hill, that is the sea hill, a true description of the place which is a wooded mound rising from bare flats once under water. Mr. A. Cumine, C.S.

³ The great Shankaráchárya (A.D. 650-740?) died in Káshmir. This Nirmal Shankaráchárya may have been one of his religious descendants. Da Cunha's Chaul and Bassein, 127; and Ráo Sáheb Mandlik in Jour. Bom. Br. Roy. As. Soc. X. 3.

managed by a committee. VIMALESHVARA MAHÁDEV's, a large substantial building, enjoying a grant of £10 (Rs. 100) and managed by a committee. BHULESHVAR's, to the west of the lake, enjoying a yearly grant of £6 (Rs. 60) and managed by a committee. To the east of the lake and by the side of the road there are three temples, to Ganpati, Durga, and Hanumán, enjoying a Government grant of £3 10s. (Rs. 35) and managed by committees. On the north of the lake is a temple to SIDDHESHWAR SÁMRA, supported by a yearly grant of £2 10s. (Rs. 25) from the descendants of Shankarji Keshav. There is a yearly Government grant of £45 8s. (Rs. 454) towards the maintenance of a Bráhmaṇ alms-house, *annachhatra*, and £14 16s. (Rs. 148) towards a Bairági alms-house. These state grants seem to show that the temples were built from public not from private funds. The stones which the Portuguese had built into Christian churches were probably used to raise the temples of the older gods. The Portuguese had pulled down the temples and destroyed the *ling*. On the fall of Bassein (1739) Nirmal was purified, prints of the feet of Shri Dattátraya took the place of the *ling*, and a reservoir was built.¹ Nirmal has a church dedicated to Santa Cruz with a congregation of 2184 Christians. The church, which was rebuilt by the parishioners in 1856 at a cost of about £2400 (Rs. 24,000), is ninety-six feet long by twenty-eight broad and twenty-six high. The vicar has a house and enjoys a monthly grant of £1 9s. (Rs. 14-8) from the British Government. There is a private school whose teacher plays the violin in the church. In front of a house in Nirmal village, about 500 yards north of the chief temple, is a long dressed stone with some letters which seem part of a Sanskrit inscription of the seventh century.²

Pa'ha'di, in Sálsette, about eight miles north of Bándra, has about 100 Christians, who have a church dedicated to St. Thomas the Apostle and affiliated to the Amboli church. The church, which dates from Portuguese times, measures sixty feet long by twenty broad and twenty high. There is also a large ruined Portuguese church, 110 feet long, forty feet broad, and thirty-three feet high. The Goregaon station was formerly called Páhádi. But as the name was confused with Párdi near Bulsár, it was changed to Goregaon.

Pa'lghar. See NAVLI.

Pa'n Tower, in the village of Kelve three miles south of Máhim, was described in 1862 as a place of considerable strength. There was a reservoir of water but no food supplies.³ The fort has the sea to the north and west, and at high tides the Danda creek comes to the walls on the south and east. The fort is 100 feet long and the walls vary from ten to twenty feet high.

Panvel, north latitude 18° 58' and east longitude 73° 12', the chief town and a port in the Panvel sub-division, lies on a creek on the Poona road about sixteen miles east of Bombay, and by road twenty miles south-east of Thána.

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Places of Interest.

NIRMAL.

PÁHÁDI.

PÁLGHAR.

PÁN TOWER.

PANVEL.

¹ Da Cunha's Chaul and Bassein, 126-127.

³ Government List of Civil Forts, 1862.

² See below, Sopára.

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PANVEL.

Though a good deal of money has been spent in improving it, the port is poor and can be used only at high water. Four large roads run from Panvel. One north, twenty miles to Thána; another south-east, about the same distance to Khopivli at the foot of the Bor pass;¹ the third west, fourteen miles to Uran; and the fourth six miles north-west to Ulva, where a Shepherd steam ferry-boat calls daily. The fares from Bombay to Ulva, distant eighteen miles, is 6s. (Rs. 3) for the first class, 1s. 6d. (annas 12) for the second class, and 9d. (annas 6) for a deck passage. There are two bridges on the river near Panvel, one on the Poona road built in 1827 at a cost of £3397 (Rs. 33,974); and the other to the south-west on the Ulva road built in 1850.

In 1881, of 10,241 people, 7812 were Hindus, 2186 Musalmáns, 228 Jews, and 15 Pársis. Except Thána, Panvel is the only place where families of the Beni-Isráel Konkan Jews are found. The bulk of the people are husbandmen, shopkeepers, rice-cleaners, carpenters, labourers, and fishermen. Before the railway was opened, Panvel was a centre of the trade between Poona and Bombay. Much cotton and other produce still comes down the Bor pass by road, and the town contains a number of merchants, brokers, and porters. It is an export centre for *gánja*, the narcotic made from hemp leaves, which is brought in country carts from Ahmadvagar, Poona, and Sholápur. The merchants, most of whom are Márwár and Deccan Vánis, sell the *gánja* to wholesale dealers from Mándvi in Cutch, from Porbandar Bhávnagar and Jodia in Káthiáwár, from Surat, and from Cambay. *Gánja* is also sent to Europe and used in making the tincture *Tinctura Cannabis indicæ*. The wholesale price varies from 6d. to 7d. (annas 4-4½) a pound. The busy season is from November to January. The local production of salt has of late been much reduced, and trade is leaving the town. The sea trade returns for the five years ending 1878-79 show average exports worth £164,572 (Rs. 16,45,720) and imports worth £62,627 (Rs. 6,26,270). Exports varied from £124,209 (Rs. 12,42,090) in 1874-75 to £214,456 (Rs. 21,44,560) in 1875-76, and imports from £56,914 (Rs. 5,69,140) in 1878-79 to £72,377 (Rs. 7,23,770) in 1874-75.² The chief local industry is the making of cart wheels, of which every cart that comes from the Deccan carries away a pair. The wheels are made by Kachhis from Gujarát and Gogo, and cost about £3 (Rs. 30) a pair. The nave is of *Acacia catechu* or *khair* wood and the rest of teak. The large Bombay municipality brick-work is seldom used. In 1866, Mr. Arthur Crawford, C.S., then Municipal Commissioner of Bombay, who had large works in hand, finding that the price of native brick had risen to a prohibitive rate, bought the whole property of the Panvel Brick and Tile Company on behalf of the municipality. The area of land was 44,138

¹ The old Bombay and Poona road was begun in 1820 and completed in 1835 at a cost of £13,556 (Rs. 1,35,567). Mr. W. B. Mulock, C.S.

² The details are, Exports, 1874-75 £124,209 (Rs. 12,42,090), 1875-76 £214,456 (Rs. 21,44,560), 1876-77 £137,485 (Rs. 13,74,850), 1877-78 £175,002 (Rs. 17,50,020), 1878-79 £171,708 (Rs. 17,17,080); Imports, 1874-75 £72,377 (Rs. 7,23,770), 1875-76 £65,463 (Rs. 6,54,630), 1876-77 £58,827 (Rs. 5,88,270), 1877-78 £59,555 (Rs. 5,95,550), and 1878-79 £56,915 (Rs. 5,69,150).

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Places of Interest.
PANVEL.

square yards and the sum paid was £2100 (Rs. 21,000). In spite of the poor quality of the Panvel clay and the unsuitableness of the machinery, the result of the first year's working was a saving of £3000 (Rs. 30,000) on the municipal works, besides a considerable fall in the price of bricks and a marked improvement in the way they were made. After a few seasons the best clay was worked out and search had to be made for some ingredient to mix with the rest. Some marl beds were bought near the brick fields and the manufacture was continued. But from the fall in the price of bricks from £3 10s. to £1 6s. (Rs. 35 - Rs. 13) the thousand, the brick making, which cost from £2 4s. to £2 18s. (Rs. 22 - Rs. 29), became costly and the works were closed in 1870. There are two brick-making machines on the property, one with a forty horse-power engine, calculated to turn out 40,000 bricks a day, and the other with a sixteen horse-power engine calculated to turn out 20,000 bricks a day. The whole property, including land, buildings, machinery, and plant, cost the municipality £22,083 (Rs. 2,20,830); the outturn of bricks up to 1870 was worth £350,325 (Rs. 35,03,250). The works were re-opened in 1879 in connection with the drainage works but were again closed in the same year.¹

Panvel has a sub-judge's court, four Government schools, two Maráthi one Hindustáni and one for girls, and a post office, and is the head-quarter station of the chief revenue and police officers of the sub-division. The municipality was established in 1855,² and had in 1880-81 an income of £561 (Rs. 5616), drawn chiefly from octroi, house, and wheel taxes, market fees, and a privy cess. The municipal limits include Panvel town and its suburbs Podhi and Jakka, but not the two suburbs of Khánda; and have within them 1463 houses, 148 of the first class, 211 of the second, 316 of the third, and 714 of the fourth, assessed respectively at 3s. (Re. 1-8), 2s. (Re. 1), 1s. (*annas* 8), and 6d. (*annas* 4). The expenditure during the same year amounted to £611 (Rs. 6113), of which £159 (Rs. 1593) were spent on scavenging, £153 (Rs. 1538) on roads, and £37 (Rs. 374) on lighting. The chief municipal works have been the making and mending of roads. The dispensary, which was established in 1873, has a Government grant of £69 (Rs. 688) and local fund and municipal contributions of £45 (Rs. 450) each. The attendance in 1880-81 was 5864 out-patients and sixteen in-patients. A project for supplying the town with water has long been under contemplation. A dam was to have been built across the Garhe river at Sukarpur, two miles above Panvel, and thence piping was to convey the water into the town. The scheme has been delayed from want of funds.

In 1570 Panvel is mentioned as an European trading port paying revenue to Gujarát.³ It probably rose to importance along with Bombay, as the direct route from Bombay to the Deccan lies through Panvel. In 1678 Orme notices it as a large town on the Pen.⁴ In 1804 Lord Valentia described it as a populous village, prettily situated on the banks of the river, in a plain surrounded by high hills. In 1810

¹ From a report by Messrs. R. G. Walton and C. B. Braham, Engineers, Bombay Municipality.

² Gov. Res. 1011, 27th February 1855.

³ Bird's *Mirát-i-Ahmadi*, 129.

⁴ Orme's *Historical Fragments*, 70.

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PANVEL.

Sir James Mackintosh found Panvel a wooded village, well situated on a small bay, distinguished by the handsome dome of a mosque. For some time after its cession, in 1818, a small English force was kept in Panvel, and part of the town is still known as the camp.¹ In 1820 it is described as an extensive place, well situated for business and carrying on a considerable commerce, although standing in the midst of a salt morass. Besides being the grand ferry to Bombay it had the convenience of an inn, although not of the first quality.² According to Bishop Heber, Panvel in 1825 was a small country town with a temple, a handsome Musalmán tomb, and a pretty quiet view of hills and woods. There was a comfortable bungalow built and kept by Government for the use of travellers, and two taverns, one kept by a Portuguese, the other by a Pársi.³ In 1862 it is mentioned as a populous town, for whose improvement provision had been made.⁴

The main street that runs from the port eastwards is broad, but the houses are poor. To the north of the town is a handsome reservoir known as the *Vadála taláv*, but its water is bad and scanty. This, as well as the Párvati and Krishnáli reservoirs, were built by one Bálájipant Bápát. The town lies low, is shut in by hills, and is often visited by cholera. The only good public buildings are the civil court, probably the best in the district, which was built in 1878; the mámlatdár's office a stone building in the centre of the town, built on the standard plan in 1868-69 at a cost of about £3500 (Rs. 35,000); the Government school-house, the customs office, and the old traveller's bungalow now a public works rest-house. The dispensary, though successful, is badly lodged in a hired house. A common tiled shed serves for a meat and fish market. The houses of the upper classes are to the north of the main street near the mámlatdár's office, and those of the richer merchants, pleaders, and pensioned Government servants are favourable specimens of native dwellings. On the bank of a small pond to the north-west of the town stands the tomb of a Musalmán missionary called Karimsháh. It is about 200 years old and has no pretensions to architectural merit.⁵ Here a yearly fair is held on *Mágh Shuddh* 11th (December), and is attended by large numbers of Musalmáns and Hindus from Thána, Kalyán, and Bombay. The chief articles sold are sweetmeats, cloth, fruit, and children's toys to the value of about £150 (Rs. 1500). Besides Karimsháh's tomb, the only antiquities are some fragments of fortification in the creek. These are probably the ruins of a small fort, which was built in 1682 by Shiváji's son Sambháji, to protect the neighbourhood from the raids of Aurangzeb's Sídís, who used to land and burn or carry off the rice.⁶

¹ Mr. Cumine, C.S.

² Hamilton's Gazetteer, II. 370. Lieutenant-Colonel FitzClarence (1819) writes (Journal, 321) that Panvel is the village at which officers generally land from Bombay on their route to the Deccan. The so-called inn, he adds, is a little hovel.

³ Heber's Narrative, II. 199.

⁴ Thornton's Gazetteer, 752.

⁵ In 1804 Lord Valentia described the tomb as a neat building with a dome and two small pinnacles peeping from a mango grove. Attached to the tomb were twenty-five Kurán readers. According to the priests Karim was a native of Lucknow, who had lived in Panvel for six years. Travels, II. 109.

⁶ Hamilton's Description of Hindustán, II. 151.

Parla in Sálsette, two miles north of Bándra, has about 1200 Christians and a church dedicated to St. Francis Xavier. The church, which was built by the Rev. Gabriel de Silva, measures 72½ feet long by 24½ broad and nineteen high; it has a vicarage attached, and a vicar who draws £1 10s. (Rs. 15) from the Goa government. An Anglo-Portuguese school with fifteen boys is supported by parish contributions, and by a monthly grant of 8s. (Rs. 4) from the owner of the village. The master plays the violin in church.

Párol, a village on the east base of Tungár hill, lies about eight miles east of Virár station on the Baroda railway. It has the remains of four old Hindu temples, two in its limits and two in the limits of the neighbouring village of Majavli. At none of these four temples is worship now performed. The two Párol temples, called the temples of the Big and Little Pools, *Mota Tánkya* and *Lahán Tánkya*, stand on the southern and northern banks of a stream which runs down the steep side of Tungár. In the stream bed, close to each temple, is a pool from which the temples take their names. The temple near the small pool is about half a mile west of Párol village. It is levelled to the ground which is strewn with fragments of carved stones. The Big Pool or *Mota Tánkya* temple, about half a mile further up the stream bed, is better preserved, rising in a square block in the roof of which a tree has taken root and threatens to ruin it. On the lintel is a Ganpati, and in the back wall a well-carved image of a woman or goddess. Of the Majavli temples, one, not more than a few hundred yards south-west of the village site of Párol, seems to have been the largest of the group. Its superstructure is gone, only the plinth and some of the steps remain. The stones and large blocks that lie about are finely cut, though not so well chiselled as the Ambarnáth stones. Among other sculptures there is a large piece of the handsome lotus-flower ceiling, a few carved figures of a god and a goddess, the goddess with an elephant on each side whose trunks form an arch over her head, and several pillar capitals with indecent carvings. On one of the pillars the word *Tesiságaru* appears clearly cut in late Devanágari characters. It is probably a visitor's name. About 500 yards south-west is the other Majavli temple. It is utterly ruined, the stones having been built into what seems to be a Portuguese granary or store-house.

Peb Fort, otherwise known as **VIKATGAD**, in the village of Máldunga, stands about nine miles north-east of Panvel on a hill about 1000 feet high. When surveyed by Captain Dickinson in 1818, it had two pathways meeting a little from the gateway which was nearly twenty feet below the top of the hill. The gateway was built across and nearly at the top of an exceedingly steep ravine, the water being turned from its natural course by a channel on each side of a retaining wall of solid masonry thirty feet high and about as many feet wide at the top. The perpendicular height of the threshold of the gateway was about eighteen feet. Beyond this gateway the ascent continued exceedingly steep to a platform, on a projecting part of the hill at the head of the ravine, about eighty feet above the gateway. From this platform was a further very steep climb of 100 feet to the top of the hill where there had formerly been a fort. Like Malanggad,

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PARLA.

PÁROL.

PEB FORT.

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PEB FORT.

Peb is for the most part surrounded by a precipice, the principal works, in addition to those already mentioned, being at the north and south extremities, commanding such parts of the hill as were deemed accessible. The ground on the top of the hill was very irregular, and no vestige of the former fort remained except a wretched wall of loose stones. Besides two buildings and a few huts there was an excellent reservoir and a temple outside the gateway. Under the precipice, about 100 yards from the temple, was a large room enclosed with solid masonry and a strong door which was said to have been used as an ammunition and store-room. In 1862 the fort was ruinous; the water was unfit for drinking, and food supplies were not procurable.

According to the latest account (November 1881), the fort is most easily climbed from Neral station, a distance of six miles. At the foot of the hill is a goddess called Pebi, who appears from her name to be the deity of the fort. Half way up the hill is a god called Mhasha, and about a quarter of a mile beyond are two caves and a rock-cut cistern. The ascent can be made only by driving a peg into a crack in the rock above, tying a rope to the peg, and swinging one's-self up. There are the foundations of large buildings and a cistern, twenty cubits square and four deep, containing water all the year round. Besides the large buildings there are the remains of from forty to fifty small houses.

PERSIK FORT.

Persik Fort is a small ruined stronghold at the entrance of the Kalyán river. It stands on an exceedingly steep point of land from twenty to twenty-five feet above the water's edge. The entrance from the river face has a small gate and a flight of cut-stone steps. The fortifications are said to be very old. In 1818 they were mouldering throughout. The works varied from twelve to twenty feet in height, and the battery on the river side contained six openings for cannon with an exceedingly narrow and weak parapet. The other faces of the fort were chiefly pierced with loopholes, varying in height but nowhere more than three feet thick. As the tongue of land on which the fort stands gradually rises inland so as to command the hill, even within musket range, a detached tower had been built at a distance of 500 feet up the ascent. In 1818 this tower was a complete ruin. A large and wretchedly roofed building occupied most of the interior. Over the gateway was a badly roofed platform mounting two guns. Inside the fort was a well which was dry during the hot weather, when water had to be brought from outside.¹ Except a guard room near the river bank, nothing now (1881) remains of the fort. It was probably pulled down and the stones used in making the railway. Two tunnels, one 103 and the other 115 yards long, have been cut in the Persik hill, through which the railway passes after leaving Thána.

POINSAR.

Poinsar in Sálsette, two miles south of Borivli station, has 130 Christians and a church dedicated to Our Lady of Remedies. It was built by the Portuguese in 1555, measures 121 feet by

¹ Captain Dickinson's Report, Military Diaries, 1818.

thirty-eight, and is in fair order. The vicar has a monthly grant of £1 10s. (Rs. 15) from the British and the same from the Goa Government, and has a small lately-built vicarage. There is no parish school, but the vicar gives lessons to some of the boys, and there is a master who plays the violin in church. Close to the church are the ruins of an old vicarage, whose hall measures twenty feet square. In Mágáthan, about 120 yards north of Poinisar, is a ruined church, which was built about the same time as the Poinisar church. The Buddhist caves of Mágáthan are on the borders of Poinisar, and Padan hill at Ákurli is only a mile to the east.

Povai, on a hill near Vehár in Sálsette, has 500 Christians and a church dedicated to the Holy Trinity. It measures thirty feet long, twenty-four wide, and twenty-eight high, and was built with the stones of an older church which is now used as a burying ground.

Povai gives its name to the Frámji Kávasji Povai estate, which, besides Povai, includes the villages of Tirandáj, Koprikhurd, Sáki, Paspoli, and Tungáve. The estate, except Tungáve, was originally given in perpetual farm to Dr. Scott in 1799, on payment of a yearly quit-rent of £320 (Rs. 3200). After Dr. Scott's death in 1816, the quit-rent was not paid and the property was attached by Government in 1826. In 1829 it was again leased in perpetual farm to the late Frámji Kávasji, a Pársi merchant in Bombay, and, in 1837, was, on payment of £4747 (Rs. 47,470), conveyed to him in fee simple, burdened with the maintenance of two reservoirs on the Duncan Road in Bombay. Under section 64 of Act V. of 1878, the Ábkári rights of the estate were, in 1879, bought by Government for a sum of £5500 (Rs. 55,000). In consequence of family disputes the estate is now managed by an official assignee.

About the time he bought the estate, Mr. Frámji Kávasji was vice-president of the Agricultural and Horticultural Society of Western India. He took great interest in agriculture, and introduced many exotics and made many experiments on his estate. In 1830 he began to grow indigo and the mulberry bush, and his improvements so pleased Sir John Malcolm, that, on his visit to the estate in December 1830, he presented Mr. Frámji with a gold watch. In January 1831 Mr. Frámji showed the Agricultural and Horticultural Society samples of silk, and gained a prize of £3 (Rs. 30) for Aurangabad oranges and Neilgherry potatoes grown at Povai. In May 1831 he gained a prize of £13 (Rs. 130) for three kinds of silk, Neilgherry potatoes, Bengal rice, Surat rice, sugar, opium, and *phálsa* *Grewia asiatica*. In November 1831, the Earl of Clare visited the estate, and showed his approval of the improvements and experiments by presenting Mr. Frámji with a pair of shawls worth £140 (Rs. 1400). In January 1832 a sample of loaf-sugar, made from sugarcane grown at Povai, was exhibited and gained a prize of £5 (Rs. 50). Two other prizes were given for ginger, Chinese turmeric, Malacca yams, Mázgaon mangoes, Kárwár groundnuts, opium, and pine-apples. In 1833 Mauritius sugarcane was successfully grown and fetched £2 14s. (Rs. 27) the thousand in the Bombay market. In January 1834 Mr. Frámji told the Society that 56,000 of his sugarcane would be ready by the end

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POINISAR.

POVAI.

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POVAI.

of the year, and asked them to request Government to buy the crop at £2 10s. (Rs. 25) the thousand. Government agreed to take 200,000 canes, and this was supplied from the outturn of ten *bighás* of land tilled on the Jamaica or West Indies system. In January 1835 Mr. Frámji gained a prize of £5 (Rs. 50) for coffee, Chinese lemons, apples, white pumpkins and Malacca yams, and, in May 1835, a prize of £3 10s. (Rs. 35) for silk. In May 1839, some samples of cotton grown at Povai were highly praised by the society. The experiments ceased and the estate fell into disorder on Mr. Frámji's death in 1851.¹

PRABAL FORT.

Prabal Fort, on the flat-topped hill of the same name, about eight miles east of Panvel and four west of Mátherán, stands about 2325 feet above sea level. The ruined fortifications once included eleven towers and two gateways. In 1818 the gates had long been destroyed, and the works were everywhere falling, the walls of three or four buildings being all that remained. During the rainy months much of the hill was under tillage, the people and their cattle living in the ruins. On the top of the hill was a large pond.

In 1828 a band of Rámoshis, who at that time infested the country round Purandhar hill in Poona, came into the Konkan, 300 strong with tents and horses. They met at Prabal, and distributed the following proclamations along with bundles of straw and pieces of charcoal and fuel:

‘Know all men that we Rájeshri Umáji Náik and Bhurjáji Náik from our camp at the fort of Purandhar, do hereby give notice, in the year *Sursann Suma Ashrin Maigatain Va alaf* 1827, to all Pátis Mhárs and others of the villages within the jurisdiction of Ratnágiri in the Southern Konkan and Sálsette in the Northern Konkan, that they are not to pay any portion of the revenues arising from their villages to the British Government, and that any instance of disobedience to this mandate shall be punished by fire and sword. All revenues are to be paid to us. This proclamation is sent to you that you may make and keep by you a copy of the same, according to which you are desired to act without any demurring, on pain of having your village razed to the ground. Given under our hand this 25th December 1827.’

In 1862 the fort was reported to be well designed but ruinous. The water supply was good, but the pond was out of repair and nearly useless. Food supplies were not procurable within eleven miles. At present (1881), the hill top which is surrounded by a ruined wall has three ten feet square cisterns, two on the east and one on the west. Of the fortifications six stone and mortar towers remain, with room for five men in each.

From Mátherán a footpath leads from Fleetwood bungalow on Chauk Point, across the valley that separates the two hills about four miles to the village of Varosha, and from Varosha about five miles more to the top of Prabal. From Panvel the path leads to the

¹ Mr. B. B. Patel in *Dnyán Vardhak*, IX, 340-343.

village of Lonáuli four miles from the top of the hill.¹ The hill-top is about four miles from north to south and three from east to west.

Pulu Sonála, at the foot of the Nána pass about twenty miles east of Murbád, has several plain Bráhmānical caves. They are situated on a scarp a little way up the hill-side and have a westerly aspect. They are very recent and very poorly cut, only one having any pretensions to rank as a cave, the remainder being rough cells much broken and dilapidated. There are a few figures in bas-relief but no good architectural details.²

Rái in Sálsette, two miles south-west of Bháyndar railway station, is a small sea-port, with, during the four years ending 1878-79, average exports worth £2589 (Rs. 25,890) and average imports worth £1331 (Rs. 13,310). Exports varied from £1764 (Rs. 17,640) in 1878-79 to £2936 (Rs. 29,360) in 1876-77, and imports from £804 (Rs. 8040) in 1874-75 to £1621 (Rs. 16,210) in 1875-76.³ There are very extensive salt-pans in Rái, most of the salt being taken to Bháyndar station and from there carried by rail to Central and Northern India. Lately a small and successful water scheme has been completed by Mr. Maclaran, Executive Engineer, conveying water for the use of the large Government staff by iron piping from a reservoir two miles west in Dongri village.

Sa'jgaon, three miles south of Khálápur, has a shrine of Vithoba,⁴ where every November (*Kártik*) a fair is held, which lasts for about fifteen days, and is attended by about 2000 persons, chiefly Ágrīs, Kunbis, Thákurs, and Káthkaris. Shopkeepers from Talegaon in the Deccan and from Kalyán, Chauk, and Pen, make large sales of cloth, dry fish,⁵ blankets, copper and earthen pots, salt, pepper, and sweetmeats, to the amount, it is said, of about £400 (Rs. 4000). The temple, which is little more than a hut, is managed by the village headman.

Sanja'n, north latitude 20° 12' and east longitude 72° 52', a village of between 300 and 400 houses, five miles north-east of Umbargaon, with a considerable Musalmán population, is a station on the Baroda railway. In former times it was a place of much trade and importance. It was here that, about the year 720, a band of Persian refugees settled. They were well received by the local Hindu chief Jádu Rána,⁶ and, according to their own account, did much to

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PULU SONÁLA.

RÁI.

SÁJGAON.

SANJÁN.

¹ Dr. Day, Superintendent of Mátherán, 31st March 1881.

² Mr. H. Cousins. For details see Appendix A.

³ The details are, Exports, 1875-76 £2897 (Rs. 28,970), 1876-77 £2936 (Rs. 29,360), 1877-78 £2759 (Rs. 27,590), 1878-79 £1764 (Rs. 17,640); Imports, 1875-76 £1621 (Rs. 16,210), 1876-77 £1548 (Rs. 15,480), 1877-78 £804 (Rs. 8040), and 1878-79 £1351 (Rs. 13,510).

⁴ The tradition is that a devotee of Vithoba's used to live here and go every year to Pandharpur to worship. When he grew too old to make the pilgrimage, Vithoba appeared to him in a dream and comforted him, telling him that his worshipper would find him here as well as in Pandharpur.

⁵ So large is the sale of dry fish that the god is called dry fish or Bombil Vithoba.

⁶ According to a story current at Dáhanu and Umbargaon, Sanján was so large a city that it was called Navteri Nagari, or the city that measured nine *kos* by thirteen. It was reputed to have been founded by Rája Gaddhesing. Deheri village, then a portion of the city, was so called because at a distance from the centre of the city made curds, *dahi*, there. Deheri, was the place where leaf

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SANJÁN.

History.

improve the town, teaching the people new arts and industries. In three Silhára grants of the tenth and eleventh centuries Sanján is probably referred to under the name of Hamjaman.¹ The city flourished till, in the beginning of the fourteenth century, it offered a fierce resistance to Alphkhán, Ala-ud-din Khilji's general, and was sacked, and the Pársis killed, enslaved, or driven to the hills.² Many of them probably settled at Nárgol about four miles to the north-west, which is still one of the largest Pársi villages in the Konkan. By the Arab geographers of the tenth, eleventh, and twelfth centuries, Sanján, under the name Sindán, is repeatedly mentioned as one of the chief ports of western India. In the tenth century (915) it is described as famous for the export of an emerald equal to the best in brightness and colour, but harder and heavier, known as the Mecca emerald because it passed through Arabia.³ It is also described as a great strong city with a Jáma mosque. In the twelfth century it is mentioned as populous, the people noted for industry and intelligence, rich and warlike, the town large and with a great export and import trade.⁴ Early in the sixteenth century (1534) it was taken by the Portuguese.⁵ In the first years of the seventeenth century it is noticed by the traveller Pyrard de Laval.⁶ In 1626, under the name St. John de Vacas, Sir T. Herbert mentions it as subject to Portugal.⁷ About that time the customs house yielded a yearly revenue of £23 (620 *pardios*).⁸ In 1787 it is mentioned by Dr. Hové, who thought one of the hills behind was a volcano.⁹

Remains.

The station traffic returns show an increase in passengers from 12,195 in 1873 to 12,509 in 1880, but a decrease in goods from 920 to 679 tons. Close to the railway line, on the road from Sanján to Gimonia, is a tomb with a wooden cross and the inscription 'James Henderson,' who is said to have been a railway servant. The upright of the cross has been broken off and carried away. Only the cross and the piece above remains. Near the railway station to the west of the police lines, below a banyan tree, is another tomb said to mark the grave of an European soldier who was drowned in the creek. It has no inscription. West of the station

plates, *patrávals*, were thrown after public dinners. The Guvarpara suburb of Deheri was the place where nightsoil, *gu*, was shot, and Dánda Mándá, a suburb of Mándeh village, about six miles from Sanján, was the place where the bones, *danda*, of dead animals were cast. Evidence of the greatness of Sanján is found for miles round in old foundations and bricks. The bricks are of a very superior quality, and are so plentiful that enough to build a house can be gathered for a few pence. There are reported to have been 999 wells. Mr. W. B. Mulock, C.S.

¹ Ind. Ant. V, 276, IX, 38; As. Res. I, 361.

² Abu-l-feda's (1273-1331) statement, that in the beginning of the fourteenth century Sindán was the last town of Gujarat, favours the view that the conqueror of Sindán was Alphkhán.

³ Maçudi's *Prairies d'Or*, III, 47, 48.

⁴ Ibn Haukal (950) Elliot, I, 38, and Idrisi (1130) Elliot, I, 85. The chief references are Maçudi (915) a city near Sufareh, and south of Cambay where Cambay sandals were worn (*Prairies d'Or*, I, 254, 330). Al Istákhri (950) Musalmáns with Jáma mosque (Elliot, I, 27, 30). Ibn Haukal (950) the same (Elliot, I, 34, 38); Al Biruni (1020) (Elliot, I, 66); and Idrisi (1156) (Elliot, I, 77, 89). Besides the Konkan Sindán, the Arab geographers of that time mention the Cutch Sándhan. See Elliot, I, 14, 15, 129, 450.

⁵ Faria in Kerr, VI, 413.

⁶ Pyrard de Laval, II, 297.

⁷ Travels, 42.

⁸ O Chron. de Tis. III, 170.

⁹ Tours, 24.

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SANJÁN.
Remains.

the site of the old city of Sanján stretches for several miles, a bare plain with rice hollows, dry pond beds, and low rolling hillocks, some bare with old brick foundations and others shaded by clumps of trees. Towards the east and north the view is bounded by small rolling hills. To the west the plain stretches down the links of the Sanján river about six miles to the sea. A little above the village, about a mile west of the station, the flow of the salt water is stopped, and a long reach in the river formed by a dam which is said to have been built by a Pársi during the rule of the Maráthás. About half a mile below the dam, though dry at low tide, at high tide there is water enough for boats of about three tons (10 *khandis*). The country round the present Sanján, a fair sized village with some good houses and one broad street, is dotted with old mangoes, banyans, and huge baobab trees, one of them forty feet in girth three feet from the ground. There are the remains of several large ponds and lakes, some of them much filled with silt and now used to grow rice. The banks of the ponds are in many places topped with mounds, covered with large old bricks. Old bricks are also scattered over most of the fields and form the walls of almost all the buildings. Except these bricks, there are not many remains. Only two inscribed stones have been found. One of these is a broken piece of a trap slab with an inscription in Devanágari. Four lines are broken and there are three more preserved but illegible. In the sixth line can be read ‘(Śakanripa)kālātita Śamvat 1354 Fālguna Shuddha’ that is, the bright half of Fālguna (March-April) in the year 1354 (A.D. 1432) passed after the time (of the Śaka king).¹ The other, of which only a few words have been read, is supposed to be Arabic in Kufic characters about eight hundred years old.² The stone is probably a grave stone, a trace of the Arab merchants and Kufi settlers, whose descendants are still found as Naváíats, forming a separate class at Sanján, Sopára, and other Thána coast towns. Under a great baobab tree, about a mile west of the station, is a small stone (2’ 9” × 1’ 6”) with three rows of carving, the middle row about six inches broad of six well-cut slightly damaged elephants. About 200 yards to the north are a couple of lakes irregularly round, about 200 yards by 150, whose beds are so silted that they are now used as rice fields. The east pond is called Asuri and the west pond Chikani. They are said to have been made by a brother and a brother-in-law. On the south bank is a high mound with remains of bricks and one old carved stone. About fifty yards to the south is a round well about fifteen feet across, of old uncemented bricks some of them of great size (15” × 9” × 3”). In the village is a stone (15” × 12”) carved in deep tracery. A few yards to the west is an old finely dressed pillar, square above and six-sided below, buried all but a foot in front of one of the house doors. A little to the west is a large rest-house with room for about fifty travellers. It was built about 1825 by a rich Pársi, Vikáji Mehrji. About a quarter of a mile north-west of the village is the site of a Pársi

¹ Pandit Bhagvánlal.

² Prof. Rehatsek The only words that have been made out are *allah*, *muluk*, *sultán* and *salam*.

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tower of silence, with traces of brick and cement foundations. It was probably built between 1300, when the use of cement was introduced, and 1500 when the Pársis gave up building towers of silence of brick. It measures about forty feet across.¹ To the west the creek winds about six miles to the sea in sharp links, green with marsh bushes, through country with fine clumps of rich well grown trees. About a quarter of a mile west of the big rest-house, in Ratna Kunbi's house, is an old stone with a carved top. Near it is a fine old round brick well twenty-four feet across, and, in front of the house, are small carved stones. About a furlong west is a big pond, about 212 yards across, with remains of bricks. A hundred yards further west is the landing place on a bank about eight feet high. Large craft of about eighty tons (250 *khandis*) can make this landing in one tide from Umbargaon. They generally come empty and load with timber and rice. From the landing there is a good view up the river about half a mile to the Portuguese fort. This, which is close to the south of the main road, stands on a plot of ground about twenty feet above the rice fields in front of it. It consists of a ruined wall with six ruined towers which enclosed a space of 146 yards by 174. In the middle of the west wall is a ruined building and tomb; in the centre of the enclosure are the remains of a pond and well, and in the north-west corner is a ruined church eighty feet by twenty-eight, with walls thirty feet high and the remains of a raised altar, and a trace of a pulpit in the north wall. This fort was built in 1613. In 1634 it was described as a round fort with six bastions, each about three fathoms long, three fathoms high, and five spans broad, altogether about thirty yards round. The walls, which were three yards high and five feet wide, were armed with six falcons. In the fort was a very handsome well and a pond, and another pond about 100 yards off. There were two two-storied houses, the captain's residence and an arsenal, and a church of Nossa Senhora du Porto. Besides the garrison, which consisted of a captain nine white and eleven black soldiers a writer and an inspector, there was a vicar, and forty native Christian and two Portuguese families. Close to the walls of the fort was a plot of ground, protected by a big ditch, where in times of war the people of the country round used to come and set up thatched huts, under cover of the guns. The garrison used to eke out their pay by cultivation. But the villages were so thickly peopled that land was difficult to get.² About one and a half miles off was the stockade of Páma, a platform 120 feet round fenced by a thorn hedge.³

Sanján Peak.

Sanja'n Peak, or **ST. JOHN'S PEAK**, better known as **BÁRAT HILL**, 1760 feet high, stands about fourteen miles south of Sanján. It begins to rise about three miles from the shore, and from a round

¹ Sixty years ago the brick wall round the tower was entire; fifty years ago a fourth was gone, and thirty-five years ago the wall was still further ruined but some brick steps remained. Tradition says there were nine other towers of silence in Sanján. Opposite the ruined base of the tower is a well with no parapet wall. Mr. B. B. Patel.

² O Chron. de Tis. III. 196.

³ O Chron. de Tis. III. 196, 197.

central mound slopes gradually to the north and south. It is an important land-mark for sailors, being visible for forty miles in clear weather. In a cave cut out of the rock, in the form of a house with windows doors and pillars, the Pársis hid their sacred fire when they fled from Sanján. Bárat is said to have been the residence of one Bhungli Rája, who, according to the local story, was so called from his having a magic bugle or *bkungal*, which sounded at his door without any one blowing it.¹

Saronda,² about five miles north-west of Sanján, has about fifty houses of Pársis, a fire temple built in 1880, and, near a place called Bándhikhádi, a ruined tower of silence overgrown with date trees. The Pársi Pancháyat of Bombay has a school here for the education of Pársi children.

Sassu Navghar, about six miles east of Bassein, is a small port with, during the five years ending 1878-79, average exports worth £4661 (Rs. 46,610) and average imports worth £1007 (Rs. 10,070). Exports varied from £118 (Rs. 1180) in 1874-75 to £10,327 (Rs. 1,03,270) in 1876-77, and imports from £486 (Rs. 4860) in 1874-75 to £1582 (Rs. 15,820) in 1877-78.³ A paper-mill was started here in 1871 by Messrs. Johnson and Littlewood. The cost of the buildings with fixings and English machinery, and of a dam built across the neighbouring stream was £3000 (Rs. 80,000). The mill began working in 1877. Paper was made from grass and rice straw, but none was ever sold although many dealers had approved of the samples and had promised to purchase all brought into the market. The manager died from an accident in 1880, and on his death the mill was closed. The project failed through want of funds to buy new machinery. Another boiler was required to make a ton of paper a day, and there was not sufficient engine-power to work the rag engines of the pulping compartment.⁴

Sativli. See TAKMAK.

Sa'tpatti, a suburb of Sirgaon about six miles north of Máhim, is a small port with, during the five years ending 1878-79, average exports worth £5667 (Rs. 56,670) and imports worth £1386 (Rs. 13,860). Exports varied from £3310 (Rs. 33,100) in 1877-78 to £8773 (Rs. 87,730) in 1878-79, and imports from £621 (Rs. 6210) in 1875-76 to £2427 (Rs. 24,270) in 1877-78.⁵

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Places of Interest.

SARONDA.

SASSU NAVGHAR.

SATIVLI.

SÁTPATTI.

¹ It seems possible that this Bhungli Rája was the chief of Báglán, which is probably a Hindu word slightly changed by the Musalmáns into Garden-land. In a treaty which the Portuguese made in 1617 with Yádv Rána of Sávtá, an important place near Dáhanu, they promised to have no dealings with the Bagulos the people of Vergi (O Chron. de Tis. IV. 22), which seems to mean the Báglánis the people of Bohri, the hereditary title of the chiefs of Báglán. See Násik Statistical Account, 184.

² Mr. B. B. Patel.

³ The details are, Exports, 1874-75 £118 (Rs. 1180), 1875-76 £2134 (Rs. 21,240), 1876-77 £10,327 (Rs. 1,03,270), 1877-78 £4346 (Rs. 43,460), 1878-79 £6382 (Rs. 63,820); Imports, 1874-75 £486 (Rs. 4860), 1875-76 £792 (Rs. 7920), 1876-77 £1512 (Rs. 15,120), 1877-78 £1582 (Rs. 15,820), and 1878-79 £665 (Rs. 6650).

⁴ Mr. W. B. Mulock, C.S.

⁵ The details are, Exports, 1874-75 £4218 (Rs. 42,180), 1875-76 £6007 (Rs. 60,070), 1876-77 £6028 (Rs. 60,280), 1877-78 £3310 (Rs. 33,100), 1878-79 £8773 (Rs. 87,730); Imports, 1874-75 £890 (Rs. 8900), 1875-76 £621 (Rs. 6210), 1876-77 £636 (Rs. 6360), 1877-78 £2427 (Rs. 24,270), and 1878-79 £2357 (Rs. 23,570).

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Places of Interest.

SÁVTA.

Sa'vta, on the Dáhánu creek about six miles east of Dáhánu, has a landing or *bandar*, which was a large and important place of trade before Government stopped the free cutting of the forests in its neighbourhood. It is said that ten thousand carts were employed in the Sávta timber trade, and from three to four hundred booths set up as lodgings for the timber merchants. Since the railway was built, about four miles to the west, bridges have blocked the approach to the landing. But a large quantity of timber is still yearly shipped from the Jawháar state.

Sávta is probably the Sarceta mentioned in Portuguese records of the seventeenth century as the seat of a Hindu chief called Jádí, perhaps Jádav or Yádav Rána. In 1617 the Portuguese entered into a treaty with this chief, agreeing to defend Sarceta fort with Portuguese troops and prevent the Bagulos or people of Vergi from entering Daman.¹

SEGVAH FORT.

Segva'h Fort, on the top of a once fortified height about sixteen miles east of Dáhánu in the village of Karanjvire, is a complete ruin. In 1818 the fortifications were confined to the south end of the hill which was about 600 feet high. Nearly half way up, the works, which were carried across a very narrow part of the hill, formed the main entrance into the lower fort. Sixty-five feet above and 260 feet from the gateway, was a redoubt, not more than ten feet high with round defences. The rampart had fallen in many places and was without a gateway. The gateway of the lower fort had been burnt in 1817. Outside and on the brow of a rather steep slope were about ten reservoirs, some of them containing good water.

SHÁHÁPUR.

Sha'ha'pur, the chief town of the Sháhápur sub-division, lies on the Ágra road about fifty-four miles north-east of Bombay and about $1\frac{1}{2}$ miles from the Peninsula railway, the Sháhápur station being at the village of Asengaon. The town stands on the banks of a perennial stream the Bhadangi, a feeder of the Bhátsa river, and about five miles from the foot of Máhuli fort. It is the head-quarters of a mámlatdár, and has an office built on the standard plan in 1875-76 at a cost of £2453 (Rs. 24,527). A Government school-house with room for 100 boys stands close by. It was enlarged in 1881 at a cost of £348 (Rs. 3488). A few hundred yards away is the Government dispensary opened in 1877 in the old traveller's bungalow, towards which Government give £60 (Rs. 600) and local funds £100 (Rs. 1000) a year. The attendance in 1880-81 was 5589 out-patients and two in-patients. Almost opposite the dispensary is a Government bungalow belonging to the public works department.

Tieffenthaler mentions Sháhápur in 1750 as a village at the foot of the Sahyádrí hills with huts made of wattle and daub. In 1827 Captain Clunes notices it as a post runner station with seventy-five houses, four shops and wells.² It is now a flourishing market

¹ O Chron. de Tis. IV. 22. One provision of the treaty was that, when he visited Daman, the chief should be allowed to perform his rites and ceremonies. The Bagulos, people of Vergi, are perhaps the Bágánis the people of Bohri, the Bágán chief.

² Itinerary, 51.

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Places of Interest.

SHÁHÁPUR.

in with, in 1881, a population of 2124, of whom 1923 were Hindus, 2 Musalmáns, 5 Pársis, and 4 Christians. The traffic at the railway station shows an increase in goods from 3680 in 1873 to 2881 tons in 1880, and in passengers from 21,995 to 38,606. There are five Hindu temples in Sháhápur, one Bohora and two Muhammadan mosques, also a Musalmán tomb or *dargáh*, endowed with some land in the town and with half the private village of Jute. About half a mile east of Sháhápur, in Waphe village, there are four cisterns at a holy bathing place, *tirth*, and three temples, one of Máuṛti, one of Trimbakeshvar, and one of Bhavánishankar. The temples of Trimbakeshvar and of Bhavánishankar and two cisterns were built by Trimbakji Denglia, the murderer of Gangádhār Shástri (1815), who for a time was commandant of the Máhuli fort. The third cistern was built by Naro Bhikáji, a Sháhápur mámlatdár, thirty years ago, the fourth by the townspeople, and the fifth, in the river below, from local funds in 1877. There is a fair, or *játra*, on *Maháshivrátri* the great night of Shiv (February), when upwards of 3000 people, visit the shrines, and gram, dates, plantains, and sweetmeats are sold in some fifty booths. A second and larger fair takes place about a fortnight afterwards, at the *Holi* full-moon (March-April), when 200 booths are put up, and cloth, eatables, cooking vessels, and bangles are sold.

About five miles north-east of Sháhápur, is ÁTGAON, a station on the Peninsula railway fifty-nine miles north-east of Bombay. The station traffic returns show an increase in passengers from 6180 in 1873 to 7104 in 1880, and a fall in goods from 5596 to 2164 tons. Átgaon has a small temple probably of the twelfth or thirteenth century. The temple stands about half a mile south-west of the station at the top of a small glen that crosses the high ground on the south side of the Átgaon valley. From the station the path runs south-west through rice lands, across the mouth of the Átgaon valley, which runs west between two teak-covered spurs that lead to a central fortified head known as old Máhuli. On the banks of a pond, about half way across the valley, are some dressed stones apparently part of an old Shiv temple. One of the two huts to the right is the shrine of a Musalmán saint of the Malang sect of religious beggars; the other is the dwelling of the shrine warden, or *mujávar*. In a dip between two knolls, about thirty feet up the teak-covered south spur of the valley, stands the Átgaon temple. It is a small ruined building in the early Hindu style of finely dressed black basalt stones fitted without mortar. From the somewhat inferior style of the sculpture it seems to be late, probably of the twelfth or thirteenth century. It is greatly ruined and much hid by long grass, bushes, and large trees that rise out of the masonry. There remains an oblong masonry plinth about three feet high, bare of buildings, except at the west end, where a fairly preserved oblong shrine rises about twelve feet from the plinth. The whole face of the plinth is carved in three belts of deep moulding, which, with some breaks and irregularities, run round the whole building. The entrance was from the east by a flight of steps, thirteen and a half feet broad by nine long, of which scarcely a trace remains. Inside of the entrance steps the body of the plinth or basement forms

Átgaon Remains.

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Places of Interest.

SHÁHÁPUR.
Atgaon Remains.

a square-cornered oblong space forty-three and a half feet by twenty-five. Of the hall, which was about twenty-five feet square, the only part that remains in its place is a pilaster at the left corner of the inner wall. From the hall a passage or vestibule (4' 8" x 4' 2"), which is still walled and roofed, leads to the shrine. The side walls of the passage are plain, except three bands of unfinished tracery that run round the top. The ceiling is flat with a central slab finely cut into a lotus-flower pendant. In the outer face of the shrine wall the slab over the shrine door has three carved figures, Maheshvari in the centre, Vaishnavi on the right, and a broken Bráhmī on the left. Above, on each side of Maheshvari, is an elephant and a lion. The Ganpati in the centre of the lintel shows that the temple was dedicated to Shiv. The side posts of the door have figures of door-keepers, a man and a woman, and outside is another pair of figures. The door opens on a shrine nearly five feet square (5' 4" x 4' 8"), almost on a level with the hall. The shrine walls are of plain dressed slabs and the roof is domed, rising in three tiers to a central lotus pendant. The object of worship is modern, Khán Mátá a figure roughly cut on a slab of stone. The outer measurements of the shrine are thirteen feet by nine and a half, and about ten high. It is separated from the edge of the plinth by an open passage or terrace about seven feet broad. Two level belts of tracery, each about a foot and a half broad, run round the foot, and two similar belts run round the top of the shrine wall, leaving a plain central space about four feet broad, in which, in the middle of the south, west and north faces, are cut empty niches with pretty out-standing frames and side pillars. At the back, among the upper belts of tracery, are small figures some of them indecent. The roof of the shrine is flat and oblong. There are no traces of a spire, though in the enclosure many fragments of round myrobalan-like, or *ámálaka*, spire stones are strewn about. The shrine is in good repair, but two large trees have taken root in it, and, unless their roots are cut out, must bring it to ruin.

At the east end of the plinth, a few yards to the north, are the remains of a ruined shrine. The chief place of honour in the north wall of this shrine is empty. But on the east wall, almost hid by a tree trunk, is a roughly cut modern Gosávi-like figure, holding an umbrella. To the east of the temple plinth are the remains of a small building, perhaps a shrine or pavilion for Shiv's bull or *nandi*. The open space to the south seems to have been surrounded by a wall, and to have had in the west of the enclosure a small shrine or perhaps a built tomb, and in front a row or circle of memorial pillars, or *páliyás*. Three of these broken half-buried pillars have been pieced together and set up. They are covered with quaint sculptures, of which details are given later on. On the knoll to the west of the temple are many carved stones. The temple may never have been finished, and these stones may have been carved there and meant for its tower and spire. But the size of the stones and the style of carving seem to show that they belong to some larger and older temple perhaps of the tenth or eleventh century. Among the carved slabs and pillars which lie scattered in

fragments about the temple, chiefly in the open space to the west, are interesting specimens of the memorial stones which are found over Vāda and Mokháda, and at Eksar and Mágáthan in Sálsette. The Átgaon stones probably belong to the eleventh, twelfth, and thirteenth centuries. They are of two kinds, memorial pillars and memorial slabs. The memorial pillars are square, about five feet high and one foot broad, with a socket that fits into a hole in a stone base about two feet square. The memorial slabs are like the Eksar stones, flat slabs about eight feet long and two broad, plain behind and carved in front, the top ending in an urn and the base buried about a foot in the ground. All are divided into four or five panels or belts, surrounded by a narrow band of plain stone. Each stone tells the story of the warrior in whose honour it was carved.

The story generally begins in the second panel where a group or pair of men are fighting, and one or more of them are slain. The third panel shows another bit of the fight in which one or more of the fighters fall. The third panel is often filled by a startled huddled group of cattle, to guard or carry off which the fight was fought. In the lowest panel the warrior's body is burned, sometimes with his living wife and sometimes with other men, perhaps his prisoners or his slaves. In the top panel the warrior, or the warrior and his wife, are in *Kailás* or Shiv's heaven, worshipping a *ling*. The three stones which have been fitted together and set up are all of the first type mentioned in the text, pillars about five feet high and one foot square, fitting with a socket into a square base and carved throughout on all four sides. Two are set in front and one a yard or two behind.

The following are the details of Pandit Bhagvánlál Indrají's reading of these sculptures. The first stone is the east pillar of the front pair. In the east face, in the second panel on the right (spectator's right) a horseman, with a trim beard and a sword in his right hand, rides without stirrups on a prancing horse, which seems to paw at a man on the left. This man, who has a beard,¹ his hair rolled in a top-knot and long earrings, and the ends of his waistcloth hanging behind like a tail, plunges a dagger or short sword into the horse's neck, and, with his left hand, wrests the horseman's sword out of his grasp. In the third panel, on the right, a bearded man with his hair in a top-knot and a curious waistcloth falling like a kilt from the hip to the knee and armed with a shield and sword, attacks an archer who seems to have missed his aim and is drawing a second arrow from his quiver. In the fourth panel a man, apparently the archer, lies dead on his funeral pile, and on his left lies his wife, her hair gathered in a large bunch at the back of her head. Flames rise above them in ten jets. At the top the man and his wife are in *Kailás* or Shiv's heaven, worshipping the *ling*. In the south face, in the second panel, a man on the right, with a pointed beard, his hair in a double top-knot, wearing big earrings, and armed with a

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¹ Ibn Haukal says (970), 'The Moslims, and infidels between Cambay and Saimur let their beards grow in the same fashion.' Elliot and Dowson, I. 39.

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sword and buckler, fights a bearded single top-knot man on the left, who is also armed with a sword and buckler; in the middle lies a slain man, perhaps one of the pair of foemen. In the third panel three frightened cows are huddled together. In the fourth panel a man and his wife lie on the funeral pile. In the top panel is a *ling* in the centre, and two figures on each side worshipping. In the west face, in the second panel two men with beards, single top-knots, large earrings and tailed waistcloths, fight armed with swords and shields. The man in the left is old and apparently is beaten and slain. In the third panel a youth with forked beard, perhaps the son of the old man in the panel above, stabs a swordsman under the chin. In the fourth panel a wife burns with her dead husband, and in the top panel they are in Shiv's heaven, worshipping the *ling*. In the north face, in the second panel, a double and a single top-knot man, both armed with spears, fight. In the third panel a pair of swordsmen fight, the man in the left with oddly dressed hair. In the fourth panel a wife burns with her husband, and in the top panel a man and woman worship in Shiv's heaven.

The second stone stands about a yard to the west of the first stone. In the east face, the third panel has, on the right, a man on an elephant with a sword or a goad in his hand; a man on the left attacks him, but is killed by the elephant and lies dead. In the fourth panel a man is being burned, and at the right corner some figures, apparently servants or people he has slain in battle, are being burned with him. In the second panel a warrior is seated in a heavenly car and attended by heavenly dancers and cymbal players. In the top panel he worships the *ling* in Shiv's heaven. In the south face, in the second panel is a fight between a horseman on the right and a footman on the left, who seizes the horseman's rein. Below a man lies on the ground. In the third panel a bowman on the left pulls an arrow from his quiver to shoot at a swordsman on the right: below, one of them lies dead. In the fourth panel a man seems to leap into a fire. Perhaps he was beaten and committed suicide.¹ In the top panel a man on the left worships the *ling*: the figure on the right seems to be a priest. Under this panel is a carving something like a Buddhist trident. In the west face, in the second belt, on the right, two swordsmen fight with a man on the left; in the centre one of them lies dead. In the third belt a man on the right runs away and is speared by a figure on the left. In the fourth panel a corpse is being burned, and a man, perhaps the runaway in the panel above, throws himself into the fire. In the top panel a man worships the *ling* in heaven. In the north face, in the second panel, two trim-bearded single top-knot men fight, and one of them is killed. In the third panel are seven cows huddled together. In the fourth panel a man with curled hair is seated on the pyre: in the corner a figure falls into the fire. On the top the man in the fire, with his hair rolled like an ascetic

¹ The Arab traveller Abu Zaid (A.D. 870) notices, that in the state of the Balhara men may be seen burning themselves on the pile. Elliot's History, I. 9.

in a braided bunch, worships Shiv in heaven. The third pillar stands about two yards to the south of the other two. In the north face (the face next the temple), the second panel has, on the right, a single top-knot man with big earrings fighting with a man on the left who has a double top-knot and is armed with a sword and shield. The single top-knot man falls. In the third panel, on the left, a double top-knot horseman fights a single top-knot footman, and one of them falls. In the fourth panel a double top-knot man lies on the ground and in the top panel he is in heaven, worshipping Shiv. In the east face, in the second panel one single and two double top-knot men on the right fight a swordsman on the left, who seems to be wounded by one of the men on the right and to fall. In the third panel is a band of frightened huddled cattle, and a man on the ground perhaps the slain cowherd. In the top panel a man on the left in heaven worships the *ling*. The figure on the right seems to be a priest. In the west face, in the second panel a horseman on the left with sword and shield fights with a foot swordsman: one falls (his Konkan tail-cloth is very notable, like a third leg). In the third panel a wearied-looking man on the right is struck by a swordsman on the left. In the fourth panel a double top-knot man, who seems different from the figures above, lies on the ground with his left hand raised from the elbow and his chin resting on it. Above on the left a single top-knot man worships Shiv in heaven. In the south face, in the second panel on the right a single top-knot man fights a double top-knot man, both armed with swords and round shields: one has fallen. In the third panel is a celestial car and two heavenly damsels. In the fourth panel is a double top-knot man lying on the ground. In the top panel a man worships Shiv in heaven. The two lowest panels of this pillar are rather hid by the carved urn-shaped top of a slab memorial-stone, the figures in which worshipping a *ling* are specially clear and deep cut. The rest of this stone, which seems to be older than the others, could not be found.

Besides these three memorial pillars several carved stones have been picked from the ruins and arranged in a rough semicircle, close to the pillars. Beginning from the east end of the plinth, the first of these carved stones on the right is a broken tiger's face. In Mr. Bhagvánlál's opinion this perhaps belonged to an older temple, that stood some way up the mound to the west of the present temple, and whose carvings were on a larger scale and better cut than the sculptures in the present temple. The older temple may have been of the tenth or eleventh, and the newer temple of the twelfth or thirteenth century. Next to the tiger's head is a broken group apparently Párvati, and, on her left, Shiv's skeleton attendant Bhringi, whose wasted upper arm and hollow ribs are well shown. This group is large sized and probably belonged to the older temple. The next stone is part of the shaft of a broken memorial pillar. The next is the figure of a man seated, the head and feet gone, the position easy, and the chest and arms clear-cut and well proportioned. It seems larger and older than the sculpture on the present temple. The fifth is a cobra, or *nág*, stone, the upper part a man, over whose head rises a seven-hooded cobra. Below the

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waist the figure ends in a waving snake-tail. The carving is in the smaller perhaps more modern style. The sixth is another cobra stone on a larger scale. It shows only the lower waves of the tail. The seventh stone is a fragment, a left hand holding a round buckler: the carving is good in the larger perhaps older style. The eighth stone, also in the larger style, is a well-carved group of a man fighting with a pig, which he seems to seize by the legs and stab with a dagger. Behind, against the tree leans a stone (1' 5" × 2' 8"), the centre carved into the figure (1' 10" × 1') of a naked woman squatting or crouching. It is probably a Tántrik figure. The knolls to the east and west of the temple have a wide view over teak-covered slopes to the south and south-east, across a long stretch of waving upland thick with teak coppice and a sprinkling of mangoes and other evergreens. To the west the gentle wooded slopes of the spurs that flank the Átgaon valley rise to the central fortified head of old Máhuli. To the east and south-east, across rice fields and teak uplands, the Sahyádris stretch dimly to the south-west in huge even-topped blocks.

SIDGAD FORT.

Sidgad Fort, about ten miles south-east of Murbád, is divided into a lower and an upper fort. The lower fort is nearly 900 feet above the level of the Gáidhara pass, and apparently 2400 feet above the sea. It completely commands the Gáidhara pass, and, in 1818, had low fortifications in very indifferent repair. The gateway raked the only means of communication with the upper country. The upper fort is 3236 feet above the sea, on a level with the Deccan, from which it is separated by an immense chasm, and about 900 feet above the lower fort. The ascent is very difficult. The upper fort originally occupied a space of 245 feet by seventy-five, with a precipice on each side, on the very narrow top of a hill about a quarter of a mile long. In 1818 nothing remained of the fort but a low wall in ruins, in many places fallen and everywhere overgrown with brushwood, with not a trace of dwellings. Even though ruined, its steepness and difficulty of access made the upper fort almost impregnable. On the top of the hill, near the ruined walls were several rock-cut reservoirs with excellent water. In the lower fort there was a supply of good water, also a granary, a barrack, and several huts in fair repair. About 1860 a noted freebooter Bhaváji Náik, who long troubled the police, took refuge in a natural cave on this hill. He ran off with Audi, a barber's wife of the Nandgaon village below, and lived with her for many months, placing a servant Hari Lauriya to guard her. In a fit of jealousy he threw Hari over the precipice where his skeleton was afterwards found by the police. Subsequently Bhaváji, who had drunk heavily at a marriage feast at Mháse village, was belaboured by the villagers and taken dying into Murbád, where, before his death, he made known his retreat. The police searched Sidgad and found Audi and Hari's skeleton with a quantity of stolen property. In 1862 Sidgad was reported to be ruinous. Water was scanty and there were no supplies.

SIRGAON FORT.

Sirgaon Fort stands in Sirgaon village, on the sea-coast about three miles north of Máhim. When surveyed in 1818, its western face was washed at high tides by a narrow inlet or backwater which stretched

a short distance to the south. The fort was oblong with a mean length from the interior of about 200 feet by about 150 in breadth. Almost all the fortifications were of solid masonry in excellent order, with a height of thirty and a depth or thickness of ten feet, including the parapet which was seldom more than three feet wide. The defences of the fort consisted of three towers and a bastion at the remaining or south-east corner, whose parapet and escarpment were greatly out of repair. Nearly half the space of the fort was taken by buildings for the garrison and stores. The walls of these buildings were still standing but they were hardly habitable. A well supplied a sufficient quantity of sweet water. In 1818, the village of Sirgaon and numerous trees came so close to the fort that none of the adjoining ground to the north and east could be seen, and, under cover of the trees, the fort might be approached unperceived to the very foot of the works. In 1862 the fort was described as having a ruined west wall, though the land side was fairly preserved. Supplies of water and food were available. Close under the fort is the school which now occupies the old traveller's bungalow. Sirgaon fort was taken, with Katalváda, Dáhánu, Kelve, and Tárápur, by Chinnáji Áppa in 1739.¹

Sofá'le, properly Safále, a railway station about three miles north of the Vaitarnariver, below Tándulvádi hill fort, and eight miles south-east of Máhim, is probably an Arab settlement of great age, perhaps one of those made by the Sabæans about B.C. 200. The corresponding ports Sefareh-el-Hind and Sefarah-el-Zing seem to show that Safále was the Konkan terminus of the trade with the African coast that seems to reach back to pre-historic times.² The station traffic returns show an increase in passengers from 10,177 in 1873 to 19,142 in 1880. In 1880 the total traffic in goods was 1599 tons.

Sona'vli is a deserted village on the right bank of the Kalyán creek about four miles above Kalyán by water, and, by land, about two miles north-east of Kalyán and about two miles south-east of Bhiwndi. Sonávli was once a large Musalmán village the headquarters of a sub-division or *mahál*. The west bank of a pond near the site of the old village is covered with Musalmán graves with head stones and rough plinths built of large slabs. Most of the slabs are probably pieces of basalt pillars, but among them are some with carving and tracery that show they were taken from older Hindu buildings. About sixty yards to the west is a Musalmán prayer place, or *idga*, and, about 100 yards to the south, on raised wooded ground stands an old mosque, the lower part of the walls of stone and the upper part of brick. The bricks are old and big (9" x 14" x 2"), evidently old Hindu bricks, and several of the stones have carvings. One stone seems very early with carving that looks like a picture of a Buddhist trident and of a burial-mound or *stupa*. The other stones look more modern, perhaps of the eleventh century. On the ground to the south of the mosque lies an

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SOFÁLE.

SONÁVLI.

¹ Nairne's Konkan, 83.

² Vincent, II. 423. Abul-Fida (1320) mentions Sofála as a country in Africa and adds Sofála is also a country in India. He calls the Indian country Sofála or Soufara. Reinaud's Abul-Fida, II. 222, 223. Abul-Fida's form of the name suggests that the Arab references belong not to Sofála but to Sópára. See below, p. 321.

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SONÁVLI.

old ceiling stone. The remains seem to show that the mosque stands on the site of a Hindu temple. East of the mosque the ground is covered with graves. Several of them have rounded head stones about two feet high and one foot across, the face nicely cut with the ordinary hanging chain lamp in the middle, and lotus flowers carved at the sides, a style of Musalmán gravestone apparently peculiar to the Konkan. On a slightly raised site, about sixty yards to the east, are the ruins of an English dwelling, which, according to the headman of the village, was built by a Dr. Seward. In a field, about a quarter of a mile to the south-west is a well-carved pilaster of the eleventh or twelfth century. About a quarter of a mile to the north-east of the village site is the right-hand post of a gateway (1' 7" × 7"), with the figure of a woman with large earrings and a mace in her hand. It seems to be of the tenth or eleventh century. About half a mile east, a quarter of a mile north of Páda a hamlet of Sonávli, is a bathing-pool thirty-six feet square, whose sides have been surrounded with steps of dressed stone. On the south bank, at the foot of a thornbush, is a small broken image of Vishnu of the eleventh or twelfth century. About a quarter of a mile to the north is a sun and moon land-grant stone, with roughly cut writing, so weather-worn that little but the date A.D. 1351 (S. 1273) can be read. The date is interesting as showing that, after their first conquest in 1290, the Muhammadans left to the local chief the right of making land grants.

SOPÁRA.
Description.

Sopára,¹ which was the capital of the Konkan from about B.C. 1500 to A.D. 1300, lies about three and a half miles north-west of the Bassein Road station and about three and a half miles south-west of the Virár station of the Baroda railway. It is still a rich country town with a crowded weekly market and a population of about 1700. The richly wooded well-watered and highly tilled tract, including Bolinj Koprád and Umbrála in the north, Nirmal and Vágholi in the west, Gás in the south, and Sopára and Mardesh in the centre, is locally known as the garden or *ágar* of Sopára. It is the middle part of the strip of garden land about three miles broad, that runs from the Bassein creek to the Vaitarna, being bounded on the north by the *ágar* of Agáshi and on the south by the *ágar* of Bassein. Under the Portuguese the whole of this rich strip, with its patches of salt marsh, was known as the island of Bassein, and, before Portuguese times, as the island of Sopára. It is called an island, because it is cut from the mainland by a backwater which leaves the Bassein creek a little above the railway bridge and winds north to the Vaitarna. This backwater used to be called the Sopára creek. It is now locally known by three names, the Mánikpur creek in the south, the Sopára creek in the centre, and the Bolinj creek in the north. It was once a considerable arm of the sea overflowing a large breadth of land on both banks of its present

¹ Much information about Sopára and its remains has been supplied by Mr. W. W. Loch, C.S., Mr. Rámdás Kásidás Modi a native of Sopára, and Mr. Govind Moreshtar Pandit. Additional details have been collected and the whole account revised on the spot. The antiquarian portions are taken from Pandit Bhagvánlal's paper on Antiquarian Remains at Sopára and Padan, in the Journal of the Bombay Asiatic Society for 1882.

channel. But, with the mud-laden Vaitarna on the north and the Bassein creek or Ulhás river on the south, silting has been rapid, especially since the long railway embankment has dammed the flow of water from the south. Small boats of ten or twelve tons (30-40 *khandis*) still come from the south as far as Gás which is about a mile, and from the north as far as Bolinj which is about two miles from Dádar or the old Sopára landing. At Sopára the creek is dry.

West of the bare salt waste that borders the Sopára creek and north of another salt waste that runs west from the Bassein Road station, stretch bright patches of sugarcane shaded by cocoa and brab palms and by lines and clusters of mango, tamarind, banyan, *pipal*, and *karanj* trees. Within this rich garden island, four or five feet below the level of the fields, shady lanes, fringed by high hedges, rows, wind among mango and plantain orchards, fields of rice and sugarcane, and open raised plots, apparently the sites of old buildings. The lanes are in places lined with walls, and in wet muddy hollows are bordered by broken rows of large smooth-topped blocks of basalt, apparently remains of an ancient footway. Till the month of March the island is full of water. Runnels from garden wells cross or flow alongside of the lanes, and at many turns the road passes close by round ponds and long winding lakes, whose banks are fringed by high pile-supported Persian wheels. Here and there along the banks of the lanes are rows of large houses with tiled roofs and wooden walls, raised on high masonry plinths, many of them partly built of dressed or carved stones. Sopára itself has a broad market place, bordered by large one and two storied houses with rich wood carving and walls which owe much to old dressed stones and large old bricks. On the banks of some of the lakes are the sites of old buildings with half-buried bricks and carved stones, or modern mosques and shrines whose builders have made free use of the older masonry. To the south-west, beyond the rich garden tract, a flat of salt waste and rice fields rises into the wooded slopes of Nirmal on the west, the bush and palm-covered knoll of Brahma hill on the south-west, and the even crest of Vajirgad. Beyond Vajirgad the salt waste and rice ground are fringed by the cocoa-palm woods that stretch south to Bassein.

The husbandmen of Sopára are Christians, many of them converted Sámvedi Bráhmans; Musalmáns many of them Náitás, descendants of Arab and Persian refugees and traders;¹ and Hindus, chiefly Sámvedi Bráhmans and Bhandáris. The traders are Musalmáns, many of them Náitás, and Gujarát Vánis, chiefly of the Lád subdivision who came from Cambay about 1760 when its traders fled from the exactions of Momin Khán II.

The chief products of Sopára and its neighbourhood are molasses, rice, plantains, and betel-leaves. Molasses rice and betel-leaves go by sea from the Gás, Bolinj, and Vágholi landing-places to Surat,

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¹ These Náitás are large fair good-looking men. The Hindus know the word Náita well, but the Musalmáns seem to consider it a term of abuse and disclaim it. The chief settlements of Arab and Persian Náitás were made between the eighth and the eleventh centuries. See Thána Statistical Account, Part I., p. 232.

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Broach, Jambusar, Dholera, Bhávnagar, and Gogha. By rail, chiefly from the Virár station, molasses, rice, and betel-leaves pass north to Ankleshvar, Nadiád, Viramgám, and Pátan, and large quantities of plantains and betel-leaves are sent south to Bombay. The chief imports are cloth and hardware from Bombay, and provisions and oilcake from the Gujarát ports. Oilcake is in great demand as a manure for sugarcane. Though not more than three-quarters of a mile from the line of railway, Sopára is somewhat badly off for communications. Small boats of from eight to ten tons (30-40 *khandis*) come at high tide from the south as near as Gás landing-place about a mile from Sopára, from the west as near as Vággholi about two miles, and from the north as near as Bolinj also about two miles. By land the metalled Virár-Agáshi road helps the Sopára traffic about a mile to Bolinj. But between Bolinj and Sopára the road is a narrow low lane passable for wheels only during the fair weather. From Mánikpur the route lies about a mile along the made Bassein road, and then two and a half miles north-west along a rough fair-weather track across a bare salt waste, which during the rains is flooded and impassable. A station at Sopára or a made road to the town from the Agáshi high road would be a boon to its people as well as to visitors.

Its height above the surrounding salt marsh, its rich soil and fresh water, and its nearness to the holy Vaitarna, Jivdhan, Tungár, and Nirmal, must early have made Sopára a chosen settlement. Its distance from the coast and its broad backwater guarded it from pirate raids or the forays of the wild hill and forest tribes, and its water connection with the Vaitarna on the north and the Ulhás or Bassein river on the south, and, between them, the easy land route along the Tánsa valley made it an early centre of trade.¹ Sopára must always have secured much local traffic. And, when its rulers were powerful sovereigns, holding the Deccan as well as the Konkan, it became a centre of the great commerce between east and west Asia.

History.

Under the name Shurpáraka, Sopára appears in the Mahábhárat (B.C. 1400) as a very holy place, where the Pándavs rested on their way from Gokarn in north Kánara to Prabhás or Verával in south Káthiáwár.² It is mentioned in the Harivansh as a city 500 bows that is about a thousand yards broad, and 500 arrows that is about five hundred yards high, and is said to have been built on the belt of land recovered by the arrow shot by Parshurám when he won the Konkan from the sea.³ According to Buddhist writers, in one of his former births Gautama Buddha was *Bodhisat Suppárak*, that is, a Bodhisattva of Sopára.⁴ About B.C. 5-10, it is said to

¹ Along the Tánsa valley Pelár and Mándvi were once places of importance, and at Bhatána, a landing station to the north of Tungár, are a reservoir of dressed stones and quantities of old bricks. Mr. W. W. Loch, C. S.

² Mahábhárat (Vana Parva), chap. 118, quoted in Ind. Ant. IX. 44.

³ Harivansh (Vishnu Parva), chap. 39 verse 28 and chap. 40 verse 39; Langlois, I. 407, 413. The Harivansh is said to be part of the Mahábhárat, but it is probably modern. Professors Dowson and Monier Williams.

⁴ Hardy's Manual of Buddhism, 2nd Ed. 13. Compare Cunningham's Bhilsa Topes, 12.

have been a port visited by Vijaya the mythical conqueror of Ceylon.¹

This old Hindu fame supports Benfey's, Reland's, and Reinand's opinion that Sopára is Solomon's Ophir (B.C. 1000).²

Four points may be urged in favour of this view. First, the close likeness between the names Sopára and Ophir. The people near Sopára often either change initial *s* into *h* or drop it,³ and, on the other hand, Ophir is written Sophir by Josephus, and, according to several authorities, Sophir is the Coptic or Egyptian word for India.⁴ Second, the length of time taken by Solomon's ships, three or at least over two years, from the head of the Red Sea to Ophir and back, is more suited to an Indian than to an Arabian voyage.⁵ Third, the articles which the ships brought to Solomon, gold, precious stones, sandalwood, ivory, peacocks, and apes are Indian products.⁶ Fourth, the Hebrew names of several of the articles,

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¹ Turnour's Maháwanso, 46. It is worthy of note that Vijaya's father is said to have been king of Lála, that is Lát or Lár. But the passages quoted by Julien (Hiwen Tshang, III. 393) seem to show that this Lár is not in Western India, but is between Bengal and Magadha.

² Benfey in McCrindle's Periplus, 127; Reland in Ritter's Erdkunde, Asien, VIII. pt. 2, 386; Reinand's Memoir Sur l'Inde, 222. Yule (Cathay, I. 227) considers the connection between Ophir and Sopára plausible.

³ In the local pronunciation *hona* is used for *sona* gold, *hargotala* for *sirgutala* a pomphlet, and *hukla* for *sukla* dried. Mr. G. L. Gibson, 3rd January 1880.

⁴ Benfey in McCrindle's Periplus, 127; Wilkinson's Ancient Egyptians, I. 134; Champolion's L'Egypte, I. 98. On the other hand, one of the latest writers, Brugsch (Egypt Under the Pharaohs, I. 114) holds that in early Egyptian writings the names Ophir or Sophir and Punt [apparently the same as Phendou or Pihendou which Champolion (I. 98) took to be Hind or India] refer to the Somali coast at the mouth of the Red Sea. Duncker (History of Antiquity, I. 133, 156) identifies Punt with Arabia, and Ophir with Abhiria at the mouth of the Indus.

⁵ Beke (Sources of the Nile, 64) reduces the time to two years by making it three years inclusive, and Vincent explains the delay by the Phœnician practice of retailing their cargoes (Commerce of the Ancients, II. 267). The writer in Smith's Dictionary of the Bible (Ophir and Tarshish) draws a distinction between the ships that went to Ophir and the ships of Tarshish that made the three years' voyage. This distinction has little support, and, even accepting the views of Beke and Vincent, the length of time is in favour of India.

⁶ The gold of Ophir was its most famous export (Job, xx. 24, xxviii. 16; Ps. xlv. 9; I. Kings, ix. 28, x. 11, xxii. 48; Isaiah, xiii. 12; I. Chron. i. 23; xxix. 4; II. Chron. viii. 18, ix. 10). That from very early times India was rich in gold appears from many passages. The Maruts had golden cuirasses and golden tiaras (Rig Veda, Wilson's Trans. III. 331); horses had gold trappings (Manning's Ancient India, 128); there were gold coins and neck ornaments (58); gold carpets (99); 1000 cows had their horns covered with gold (119). In the Rámáyana there are golden steps (395), golden archways, gilded cars (II. 9), golden shoes (18), and seats of gold (27). In the Mahábhárat (II. 35), golden seats, golden lattices (41), golden dishes (45), and a golden target, pavilions inlaid with gold with windows of gold net-work and golden doors (Wheeler, I. 165), golden seats and tools, a jar of gold, a couch ornamented with gold, a thousand bags each with a thousand pieces of gold, and golden bells (Manning, II. 49; Heeren's Hist. Res. III. 355). Kálidás (A.D. 500) mentions mountains whose ribs are of gold (Ditto, 102) and Himálaya full of sparkling ores (Ditto, 117). In the Toy Cart (A.D. 300-400) a house in Ujain has golden steps (161), and in another passage are elephants with golden bells (213), and staves covered with gold.

Many of these passages are poetical. But the abundance of gold is borne out by the early Greek writers. Gold is among the articles mentioned as imported into Tyre through Arabia, apparently from India, B.C. 560 (Vincent, II. 649). Herodotus (B.C. 484-427) states that Darius carried off so much gold from India (B.C. 515-509), that he was able to introduce a gold coinage into Persia (Rawlinson's Anc. Mon., IV. 434). Ktesias (B.C. 416) speaks of abundant griffin-guarded gold, and notices gold as a product of India (McCrindle's Edition, 17, 18, 19). Megasthenes (B.C. 300) states that the soil of India contained much silver and gold (McCrindle, 31), rivers carried

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sandalwood, ivory, peacocks, and apes are of Sanskrit or of Dravidian origin.¹

The chief places in India that have been identified with Ophir are Abiria in Sindh, Sauvira the modern Idar in Gujarát, Goa, and the Malabár coast. None of these, either in name or in position, suits so well as Sopára.² Still the site of Ophir is unsettled. Ophir was almost certainly either in Arabia or in West India, but to decide between the rival claims of Arabia and India seems almost hopeless. At present two of the latest opinions of Egyptian scholars, that Punt or Sophir was either the Somáli or the Arabian coast, and that some of the names of articles thought to be Sanskrit are old Egyptian, make the balance lean in favour of Arabia.³

down gold dust (79), gold was abundant among the Dardæ (138), in Capitalia (Abu) were gold and silver mines (145), Ceylon yielded gold (62), the gold digging ants or Tibetan miners gave great supplies (94), and there were the gold and silver islands beyond the Indus, probably beyond India (153). Strabo (B.C. 30) describes the Palibothra elephants as adorned with gold, and mentions garments embroidered and woven with gold. (Bohn's Translation, III. 117). According to Quintus Curtius (Digby's Trans. II. 94, but his statements do not carry much weight), gold was found in several rivers in India, and there was an island abounding in gold at the mouth of the Indus (168). He states that its gold was one of the chief spoils the Greeks hoped to take from India (119). He mentions gold litters, gold embroidered robes (94), gold trappings, and gilded pillars (95), and describes king Sophias as having golden garments, a gold sceptre, and golden shoes (123). Arrian (Rooke's Trans. 9-10, 218) disbelieves in the gold digging ants and the gold guarding griffins, and notices that there was no gold in the part of the country through which Alexander passed; still he also speaks of gold as the produce of India. Ptolemy (A.D. 150) calls the third mouth of the Indus Golden (Bertius, 197), and states that, in the golden peninsula to the east of India, there were many gold mines (Ditto, 209). The Periplus (A.D. 247) states that silver was taken to India and exchanged at a profit for gold (Vincent, II. 649). Ritter (Erdkunde, Asien, VIII. pt. 2, 409-414), in summing his views on the question of Ophir, points out that India was rich in gold. Gold was found in the Indus and to the west of the Indus, on the Tibet frontier, in the Satlaj, in Káshmir, and in the Himalayas. Probably in the time of Solomon the people of the west coast had great resources in gold. In Ritter's opinion, the fact that gold was the great export from Ophir favours the view that Ophir was in India.

¹ Sandalwood is *algum* in Hebrew and *valgum* in Sanskrit; ivory is *shen hablim* in Hebrew, and an elephant is *ibha* in Sanskrit; the ape is *koph* in Hebrew and *kapi* in Sanskrit; and the peacock is *tuki-im* in Hebrew and *shikhi* in Sanskrit. The Hebrew names for cotton, nard, and bdellium are also Sanskrit (Max Muller's Science of Language, 190-192, Ed. 1861). The Sanskrit origin of some of these words is disputed. *Kof*, an ape, is said to be the old Egyptian *kaf* (Brugsch's Egypt Under the Pharaohs, I. 114); *hablim*, ivory, is said to be from the Egyptian *ab* ivory (Caldwell's Dravidian Grammar, 92); and *tuki*, a peacock, is said to be the Tamil *tokei* (Ditto, 91). As early as the sixteenth century before Christ, the Egyptians received a tribute of gold, ebony, and ivory from Nubia. Duncker's Hist. of Ant. I. 133.

² Abiria is Lassen's (Ind. Alt. I. 537), Max Muller's (Science of Language, 191, Ed. 1861), and Duncker's identification (Hist. of Ant. I. 157, 321; II. 189, 265, 302); Sauvira is Cunningham's (Anc. Geog. I. 497 and 561); Goa is Reland's (Ritter, VIII. pt. 2. 386) and Jahn's (Hebrew Commonwealth, 517); and the Malabár coast is Caldwell's (Drav. Grammar, 91, 122). The objection to Abiria and Sauvira is that they are inland tracts, and the objection to Goa and the Malabár coast is that they have no name that resembles Ophir. Reland's identification of Ophir with Goa seems to have arisen from a mistaken connection between Ptolemy's Gaoris river (the Vaitarna) and Goa.

³ The following is a brief summary of the chief views of the position of Ophir. Ophir has been identified with Sophála (20° S.) on the east coast of Africa, because of the likeness in name, of its ruins, of its great export of gold, and of the length of a voyage between the top of the Red Sea and Sophála. The chief supporters of an African Ophir are Dos Santos (quoted by Vincent, II. 266), Milton (Par. Lost, XI. 399, 401), Bruce (Travels, II. 4), Robertson (Ancient India, I.), and Quatremere (Acad. des Insc. XV. 11, 362). The early Portuguese thought it was Anfur in Mozambique

Jain writers make frequent mention of Sopára. Their mythical king Shripál is said to have married Tilakasundari the daughter of king Mahasena of Sopáraka.¹ The famous Jain priest and writer, Jinaprabhasuri, mentions Sopára (Sopáraka) as one of the eighty-four sacred places of the Jains, and notices that while he was still alive Sopára had an image of Rishabhadev the first Tirthankar.² One of the eighty-four *gachchhas* or Jain sects is called after Sopára.

The Sanskrit dictionary Yádava Kosh appears to point to Sopára as the chief place in Aparánta where it says, 'Aparánta is the western country, Shurparaka and others'.³ The fragment of the eighth edict of Ashok, lately (April 1882) found in Sopára, seems to show that it was the capital of Aparánta in B.C. 250, and makes it probable that the Yavana Dharmarakshita, the Aparánta missionary of Ashok, came and preached the law in Sopára. According to a Gujaráti story king Vikram (B.C. 56), the supposed founder of the *Samvat* era, is said to have obtained from Sopára one of the *panchdands* or five magic wands.

Under the names Sopáraka, Sopáraya, and Shorpáraga, Sopára is mentioned in old Devanágari inscriptions of about the first or second century after Christ. Of two inscriptions on a pillar in the great Kárlí cave, one, about the beginning of the first century before Christ, records the gift of a pillar by Sátimita (Sk. Svátimitra) of Sopáraka, and another below it, of the same time, records the gift of a pillar containing relics.⁴ An inscription in

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(Kerr's Voyages, VI. 449). Among recent writers Brugsch (Egypt Under the Pharaohs, I. 114) holds that the Ophir of the Egyptians was on the Somáli coast near cape Guardafui.

From the importance of its gold, Ophir has been identified with Malacca by Josephus and by Tennant (Ceylon, II. 101). In favour of India there are Lassen's Ind. Alt. I. 529; Ritter's Erdkunde, VIII. 370-431; Benfey in McCrindle's Periplus, 127; Reinaud's Memoir Sur l'Inde, 222; Wilkinson's Ancient Egypt, I. 134, II. 237; Champollion's L'Egypte, I. 98; Bunsen's Egypt, III. 419, 420; Jahn's Hebrew Commonwealth, 517; Max Müller's Science of Language, II. 222, 230; Cunningham's Anc. Geog. I. 497, 561; Caldwell's Dravidian Grammar, Intro. 91, 122; Yule's Cathay, I. 227; Duncker's Hist. of Ant. I. 157; and of theological critics, Bertheau, Thenius, and Ewald, quoted by the writer in Smith's Dictionary of the Bible. The arguments in favour of India have been given in the text. The supporters of Arabia are Vincent (Commerce of the Ancients, II. 266), who cites Michalis, Prideaux, and Gosellin; the writer in Smith's Dictionary, who cites Winer, Furst, K'nobel, Forster, Crawford, and Kalisch; Lindsay (Merchant Shipping, I. 28, 31) and Bekø (Sources of the Nile, 60, 64). Two authorities hold that there were two Ophirs, Bochart placing one in Arabia and the other in India, and D'Anville placing one in Arabia and one in Africa. Gesenius was unable to decide between the rival claims of India and Arabia (Smith's Dictionary of the Bible, II. 638), and Heeren (Hist. Res. II. 73) held that Ophir was a vague term for rich southern ill-known lands. The chief argument in favour of Arabia is, that in Genesis (x. 29) Ophir is mentioned with Havilah and Jobab, both of which are in Arabia, and there is no sign in the Bible that there were two Ophirs. As far as the name goes, three fairly suitable places have been found in Arabia, Aphar or Saphar the metropolis of the Sabæans, Doffir a considerable town in Yemen, and Dofar on the south coast. The objection that Arabia never yielded gold, and at times imported gold (Duncker, I. 312), is met by the plea that Ophir was an emporium (Smith's Dictionary of the Bible, II. 638), and, according to Heeren (Hist. Res. II. 67), Arabia was well supplied with gold. On the whole, as stated in the text, though many of the articles were Indian, the evidence does not prove that the centre of trade was in India.

¹ Shripálcharit, chap. III.

² The Bhāgavat Purān speaks of Rishabha's wanderings in Western India and connects him with the establishment of the Jain religion in those parts. Dowson's Classical Dictionary, 268.

³ Mallināth in Raghuvamśa, IV. 53.

⁴ Bom. Arch. Sur. X. 31, 32. The first inscription has been effaced and the second

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Násik Cave VIII., of about the middle of the first century after Christ, mentions Shorpáraga as one of several places where Ushavadát, the son-in-law of the Kshatrap ruler Nahapán, built rest-houses and alms-houses. Rámâtirtha in Shorpáraga is also mentioned in this inscription, and to the monks of the Charak order living at Rámâtirtha, along with those of three other places, a gift is recorded of 32,000 cocoanut trees in Nánagol village.¹ About the same time an inscription near a reservoir in the Nána pass records that the reservoir was made by one Govindadáś of Sopáraya.² Of two inscriptions in the Kanheri Caves (3 and 7), of about the second century after Christ, one, which is broken, records something done in the district or *áhár* of Sopáraka, and the other the gift of a cistern by one Samika a merchant of Sopáraka.³ The coin and the Buddhist relics, found in April 1882 in a relic mound in Sopára, show that, about the middle of the second century after Christ (A.D. 160), Gotamiputra Yajñashri Shátakarni was the ruler of the Konkan; and that Sopára was then a Buddhist religious centre, and had skilful masons, coppersmiths, and goldsmiths.

Of foreign writers Ptolemy (A.D. 150) has a Supara between Nusaripa (Navsári) and Simylla (Chaul),⁴ and the author of the Periplus (A.D. 247) mentions Ouppara between Broach and Kalyán as a local mart along the coast.⁵ In the sixth century (545) Kosmas has a doubtful reference to Sibor, a place of great trade on the coast near Kalyán.⁶ In the legend of Purna, translated by Burnouf from Nepálese and Tibetan sources, apparently of the fourth or fifth century after Christ,⁷ Sopára (Sûrpáraka) is described as the seat of a king, a city with several hundred thousand inhabitants, with eighteen gates, and a temple of Buddha adorned with friezes of carved sandalwood. It was a great place of trade. Caravans of merchants came from Shrávasti in Oude, and great ships with 500 (the stock phrase for a large number) merchants, both local and foreign, traded to distant lands. There was much risk in these voyages. A safe return was the cause of great rejoicing. Two or three successful voyages made a merchant a man of mark. Who, says one of the merchants in the story, that has made six safe voyages, has ever been known to tempt Providence by trying a seventh? One of the

carved instead, on the same pillar a little below the first. It appears that Sâtimita's maternal uncle, in whose honour the pillar was made, died after the first inscription was carved. A hole, which can still be seen, was cut in the pillar, his relics were laid in the hole, and the second inscription was engraved. Pandit Bhagvánlál.

¹ Trans. Sec. Ori. Cong. 328. Rámâtirtha is probably the present Rámkund in Sopára. See below, p. 340.

² See above, p. 288.

³ Bertius, 198.

⁴ See above, Kanheri Caves, p. 168, 172.

⁵ *Geographiæ Veteris Scriptores*, I. 30.

⁶ Yule's *Cathay*, I. clxxviii. Reland quotes a scholiast to III. Kings ix., who speaks of Sofara as being Ophir; also Origines (A.D. 185-254), Hesychius (A.D. 300), and Photius in his *Bibliotheca*, Reland says, are of the same opinion, especially Photius who mentions a Christian Bishop of the people of Sopára. This bishop in Reland's opinion could have been nowhere else but in Western India where we find very early Christian settlements. Ritter, *Erdkunde VIII.* part I. p. 384. Rev. H. Bochum, S.J.

⁷ Burnouf's *Introduction to Buddhism*, I. 235-270. The wonders worked by Buddha as narrated in the story, and the furniture of the monasteries, seats, tapestries, figured cushions, and carved pedestals, show that the present form of the story is of late date perhaps A.D. 300-400. Purna's own date is probably early.

chief articles of trade was cloth, fine and coarse, blue, yellow, red, and white. Another of the most valued articles was the sandal-wood, known as *goshirsha* or cow's head, perhaps from its pleasant scent. This was brought apparently from the Kánara or Malabár coast. The coinage was gold, and many of the merchants had huge fortunes. A strong merchant-guild ruled the trade of the city. The religion of the country was Bráhmanism. There were large nunneries of devout widows, monasteries where seers or Rishis lived in comfort in fruit and flower gardens, and bark-clad hermits who lived on bare hill-tops. The gods on whom the laymen called in times of trouble were Shiva, Varuna, Kubera, Shakra, Brahma, Hari, Shankara, and divinities apparently *Mátas* or Devis. Besides the gods, many supernatural beings, Asuras, Mahoragas, Yakshas, and Dánavas, were believed to have power over men for good or for evil. Purna, the son of a rich Sopára merchant by a slave girl, whose worth and skill raised him to be one of the leading merchants of Sopára, turned the people of the Konkan from their old faith to Buddhism.¹

In the beginning of the tenth century (915) Masudi mentions Subára, along with Thána and Saimur probably Chaul, as coast towns where the Lár dialect was spoken.² About forty years later, apparently confusing it with Ulpár in Surat, Ibn Haukal and Al Istakhri place Sopára (Surbárah and Surabáya) between Cambay and Sanján.³ At the beginning of the eleventh century Al Biruni (1030) calls it Subára and restores it to its right place, putting it forty-eight miles south of Sanján and forty north of Thána.⁴ About sixty years later (1094) Sopára (Shurpáraka) is mentioned as a port in a Silhára grant.⁵ Towards the middle of the twelfth century (A.D. 1135-1145), Sopára (Shurpáraka) had the honour of sending the Aparánt delegate to a literary conference held in Káshmir.⁶ The reigning king of the Konkan at that time is called Aparáditya, a new Silhára king, of whom a stone land-grant dated A.D. 1138 has lately been found in Uran. In the middle of the twelfth century Al Idrisi (1153) describes Soubára as a mile and a half from the sea, a very well peopled city, with a great trade, considered one of the emporiums of India. Pearls were fished there, and in an island near called Bara (the island of Sopára) grew cocoa-palms and the costus an aromatic root.⁷

Before the beginning of the fourteenth century Thána had become the chief centre of trade. But Sopára was still a place of consequence. It is mentioned by Abul-Fida (1273-1331),⁸ and Friar Jordanus (1322) went from Thána to Broach by Supera, and brought with him and buried the bodies of his four companions who were killed at Thána.

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¹ Burnouf, 256-264.² Elliot and Dowson, I. 24; Masudi's *Prairies d'Or*, I. 254, 381.³ Elliot and Dowson, I. 30, 34.⁴ Reinaud's *Fragments*, 121; Elliot and Dowson, I. 66.⁵ *Ind. Ant.* IX. 38.⁶ *Jour. B. B. R. A. S.* XII. Extra Number, cxv.⁷ Jaubert's *Idrisi*, I. 171; Elliot and Dowson, I. 85. Following Ibn Haukal, Idrisi places Sopára north of Sanján. Some account of the pearl-fisheries in the Bassein river are given in Part I. p. 55 of the Thána Statistical Account.⁸ Sofala or Soufára. Reinaud's *Abul-Fida*, II. 223.

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There seems to have been a relic of the old Kalyán bishopric at Sopára, as Jordanus found many Nestorian Christians and a church dedicated to St. Thomas the Apostle. Here he buried the four friars, and during a stay of fifteen days instructed many people, baptised them, and administered the Holy Communion to about ninety Christians.¹ He recommends Supera and that part of the coast as an important place, not only for missions in India, but as a good starting point for missionaries to Æthiopia.² In 1500, under the name Sorab, perhaps for Sobar, it is mentioned as a Konkan place of trade with Gujarát.³ Under the Portuguese Sopára was a fortified post with four wooden stockades. Early in the eighteenth century (1728), for a distance of about 4000 feet between Sopára and Bolinj, the creek was fordable at low water. The four watch-towers, which from want of funds General Louis de Mello Pereira had made of cocoa-palm stems, had in three years become unfit to bear the weight of the two pieces of artillery with which they were armed. The writer complains that a bridge, which the same Louis de Mello Pereira had made across the creek at Gokirva, was unprotected and left the approach open to an enemy. At Timli, too, the creek could be easily crossed. The writer was anxious that the creek between Sopára and Bolinj should be dug as deep as the height of a man, otherwise it would soon be filled to a level with the fields, because of the great amount of silt that was brought by the river from its two mouths and left in the centre. He recommended that a deep ditch should be dug in front of Sopára. The older fortifications were three redoubts, mutually flanking each other and enclosed by a timber stockade. These were strengthened, in 1728, by building a ditch round the stockade and by raising a stone and mortar redoubt.⁴ About the middle of the eighteenth century Sopára, or Sipala, though fallen to insignificance, is noticed by Du Perron in his journey from Surat to the Elephanta Caves (27th November 1760); he also mentions Vágholi with a creek of its own, and Nirmal with two ponds and a temple.⁵ In 1803, when Bájiráv fled to Bassein and placed himself under British protection, a palm-tree stockade was set up to guard the Sopára bridge.⁶

In 1818 Captain Dickinson noticed a bridge and palm-tree stockade at Sopára, and the remains of a Portuguese tower.⁷ In 1826 Clunes calls Sopára a *kasha* and a post-runner's station with

¹ Wadding, *Annales Minorum* (A.D. 1321); Dr. W. Germann, Thomas Christen, 187. Rev. H. Bochum, S.J.

² The Christian bishop whom Reland places in India seems to refer to Dhafar in Arabia and to the Arian bishop Theophilus, called 'the Indian,' who was sent by the Emperor Constantine of Constantinople to the Homeritæ in Arabia, in whose country he built a church at Dhafar. From Dhafar he came back to his native country Diu (*Diu Socotra*?), and visited as bishop many Christian settlements in India (*Philostorgius*, III. 4, 5). Rev. H. Bochum, S.J.

³ Bird's *Mirát-i-Ahmadi*, 129. Sopára is called a *kasha* in a title deed of A.D. 1600. Mr. W. B. Mulock, C.S.

⁴ Da Cunha's *Bassein*, 159; O Chron. de Tis. I. 31, 54.

⁵ *Zend Avesta*, I. cccxxxiv.

⁶ Nairne's *Konkan*, 108. The British troops were camped at Sopára when (31st December 1802) the terms of the treaty of Bassein were being negotiated. As. An. Reg. (1803), 99-100.

⁷ *Mil. Diary*, 314 of 1818, 1091, 1092.

400 houses, forty shops, and a sugar factory.¹ In 1837, Vaupell found Sopára a large place, with a considerable Musalmán Christian and Hindu population. Grain, salt, and garden produce were sent to Gujarát and Bombay, and timber was brought from the hills. Very good fishing boats and country vessels were built.²

For a place whose importance as a religious and trade centre lasted for over two thousand five hundred years (B.C. 1400-A.D. 1300), Sopára has few remains. Timber was so plentiful and so good that the bulk of the buildings were probably always of wood. Of stone temples and stone-lined lakes and reservoirs, many are said to have been destroyed by the Musalmáns in the beginning of the fourteenth century.³ Still enough were spared, or repaired, to excite the admiration and wonder of the first Portuguese (1530-1540).⁴ But, during the sixteenth and seventeenth centuries, the lake banks were stripped and the temples pulled down, and the stones used in building Portuguese churches, forts, and houses, the bulk of them probably finding their way to the great walls and religious and state buildings whose ruins still adorn the city of Bassein. Except a few lately unearthed statues and fragments of carving, the only remains are so old that the people had ceased to know of them or care for them, centuries before the Portuguese came to India.

The Objects of Interest in and round Sopára may be seen either from the Virár station, about three and a half miles to the north-east, or from Mánikpur, that is the Bassein Road station, about three and a half miles to the south-east of Sopára. Mánikpur, or Bassein Road station, has the double advantage of a certain supply of carts and of an upper-storied rest-house. For a visitor who has but one day to spare, perhaps the best order is to go from Mánikpur about four miles north-west to Brahma, or Vakál, hill; from Brahma hill about a mile north-west to Nirmal; from Nirmal about two miles north to the Burud-king's tower or Buddhist relic-mound; from the relic-mound about half a mile east to Sopára; from Sopára about a mile south to Gás; and from Gás about three miles south-east to Mánikpur, a total distance of about twelve miles.

From Mánikpur to Brahma Hill the way runs for about three-quarters of a mile along the Bassein road. It then strikes across a bare flat, formerly flooded during the rains and now being gradually reclaimed for rice. After about two miles, on the north are the raised lands of Gás and Sopára, full of trees and sugarcane gardens, and, on the west, the long wooded hill of Nirmal and the small palm-studded knoll of Brahma hill. About a mile and a half to the south, rises the steep crest of Vajirgad, apparently with some remains of built blocks of basalt, but with no certain trace of anything older than the Portuguese fort that crowns its top. Beyond this, the path crosses some of the rice

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*Brahma Hill
or Vakál.*

¹ Itinerary, 13.

² Trans. Bom. Geog. Soc. VII. 140.

³ Jordanus' Mirabilia, 23.

⁴ Dom João de Castro, *Primeiro Roteiro Da Costa da Índia*, 70.

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*Brahma Hill
or Vakál.*

From the east Brahma hill rises about forty feet in a steep rocky slope from a boulder-strewn rice-field which was once a pond. The steep side of the hill is thickly covered with thorns and brushwood, and large blocks of basalt are piled in places as if into an artificial wall. Along the crest of the knoll, half-hid by long grass and thorn-bushes, runs a line of blocks of basalt, in places apparently built three or four deep. The number of these blocks, laid as a footway along some of the lowest parts of the road between Gás and Nirmal and built into the plinths of Gás and Sopára houses, shows that Brahma hill has long been used as a quarry. At the north foot of the hill the ground is rough with thorn and cactus bushes, among which are low round mounds from nine to twenty feet across and three or four feet high, built of blocks of basalt with traces of large mortarless bricks. On a smooth-faced block of basalt, close to a built circular mound about fifty yards north of a clump of *ráyan* trees, is inscribed the word '*Satumadanasa*', that is, Of Satumadana (Sk. Shatrumardana) in Páli letters of the second century before Christ. This mound was opened in February 1882 and dug about three feet deep. Nothing was found except some small potsherds and one or two pieces of earthenware covered with a rough green enamel or glaze. About eighty yards to the south-west is another stone (3' x 2') with the words '*Datáya Bhemiya*' (Sk. Dattáyáh Bhainyáh), that is, Of Data the daughter of Bhim, also cut in Páli letters of about the second century before Christ. There are no signs of a mound near this stone, but the ground in front of it is said formerly to have been a hollow stream-bed which has lately filled. About fifty yards to the east, under a group of *ráyan* trees, are some large paved slabs, and, leaning against the trunk of one of the trees, is a carved fragment of a Hindu temple.

About half-way up the thorn-covered western slope of the knoll, is a group of two large *ráyan* trees and the fragments of an old banyan tree. This spot is sacred, and, during scares caused by epidemic outbreaks of disease, is used as a place for feeding Bráhmans. The top of the knoll commands a fine view. To the north lie the rich dark woods and the light-green sugarcane gardens of Gás and Sopára, to the west are the wooded slopes of Nirmal, to the south the flat crest of Vajirgad, and to the east, across the bare salt-waste, rises the level line of Tungár, ending to the south in the peak of Kámandurg.

The top of the knoll is thickly strewn with undressed blocks of basalt, laid in circles from nine to twelve feet in diameter. Though most of them are ruined, some of these circular mounds still rise in rough cairns, a foot or two above the general level. Two of these circles were opened in April 1882, and the ground was dug about three feet deep. Nothing was found but earth and big stones. The hill was once nearly surrounded by ponds. Out of the rice field to the east, which is known as the Vakál pond, two stones with Páli writing of about the second century before Christ have been dug, and are now the chief objects of interest in Gás village,

about a mile to the east.¹ A little to the south was the Káklái pond, now a rice field, and a little to the west is a round hollow about fifty-five yards across, known as the Visrál pond. To the west lies a very large long lake, the southern end tilled with rice and onion-beds, the north end still holding water and known as the Málai lake. This Brahma hill seems to have been the burial-place of the Kod tribe, as this tribe is mentioned in one of the inscriptions found near the hill.² It is interesting as being the first ancient civil or lay burial-place that has been found in Western India.³

To the west of the Málai lake rise two knolls, the southern knoll low and covered with thorn-bushes and some high brab-palms, the northern knoll, which is higher and longer, is the hill of Nirmal, also known as Bágh or the garden, whose wooded slopes and crest hide the great temple of Shankarácharya Svámi, which was raised by Shankarji Keshav Phadke in honour of the restoration of the old faith, on the fall of the Portuguese in 1739. On the wooded slope of Nirmal hill, to the south and east of the temple, are circles of old brick and blocks of undressed basalt, like those on Brahma hill. To the east of the temple is a huge lamp-pillar. From the west is a fine view across the great Nirmal lake to the sea. A handsome flight of stone-steps leads down the west side of the hill to the village of Nirmal, in which are several smaller temples and shrines. In front of a house in Nirmal village, about 500 yards north of the great temple, is a long dressed stone with six letters, which seem part of a Sanskrit inscription of the seventh century.

Two miles north of Nirmal, in a wooded untitled plot of garden land about a quarter of a mile west of Sopára town, stands a Buddhist *stupa* or relic-mound, which is locally known as Burud Rájácha Kot, that is the fort of the Basket-making King.⁴ The mound, which is about sixty-five yards round the base, rises about seventeen feet with steep earthen sides, out of which grow several *karanj* bushes and large brab-palms. At the top of this seventeen

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SOPÁRA.
*Brahma Hill
or Vakál.*

Nirmal.

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¹ See below, p. 341.

² See below, p. 341. The law of interchange between *d* and *l* suggests that the Kod tribe of this inscription may be the Kols to whom similar circles of undressed stones at Buddhagaya are traditionally ascribed (Arch. Sur. of India, Report VIII. 66). These Brahma-hill circles also closely resemble the cairns at Khera, Satmás, Bainsukri, and Deosa in East Rajputána, of which Mr. Carlleyle has given so interesting a description and explanation (Do. VI. 14, 36, 38, 104). The inscriptions on the stones of the Brahma-hill cairns are important, as they prove that this form of memorial is not confined to pre-historic times. The use of rough natural boulders for religious purposes, after tools and dressed stones were in general use, may be an example of the clinging to old ways, which, as in the use of stone ceremonial knives, is one of the most marked laws of religious ceremonial (See Spencer's Principles of Sociology, I. 279). Mr. Carlleyle's account (Arch. Sur. Rep. VI. 105) of the upright stones found near the rude circles and cairns in Rajputána suggests, that the curious circle of upright pillars noticed on the north-west slope of Rakshi or Talinj hill (See below, p. 342) may be artificial, and not as was supposed an outcrop of the neighbouring basalt dyke.

³ The similarity in names suggests that the Vakul or Bakul *stupa* near Sopára, mentioned in Purna's legend (Burnouf's Introduction, 265), was near the Vakál hill.

⁴ The top of *stupa* was originally a larger grave heap, the next stage was a built cairn, and the third a solid temple. Cunningham (Bhilsa Topes, 7, 13) divides *stupas* into three classes, dedicatory, funereal, and memorial. In funereal *stupas* alone are relics found. Some account of the changes of shape through which the Buddhist *stupa* passed is given under Kanheri, p. 170.

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feet bank runs a level terrace about fifteen feet broad, and, from the back of the terrace, studded with big brab palms and large *karanj* bushes, rises a dome about ten feet high and twenty feet across the top. The best view of the mound is from about sixty yards to the south, where the outline of the large rounded base, the flat terrace, and the dome is still clear. Round the mound the foundations of a brick and stone wall can be pretty clearly traced, about fifty-six feet to the north and south of the mound and about ninety-five feet to the east and west. The oblong space, which this wall encloses, measures two hundred and fifty-two feet from east to west, and one hundred and eighty from north to south. In the middle of the south wall there seem to be the remains of a gate, and, in the middle of the east wall, there was the main entrance. Outside of the east entrance gate, a bush and thorn-covered space, forty-eight feet square, is full of brick and stone foundations. The marked line of wall along the north side of the enclosure was built, about fifty years ago, by a Musalmán beggar named Shaikh Amir. It stands nearly on the line of the old wall.

When he settled near the foot of the tower, Shaikh Amir dug a well, and turned the land round into a garden.¹ He explained his wealth by his knowledge of the art of making gold, worked many wonders as a chemist, and was greatly feared. At this time Sopára and the villages round were troubled by a band of robbers. They robbed at night and disappeared in the morning leaving no trace. One morning, the robbers were found in a house, and, with the police at their heels, fled into the chemist's garden and disappeared. Search round the garden showed that the robbers

¹ The following list of the chief trees and plants, near the Sopára mound, has been prepared by Mr. Jaykrishna Indrají of Cutch-Mándvi. TREES : *Calophyllum inophyllum*, *undi*; *Epicarporus orientalis*, *khurvatí*; *Pongamia glabra*, *karanj*; *Borassus flabelliformis*, *tád*; *Caryota urens*, *behrli mád*; *Cocos nucifera*, *náriyel*; *Phoenix sylvestris*, *jangli khajuri*; *Artocarpus lakucha*, *lah*; *Tamarindus indicus*, *chinch*; *Bauhinia variegata*, *raktkanchan*; *Moringa pterygosperma*, *shegat*; *Anona squamosa*, *sitáphal*; *Ficus religiosa*, *pipal*; *Thespesia populnea*, *blend*; *Zizyphus jujuba*, *bordi*; *Azadirachta indica*, *nim*; *Erythrina indica*, *pángára*; *Vitex negundo*, *nirgundi*; *Ficus indica*, *vad*; *Ficus oppositifolia*, *kharsan*; *Ficus racemosa*, *umbar*; *Gmelina arborea*, *shivan*; *Cordia myxa*, *bhonkar*; *Morus alba*, *tut*; *Mangifera indica*, *ám*; *Syzygium jambolanum*, *jambu*; *Psidium pyrifera*, *peru*; *Barringtonia acutangula*, *nevar*; *Alangium decapitalum*, *ákol*; *Mimusops elengi*, *bakuli*; *Mimusops kaki*, *ráyan*; and *Spondias mangifera*, *ambáda*. SHRUBS AND HERBACEOUS PLANTS : *Ficus heterophylla*, *kharsáni*; *Jasminum latifolium*, *ránjái*; *Doemia extensa*, *utarni*; *Capparis sepiaria*, *kanthár*; *Capparis brevispina*, *vághoti*; *Caesalpinia indica*, *katki*; *Cratogeomys roxburghii*, *váyarná*; *Dioscorea bulbifera*, *kadukaranda*; *Clitoria ternatea*, *gokarni*; *Triumfetta pilosa*, *kutare-vándre*; *Boerhaavia diffusa*, *vassu*; *Physalis minima*, *popti*; *Vitis carnosa*, *khátkhatumbdo*; *Hoya viridiflora*, *dori*; *Cassia tora*, *tánkla*; *Argemone mexicana*, *phirangidhotra*; *Abrus precatorius*, *gunj*; *Asystasia coromandaliana*, *bhidekari*; *Sippia nodiflora*, *ratoliya*; *Barleria cristata*, *koranta*; *Crotalaria prostrata*, *bhusan*; *Jatropha curcas*, *ratanjot*; *Carissa caranda*, *karanda*; *Hydrocotyle asiatica*, *bráhmí*; *Barleria asterocantha*, *ekho*; *Onodendron paniculatum*, *lokhandi*; *Ixora banduca*, *bandhuk*; *Spheranthus mollis*, *gorakhmundi*; *Euphorbia tymefolia*, *dudhli*; *Sida acuta*, *tirkuda*; *Phyllanthus nirure*, *bhānya ávari*; *Menyanthus cristata*, *kola rechikáy*; *Typha angustifolia*, *patar*; *Xanthium indicum*, *dumundi*; *Crosophora erecta*, *mota okhrád*, and *C. prostrata*, *lahán okhrád*; *Cardamine hirsuta*, *jangli rái*; *Corchorus capsularis*, *narka*; *Derris heyneana*, *karanjel*; *Nymphaea lotus*, *nilotpal*; *Blumea holosericea*, *bhāmru*; *Ipomoea reptans*, *julbhauri*; *Elephantopus scaber*, *bhonya pátri*; *Canavalia virosa*, *kadsambar*; *Convolvulus paniculatus*, *bhonya kola*; *Tiaridium indicum*, *bhurundi*; *Eleptea erecta*, *bhāngra*; *Indigofera tinctoria*, *gudi*; *Argyrea speciosa*, *samudarsos*; and *Hemidesmus indicus*, *kopurjádi*.

had not left it, and, as the police drew close to the tower, three men bounded out of the dome, and, taking different directions, escaped. The tower was searched and the dome was found hollowed about six feet deep, and the hollow chamber filled with stolen property. The men had stayed underground during the day, and at night had come out to rob. The proof was clear and the chemist was transported for life. A grave on the east side of the terrace, with a fragment of an old Hindu temple as a head-stone, is the grave of Ramján Khán, an Afghán, one of the chemist's disciples. After Shaikh Amir's conviction the hollow in the tower was filled, and since then the mound has been constantly drained of its bricks, almost the whole outer coating having been carried away.

According to the common story, the king who built the tower was of so kindly a spirit that he took no taxes from his people. He lived without show and with the strictest thrift, paying for his food by the sale of bamboo-baskets made by his own hands. He is known as the Burud Rája, or basket-making king, and as the Dharma Rája or the pious king. His land was rich and his people feared that an enemy might come, and, finding the country unguarded, lay it waste. They asked the king what he would do if an enemy came. 'I have no enemy,' said the king. 'If an enemy comes I will guard the land.' To test the king's power, some of his less believing people banded together and marched towards the city as if in hostile array. Others, in the secret, fled to the king with the cry 'An enemy is before the gates.' 'Are the people who are before the gates truly enemies,' asked the king. 'They are truly enemies,' said the unbelievers. Then the king raising his heavy knife, cleft a slip of bamboo that lay in front of him, and, at that instant, the band of the unfaithful perished.

The Basket-making Queen is also known to the people. She wore no ornaments, and did all the house work in her husband's fort. She used to go to draw water at the Chakreshvar lake, about 500 yards to the north-east of the fort. Simply dressed, and with no ornaments but palm-leaf bracelets, she used to walk on the water and fill the water-pot at the pole in the middle of the lake, where the water was pure and untroubled. The women said, 'We all have jewels and you, who are a king's wife, have no jewels. Ask your husband, he will not deny you.' The king said, 'Why do you want jewels? What profit is in jewels?' She pressed him and he took a betelnut from every house, and, with the betelnuts, bought her jewels. The queen put on her jewels and went to draw water. But, as she walked on the water, the weight of her jewels dragged her down and she sank. It was hopeless to reach the middle of the lake, so she filled her water pot from the side. The king saw that the water was foul and asked what had happened. She confessed her fault and never again wore jewels.¹

In February 1882 the resemblance of the Tower to a Buddhist relic-mound was noticed by Mr. Mulock, the Collector of Thána, and,

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¹ Pandit Bhagvánál writes, 'It may be that as there is a connection in pronunciation between Shurpa-kāraka (Prākṛit *Suppa-āraa*) a winnowing-basket maker or Burud, and Suppāraka the old name of Sopára, this story was invented to show a connection in meaning also between the two words.'

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with his help, the mound was opened by Pandit Bhagvánlál and the writer, in the beginning of April 1882. A passage was cut from east to west, a little to the north of the centre line, so as not to disturb Ramján Khán's grave. The cutting was made about four feet broad, with a rise about twelve feet from the level of the ground at the outer face of the tower, to the centre, where it is about sixteen feet below the top of the dome. Inside of the dome there was loose earth, and about six feet from the top were found a pair of rusted scissors and an English two-anna piece of 1841, relics of the chemist's plunder. About twelve feet from the top of the dome, that is about a foot below the terrace from which the dome springs, in the centre of the body of the mound, was found the beginning of a carefully built brick-chamber about two feet nine inches square. About two feet nine inches from the top of this chamber, kept in its place by eight large bricks ($1' 7'' \times 1' \times 3\frac{1}{2}''$), was a dark circular coffer about two feet across and a foot and a half deep. This coffer was formed of two equal blocks of smooth yellow trap, closely fitting together in the middle, and ending in a circular convex top and bottom. It looked like two huge grind-stones with bevelled edges. Below the coffer the bricks were strewn with the mouldy remains of sweet-smelling powder. Underneath the relic coffer, the brick-filled chamber, keeping the same size ($2' 9''$ square) and with the same carefully built walls, passed down about twelve feet, when a layer of flat bricks was reached, apparently the foundation of the mound. Unlike the bricks in the relic chamber and on the outer face, which are laid on earth, these foundation bricks seem to be set in cement.

The section of the mound laid bare by the cutting shows an envelope of earth about three feet thick. Inside of this envelope a casing of carefully built bricks rose from twelve to fourteen feet, ending in a horizontal layer or terrace, eighteen feet broad, from which rose a dome of roughly built brick and earth, whose top is so ruined that its original shape cannot be determined. The masonry of the mound seems to have been brick throughout. A good deal of it is rough baked brick laid in layers of clay. But the part of the eastern wall which has been cleared, is faced with large finely baked bricks. As far as was seen, except some moulding near the east entrance and one brick roughly shaped like an elephant, the masonry is plain.

The stone coffer stands seventeen and a half inches high. It is in two equal parts which meet in the middle and fit tightly together. The stone is a light coloured trachytic trap, apparently the same as the trap found in the Nil hill, about a mile east of Sopára, and also near Kurla in Sálsette. Their perfect smoothness and the sharp accuracy of their lines seem to show that the two stones that form the relic box were turned on a lathe. The surface has been covered with a black wash of clay with a trace of iron in it, which can be picked off in small flakes about one sixty-fourth of an inch thick. From the rims of the convex top and bottom, the sides curve for about two inches inwards in a groove about an inch deep. Then for three inches they swell to the line of the upper and lower

rims, and from that, for about two inches, they again curve gently inwards, with a groove about a quarter of an inch deep, to the middle of the height where the upper and the lower stones, that is the lid and the box, meet. The whole is very massive and of great weight.

On opening the coffer, the lid, which fits very tightly, was found to be kept in its place by a flange or inner rim on the lower stone, an inch thick and an inch higher than the outer rim. The inside measurements of the box or lower stone are nineteen inches across and six and a half inches deep. The inside measurements of the lid or upper stone are twenty-one and a half inches across and five inches deep. In the centre of the box stood an egg-shaped copper casket, about eighteen and a half inches round the middle and six inches high. Round the casket, at about two inches distance, was a circle of eight small copper castings of Buddha, about four inches high by two broad and about two inches apart. The central casket and the images were thick with rust and with what looked like damp brown and grey earth, but was the mouldy remains of sweet-smelling powder which had been scattered over them, about an inch deep.¹

Of the Eight Images the chief, facing the west, is Maitreya or the Coming Buddha. His image is about five inches high by three and a half broad. It is larger than the rest, which, with slight variations, measure about three and a half inches by two and a half. All the figures are seated on flat raised platforms, and over each is a horse-shoe arch or canopy. The chief figure or Maitreya Bodhisattva differs greatly from the rest, whose general character is much alike. His pedestal is higher and it is square instead of oval, his right foot hangs over the edge of the pedestal, he wears ornaments and has a rich conical crown or tiara, his crown is surrounded by a horse-shoe aureole, and his canopy is plain. The other figures are all seated in the usual stiff cross-legged position, wearing a waistcloth and with an upper robe drawn over the left shoulder. The expression of all is calm and unmoved, the hair looks as if close-curved with a knob on the crown, and the ears are heavy and long. The hands are arranged in different positions, two of the positions being repeated. Each figure represents a different Buddha, the plume of leaves that crowns the canopy showing which of the Buddhas each image represents. All are copper castings well-proportioned and clearly and gracefully formed. The ears, though large and heavy-lobed, are not so unshapen or ugly as those of later images. The leaves of the different *bodhi* trees, which crown the canopies of the different Buddhas, are formed with extreme care and accuracy. This circle of Buddhas means that Maitreya has become Buddha and has come to claim Gautama's bowl, fragments of which are enclosed in the casket. Gautama is ready to hand over the bowl, and the six older Buddhas attend, because it was believed that Gautama's bowl had been handed down as a symbol of office by the six earlier Buddhas.²

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¹ The composition and the use of this sweet *abir* powder are given under Sopára in the Appendix.

² Details of this story are given in the Appendix. These Buddhas are associated here, as in the Ajanta and Elura caves, probably because they are the eight human or earth-

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Maitreya Bodhisattva or the Coming Buddha, the chief and largest image, is placed facing the west, because, on becoming Buddha, he will pass through the great eastern gateway, open the relic-chamber, and, from the gold casket, take the fragments of Gautama's bowl. Maitreya is represented as a Bodhisattva or coming Buddha not as a Buddha; as a king not as an ascetic. He is seated on a high pedestal. His right leg is half-drawn across, the foot hanging down, the toe resting on a lotus. The left leg is doubled right across, the heel drawn back close to the body, and the sole half turned up. The right arm is stretched forward, the back of the open hand resting on the right knee in what is known as the Giving Position or *Vara-mudra*. The left hand, which is raised a little above the elbow, holds with much grace a lotus stem which ends above in three flower heads. He wears a rich conical crown or tiara, and round the crown a detached aureole in shape like a horse-shoe. He wears earrings, two necklaces, a sacred thread, armlets, bracelets, and anklets. Round the waist is a band as if of thick string, and round the hips and hanging in front is a fringed belt. Over his head rises a horse-shoe arch or canopy, with about half-way up a cross-bar or back-rest.¹ To the visitor's left, facing south-west, is Shákya-muni the last or seventh Buddha. He sits, as he sat when he became Buddha, his left hand laid in the lap with up-turned palm, his right arm stretched in front, the palm laid on the right knee, and the finger tips resting on the pedestal, in the Earth-Touching Position or *Blusparsh-mudra*.² From the centre of the arched canopy above him rise three sprigs of the peak-leaved *pipal*, *Ficus religiosa*, Gautama's Tree of Knowledge or Bodhi Tree. To

born Buddhas. They belong to different cycles or *kālpas*. Vipashyi was Buddha ninety-one cycles before the present age; Shikhi and Vishvabhu belong to an age thirty-one cycles old; while Krakuchchanda, Kanakamuni, Káshyapa, Gautama, and Maitreya are Buddhas of the present cycle, the Mahábhadrakalpa. Hardy's Manual of Buddhism, 97, 98.

¹ The prophecy about Maitreya is that Gautama's law will last for 5000 years; the law will disappear when his relics are lost. During the first 500 years Gautama's law will be strictly kept; during the next thousand years the law will continue to be nominally respected; then will come 3000 years of indifference, and 500 years of neglect. Then Maitreya the Merciful, also called Ajita the Unbeaten, will restore faith, and the age of man which had dwindled to ten years will lengthen to 80,000 years, and virtue and peace will return. Koeppen's Buddhism, I 327. When Gautama became incarnate, his mother saw him come with a lotus in his hand and pass into her side. (Senart, Journal Asiatique, III. 359). This is perhaps the reason why Maitreya carries a lotus in his left hand.

² According to St. Hilaire (Buddhisme, 59), after his nightlong struggle with the evil Mara, as dawn broke, Gautama became Buddha, gained perfect intelligence, and reached to triple knowledge. 'Yes,' he cried, 'I will bring to an end the grief of the world.' Striking the earth with his hand, he said, 'May this earth be my witness. She is the dwelling-place of all creatures; she encloses all that moves and all that remains unmoved: she is fair; she will bear witness that I do not lie.' According to a Chinese version (J. R. A. S. XX. 159), in his struggle with Mara, Gautama said, 'My merit must prevail.' Mara, taunting him, asked, 'Who can bear witness to this merit of yours?' Gautama, freeing his right hand from the sleeve of his robe, pointed to the earth. Then the earth was shaken, and the Earth Spirit, leaping forth, cried 'I am his witness.' M. Senart, who has shown (Journal Asiatique, III. 309) how thick a covering of sun poems hides the simple story of Gautama's wrestle with evil, thus explains the Earth-Touching Position. In the sun-myth the touching of the earth by Gautama's hand, which marks the close of his struggle with Mara, is the touching of the earth by the first ray of the rising sun which marks the close of the struggle between night and day.

the left, facing south, is Káshyapa the sixth Buddha. His left hand is laid in his lap with upturned palm like Gautama's left hand, but the right hand is raised to the level of the shoulder and the palm is open with a slightly forward bend in the Blessing Position or *Abhaya-mudra*. The centre of his canopy is crowned with a tuft of banyan leaves, *Ficus indica*, Káshyapa's *bodhi* tree. Next to the left, facing south-east, comes Kanaka the fifth Buddha. Like the image of Shákya-muni he is seated in the Earth-Touching position, the left hand laid open in the lap, and the palm of the right hand on the knee, the finger tips resting on the ground. The two twigs of the *ulambara* fig, *Ficus glomerata*, that crown his canopy, show that he is Kanaka-muni. Next to the left, facing east, comes Krakuchchhanda the fourth Buddha. He sits cross-legged with both hands in his lap, the back of the right hand laid in the palm of the left in the Thinking Position or *Dhyān-mudra*, also known as the Lotus-seated Position or *Padmāsana-mudra*. The leaves that crown his canopy are apparently of the *sirisha*, *Acacia sirisa*, the *bodhi* tree of Krakuchchhanda. Next to the left, facing north-east, comes Vishvabhu the third Buddha. He is seated cross-legged like Maitreya in the Giving Position or *Vara-mudra*, the left hand with upturned palm laid in the lap, the right arm stretched in front, and the hand open and turned down, the back resting on the right knee. Unlike the other figures, he has an aureole which fills the space between his head and the canopy. The canopy is crowned with a bunch of leaves, and there are leaves on each side of the head. According to the Ceylon books, Vishvabhu's tree is the *sál*, *Shorea robusta*. But these are not *sál* leaves, but apparently *pátali*, *Bignonia suaveolens*, leaves, which, according to the Ceylon books, is the badge of Vipashyi the first Buddha. The next image, facing north, is Shikhi the second Buddha. He sits cross-legged in the Thinking Position, or *Padmāsana-mudra*, the hands with upturned palms laid on the lap, the right hand resting on the left hand. The tuft of leaves that crowns his canopy is apparently of the white lotus or *pundarik*, which, according to Ceylon books, is Shikhi's badge. The last image, facing north-west, is Vipashyi the first Buddha. He sits cross-legged in the Teaching Position or *Dharmachakra-mudra*, the hands raised to the chest, the tip of the left little finger caught between the points of the right thumb and forefinger. His canopy is crowned by a central bunch and two side plumes of leaves, much like the leaves of the *ashok* tree, *Jonesia asoka*. This agrees with the sculptures in the Bharhut Stupa (B.C. 200), but not with the Ceylon books which make Vipashyi's badge, the *pátali* or *Bignonia suaveolens*.¹

Inside of the copper casket was a silver casket, the space of about half an inch between them being filled with dimmed and verdigris-stained gold flowers, a handful of caked *abir* powder, some loose jewels, a small gold plate with a pressed-out stamp of a teaching Buddha, and a small silver coin. Inside of the silver casket, strewn with tarnished gold flowers, was a stone casket with sharp true lines as if turned on a lathe. Inside of the stone casket was a crystal

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¹ A description of the corresponding eight Buddhas in Ajanta Cave XVII. is given in the Appendix.

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Copper Casket.

casket, and, inside of the crystal casket, covered with bright sparkling gold flowers, was a gold spire-topped box, filled with small pieces of earthenware covered with fresh gold spangles. These shreds of earthenware, the relics in whose honour the mound was built, seem to be pieces of a begging or drinking bowl.

The copper casket weighs one pound six ounces seven dwts. and is worth about $10\frac{1}{2}d.$ (*annas* 7). It is plain and nearly egg-shaped, about eighteen and a half inches round the middle, and about a sixteenth of an inch thick. It stands about six inches high, of which about one-half is body and one-half is lid. The body is plain and bowl-shaped with a flat bottom. The lid which is slightly conical is girt with two rings of hollow moulding about an inch and a half apart. Round the middle, where the lid meets the bowl, runs a third hollow moulding. The casket has a rough hinge behind, and in front was fastened by a round-headed copper staple passed through three heavy copper rings. Inside of the copper casket, between it and the sides of the silver casket, were about three hundred gold flowers of seven different sorts, weighing in all about 480 grains and worth about £4 (Rs. 40).¹

The Coin.

Among the flowers was a small silver coin, fresh and clear, which Pandit Bhagvánlál has deciphered to be a coin of Gotamiputra II. of the Shátakarni dynasty, who is believed to have reigned about A.D. 160.

The coin weighs thirty-four grains. On the obverse is a well-made male head looking to the right. The head-dress consists of a strap with a bunch of pearls on the forehead; on the temple locks of combed hair fall over the strap, and behind the head hangs a string knotted at the end, probably a braided lock of hair. From the ear hangs a three-ringed ear ornament, one ring below another, falling to the neck. The beard and moustache are shaven, and the face looks about forty years of age. Around the face is a legend in ancient Nágari characters, much like the characters used in contemporary Násik and Kanheri cave inscriptions. The legend reads '*Siri Yaṇa Śátakanīsa raṇo Gotamiputasa,*' that is 'Of the illustrious Yajña Shátakarni, the king Gotamiputra.' Yajnashri's title, as given in the Násik and Kanheri cave inscriptions, is *Raṇo Gotamiputasa siri Yaṇa Śátakanīsa*, that is 'Of king Gotamiputra the illustrious Yajña Shátakarni.' The legend should, therefore, be read first from above the head to the mouth, and again from the back of the neck to the middle of the head. The reverse has in the middle a pyramidal symbol of a *chaitya* or relic-shrine composed of three tiers, the lowest of three circles the middle of two and the highest

¹ These gold flowers were much dimmed and spoilt by damp and verdigris. There were 165 eight-petalled lotus flowers, some with clear marked veins, 830 touch, and worth about Rs. 14-5; and a second packet with about 135 flowers, of six varieties, weighing 318 grains, 720 touch, and worth about Rs. 24-10-0. In this second packet were 89 *bakuli* or *Mimusops elengi* flowers, ten four-petalled flowers, ten *jesamine* buds, seven thick eight-petalled flowers, seven many-petalled flowers, and seven flowers with eight alternate large and small petals. The flowers have been cleaned and their weight, touch, and value ascertained through the kindness of Colonel White, the Master, and Captain Martin, the Deputy Assay Master of the Bombay Mint.

of one. On the top is a large circular tee. To the left is the usual Shátakarni and Ujain coin-symbol, of four circles joined by two cross lines. Above these two symbols are a sun with rays and a crescent moon, and below them is a zigzag serpent-like line. Round the symbols is the legend in characters exactly the same as on the obverse, and round the legend is a dotted circle. The die on this side is imperfect, as the coin seems to have slipped while it was being stamped. Six letters of the legend are only partly shown. The letters that appear entire are 'Gotamiputa Kumáru Yaṇa Sátakani.' Of the six letters, of which only the lower parts appear, the sixth is evidently *sa*, and the other letters from their lower parts seem to make *Chaturapana*. In the absence of another specimen of this coin with the legend entire, the legend on the reverse may be read *Chaturapanasa Gotamiputa Kumáru Yaṇa Sátakani*, that is Yajña Shátakarni son of Gotami, prince of Chaturapana. Chaturapana is the proper name of Yajñashri's father.¹ As the coin is struck in imitation of the Kshatrapa coins which give the name of the father, and as the Shátakarnis were always called after their mothers, care has been taken to give the names of both father and mother. The workmanship of the coin is good. The style is copied from the coins of the Kshatrapas, the points of difference being the bare head, the locks of hair on the temples, and the long braid of plaited hair that falls behind.

Besides the coin, there was a small gold plate with a pressed out image of a teaching Buddha, a piece of silver wire about two inches long and nearly a sixty-fourth of an inch thick, and a little patch of gold leaf about three-eighths of an inch square. There were also small cakes of mouldy *abir* powder, and forty-five loose beads, a few of them glass, but mostly amethysts, berylls, and crystals, varying in size from a pigeon's egg to a pea, but all of them poor in colour and quality, together not worth more than a few rupees.

Fourteen of the stones were undrilled and thirty-one were drilled. Among the undrilled stones were three berylls, one (about $\frac{3}{4}$ " \times $\frac{7}{16}$ ") very clear and of an irregular egg shape. A second (about $\frac{5}{16}$ " \times $\frac{3}{16}$ ") was six-sided and flat, and a third was a six-sided tube (about $\frac{7}{16}$ " \times $\frac{3}{16}$ "). Three were crystals, one a small broken half bead, a second a long rounded bead ($\frac{3}{4}$ " \times $\frac{3}{8}$ "), the third very clear and roughly heart-shaped ($\frac{9}{16}$ " \times $\frac{7}{16}$ "). One was a flat six-sided amethyst ($\frac{3}{8}$ " \times $\frac{1}{4}$ "), another was a small clearly polished carbuncle about five-sixteenths of an inch long. Besides these there were three fragments of rough green glass, and a fourth larger stone (about $\frac{5}{16}$ " \times $\frac{1}{4}$ "), spoilt by verdigris, of a green bottle-glass colour.²

The remaining thirty-one stones were drilled. They were

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Places of Interest.

SOPÁHA.

*The Buddhist
Relic Mound.*

The Coin.

Stones.

¹ Chaturapana Váśishthiputra is also mentioned in a Nánághát inscription. See above, p. 288. The fact that he is there called son of Váśishthi leaves no doubt that he is a Shátakarni king, probably the brother of Váśishthiputra Pulamávi (A.D. 130), Ptolemy's Siri Polemios who ruled at Paithan near Ahmadnagar in the Deccan.

² Pandit Bhagvánlál's explanation of the object of placing these stones and other articles in the casket is given in the Appendix.

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SOPÁRA.

*The Buddhist
Relic Mound.
Stones.*

loose and in no order, but have been arranged by Pandit Bhagvánlál and found to form the left half of a three-stringed necklace. That they form a half not a whole necklace is shown by there being one instead of a pair of the larger crystals, one pair instead of two pairs of fishes, and one instead of two elephant goads. The first piece, which probably formed the middle of the necklace, is a six-sided block of deep-blue glass, about an inch and a quarter long and five-sixteenths of an inch broad. It is undrilled and was probably held by a gold catch at each end. Next comes a white and purple veined amethyst cut in the form of a Buddhist trident, about eleven-sixteenths of an inch broad and a little more in length. Next is a clear roughly egg-shaped beryll ($\frac{11}{16}'' \times \frac{9}{16}''$), next come three small beryll tubes (the largest about $\frac{3}{8}'' \times \frac{1}{4}''$). Next is a double six-sided clear crystal ($\frac{8}{16}'' \times \frac{11}{16}''$), like two six-sided pyramids set base to base. Then comes a pair of conventional beryll fishes, a Buddhist symbol of good luck, about seven-sixteenths of an inch long. Then come three flat circular beads, two of them crystal and one beryll, the biggest $\frac{5}{16}'' \times \frac{1}{4}''$ the others a little smaller. Next comes a beryll bead six-sided and flat, seven twenty-fourths of an inch long and about the same broad. Next come three dark six-sided beads, a carbuncle and two amethysts, about a quarter of an inch broad. Next comes a tiny broken glass shaft about five-sixteenths of an inch long, perhaps part of an elephant goad. Next comes a six-sided and flat carbuncle ($\frac{7}{16}'' \times \frac{3}{8}''$). Next are three beryll beads, flat oblong and six-sided ($\frac{1}{2}'' \times \frac{1}{8}''$), one of them bluer than the others. Next comes an oblong six-sided block of crystal, with three broad sides and three narrow sides, three-quarters of an inch long. Then come three six-sided beryll beads about three-eighths of an inch long. Then comes an irregular six-sided amethyst (about $\frac{1}{4}'' \times \frac{1}{8}''$). Next are three irregular six-sided beryll beads about a quarter of an inch long. One of them is pierced across and not down the length and hangs from the string. Then comes a small bead of brownish red glass, in shape like two pyramids set base to base, and measuring about three-eighths of an inch into a quarter of an inch. Next come three small beads, two of them irregular six-sided berylls, and the third a small six-sided block of malachite (about $\frac{1}{4}'' \times \frac{3}{16}''$). The next is a small round gold button-like ornament, about a quarter of an inch across, a central bead surrounded by six other beads. Then a gold ball about an eighth of an inch in diameter. Then three small gold tubes ($\frac{7}{16}'' \times \frac{1}{8}''$). Then a pellet of gold about an eighth of an inch in diameter and then a circle of gold balls about a quarter of an inch across. There was another gold drop that has been broken. The thin plate of gold, with the pressed-out image of a teaching Buddha, measures about one inch and an eighth by seven-eighths, weighs about fourteen grains, is 620 touch, and is worth about 1s. 9d. (14 annas). The Buddha is seated on a lotus throne and has an aureole round his head.

Silver Casket.

The silver casket, which was slight and of plain unburnished metal, weighs 7 oz. 29 grains, and is worth about £1 15s. 3d. (Rs. 17-10). It is about thirteen inches round the middle and stands $5\frac{1}{2}$ inches high, of which $2\frac{5}{8}$ inches are cup and three inches are lid. The body

stands on a round rim about half an inch high and rises in a bowl shape, till, near the lip of the bowl, it is cut into a round groove about a quarter of an inch deep. From there the lid, beginning with a narrow double-grooved belt, rises about two inches in the form of an inverted bowl. From this bowl the top rises nearly an inch in three tiers, each narrower than the tier below it; the top of the third tier being flat and about an inch and a half across. From the middle of the top rises a pointed boss about a quarter of an inch high. Between the silver casket and the enclosed stone-casket were about eighty-six gold flowers less tarnished and rusted than those in the outer copper casket. Of the whole number, thirty-seven were plain round discs covered with dots, twenty-six were the many leaved *bakuli* or *Mimusops elengi* flowers, nine were different kinds of discs, nine were spoilt, five were small stars, two were sunflowers, one was a twelve-leaved flower, and one a flower with four large and four small petals placed alternately.¹

The stone casket is of brown clay-stone or sandstone with a smooth lathe-turned surface. It measures eleven and a half inches round the middle and stands about four and a half inches high, of which two inches are cup and two and a half inches are lid. The cup stands on a heavy rim about three-eighths of an inch deep, and rises, with a smooth outward curve, till it meets the lid. The lid rises about an inch and three-quarters, like an inverted cup, in a smooth unbroken inward curve, to a triple-tiered top, the lowest tier a quarter of an inch thick and a quarter of an inch broad, the second tier a convex band about three-quarters of an inch broad, and the third tier a flat rim about an eighth of an inch thick and an inch and a half across. From the middle of the top rises a small pointed boss about three-eighths of an inch high.

Fitting tightly in the stone casket, was a clear crystal casket, about nine inches round the middle and three and a quarter inches high, of which one and a quarter are cup and two are lid. From a flat bottom, about two inches and an eighth across, the crystal cup rises with a gentle outward bend, till, at the rim, it is two and seven-eighth inches across. From the rim the lid curves gently inwards for about an inch and a quarter. From this it rises in three tiers, the first a heavy rim standing out about a quarter of an inch, the second a rounded dome about half an inch high, and, on the top of the dome, a flat plate an eighth of an inch thick and half an inch across. From the middle of the plate rises a small pointed boss, about a quarter of an inch high. The inside of the lid is bored in a hole about five-eighths of an inch deep and three-eighths of an inch across. In the crystal cup were nineteen fresh gold flowers, seven with four petals, three with eight even petals and three with eight alternately large and small petals, and one a round disc covered with little knobs.

Inside of the crystal casket, a little too high for its place, was a casket of thin gold of 830 touch, weighing 159 grains, and worth

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SOPÁRA.

*The Buddhist
Relic Mound.*

Stone Casket.

Crystal Casket.

¹ The weight of the flowers is 188 grs., the touch 900, and the value Rs. 18-4. A note on the Indian practice of throwing and of offering gold flowers is given in the Appendix.

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SOPÁRA.
The Buddhist
Relic Mound.
Gold Casket.

about £1 8s. 4d. (Rs. 14-3). It is covered with waving lines of raised tracery in the Greek scroll pattern, and in the hollows are rows of minute pushed out beads. It is about three and a half inches round the middle and about $1\frac{3}{4}$ inches high, of which $1\frac{1}{4}$ inches are lid. The cup of the casket, which has somewhat lost its shape, stands on a thin base and bends outwards in the form of a broad bowl. The lid rises in a semicircular dome about nine-sixteenths of an inch high. On the dome, separated by a thin round rim, stands a smooth water-pot, or *kalash*, about three-eighths of an inch high, from the mouth of which rises a pointed lid or stopper about a quarter of an inch high. In the gold cup were ten gold flowers as bright as the day they were put in. Three of them are twelve-petalled, three have eight even, and three have eight alternately large and small petals, and one is four-petalled. There was also a bit of green glass ($\frac{3}{16}'' \times \frac{3}{16}''$), and a little spark of diamond which has been lost.

The Relics.

Covered with the gold flowers were thirteen tiny fragments of earthenware varying in size from about an inch to a quarter of an inch long. The fragments seem to be of three kinds, two thick, one middling, and ten thin. The thick fragments are about three-eighths of an inch long, and about five-sixteenths of an inch thick. They are dark brown outside and light brown inside. The fragment of middle thickness, which is a little less than one-eighth of an inch thick and a quarter of an inch long, is whitish outside and dark inside. The ten thin pieces vary from seven-eighths of an inch to a quarter of an inch long. They are brown and about one-eighth of an inch thick. The curve of one of them belongs to a circle five inches in diameter.¹

There is a generally believed local story that within the last ten years a large stone slab, covered with writing, stood a little to the south of the mound. It was supposed to have been laid close to the well to the north of the mound, as a clothes-washing stone, and to have slipped into the well. But the well was cleared out in April 1882, several feet below its ordinary level, and no trace of the stone was found.

In cutting through the mound, inside of the central relic chamber, about eight feet below the stone coffer, that is under about twenty-two feet of solid masonry and with about thirty-five feet of solid masonry on either side of it, was found a live frog. The frog is said to be the tree frog *Hylorana malabarica* which is rare but not unknown in the neighbourhood of Bombay. It remained for four days, fresh and active, in a glass bottle with about two inches of water.

Chakreshvar
Temple.

From the Sopára relic-mound a path leads north-east about 550 yards across some open fields with fine distant views of Tungúr and Kámandurg, to the lake and temple of Chakreshvar Mahádev. The lake is about 180 yards long by 120 broad. It is shallow, and, except a stone cistern in the centre, seems never to have been lined with masonry. The temple is at the middle of the west

¹ A note in the Appendix gives a summary of the wanderings of Buddha's Begging Bowl and of the different bowls which are or have been worshipped as originals.

bank of the lake, across the road from a flight of large stone steps that lead to the water. In front of the temple gate is a square-based modern lamp-pillar. To the south of the temple enclosure is a two-storied rest-house, to the west the mean modern temple of Chakreshvar, and, to the north, a small shrine of Máruti or Hanumán. In the centre of the enclosure is a modern basil stand, and in front of it, a headless bull with well-carved chain and bell necklace which was lately dug out of a well in Sonárbhát about half a mile to the south-east. From the style of carving the bull is probably of about the same age (A.D. 1060) as the Ambarnáth temple. About two yards within the enclosure the path passes over a carved stone which has belonged to a Hindu temple, and the lowest of the four steps that lead into the Chakreshvar temple is also old and carved.

About three yards to the north of the bull, on a plinth about three feet high, with a four and a half feet veranda, is a plain square shrine of Hanumán. Against the back wall of the south veranda lean several old carved stones. The figures on the stone round the right corner, facing the east (about 1' 10" x 1' 9"), are a four-handed Shiv with aureole and a Párvati. To the right of Párvati, above is Ganpati and below Ganpati is Kártikeya the god of war with his peacock. On the first stone facing the south (2' 6" x 2') the central figure is the Sun. His two hands, and the two lotus flowers they held straight above his shoulders, are broken off. Round his neck are rich necklaces and a chaplet of beads falls below his knees. The end of his waistcloth hangs between his legs in heavy folds and a well-carved cloth runs round his thighs. The rich shoes are one of the marks of the Sun god. He stands on the heads of seven horses. On each side are two attendants. The group was probably carved in the eleventh century. To the west of the sun stone is a long slab (6' 6" x 1' 6") probably of the eleventh century. On it stands a rude modern scarecrow-like figure of Shitaládevi, or the small-pox goddess, and a small figure of the eighth Jain saint Chandraprabha. Against the inner wall of the north veranda of this shrine, the stone (3' x 9") with two seated women is apparently a memorial or *páliya* stone in honour of a widow sacrifice or *sati*.

Two yards to the north of Máruti's shrine is a huge banyan tree of great height and about forty-eight feet in girth three feet from the ground. Several carved stones lean against this tree. Beginning in the south there is, facing east, a memorial stone (5' x 1' 6") with three panels, the lowest a dead man, the middle a woman worshipping a *ling*, and the top panel (which is broken) the hero in Kailás or Shiv's heaven. About two feet to the west is a broken head of Ganesh (1' 8" x 1'), the ears clearly cut but the nose broken. The next, the chief of the remains, on a slab about seven feet three inches long, is a beautiful statue of Brahma (6' 4" x 2') a full length three-headed figure with four arms. The three heads, a front and two side faces, have richly carved tiaras. The fourth head is not shown as it looks back. The front face has a pointed *rishi*-like beard, the side faces are hairless. The upper right hand holds a *sarvo* or wooden oil-ladle, and the lower right hand a

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Chakreshvar
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rosary. In the upper left hand is a book-roll representing the Veda and in the lower left hand an oil-flask. On each side below are eight-inch female figures, the figure on the visitor's right with wood for a fire sacrifice, and the figure on the left with a wooden oil-holder in her left hand and a butter dish in her right hand. In front of this woman is a small figure with a sword in its right hand, and, in front of the other figure, is a swan. Brahma wears a plain fillet round his neck with a central and two side bosses, a strip of deer hide over his left shoulder with a deer's head just below the shoulder, and a thick sacred thread falling in a waving line to the thigh. His waistcloth is held up by a belt with a rich clasp in front. The cloth is tied in a bow over his right thigh and falls in front to about four inches above the knee. From behind a rosary falls in front of the knee. Besides the embossed necklace Brahma wears large earrings, which seem never to have been finished, a pair of plain peaked armlets and a round armlet under the peaked one above the elbow, and wristlets, three and two rings on the left hands and plain bands on the right hands. The hands and nails are beautifully cut and all the fingers of the right hands have rings. The statue was probably carved in the eleventh or twelfth century. It was found about thirty years ago buried in a field in Sonárbhát, not far from where the bull was found. It is still worshipped as Dattátraya. About a yard to the north of Brahma's statue, in a hollow in the tree trunk, is a finely carved six-inch high image of a naked Párasnáth, the twenty-third Jain saint, with a five-hooded snake over his head. The image is probably of the tenth century or earlier. There are also two small *lings*, and, on a six inch slab, two women worshipping.

From the Chakreshvar lake the north-east corner of Sopára town lies about sixty yards to the east. Through this corner of the town the road passes about 200 yards between houses whose plinths contain many old carved Hindu stones. From this about 650 yards north-east the road leads to the Sopára creek, which, though there is still a bridge across it, is dry and filled with earth. Twenty years ago boats of twelve tons (30 *khandis*) used to come from the Mánikpur or Bassein side, that is from the south, and there was much fishing and salt making. Now though the land is low, it is dry except during the rains. The railway embankment did much to keep out the salt water, and the land is being gradually taken for salt rice tillage. From the Vaitarna or Bolinj side, that is from the north, for many years boats have been unable to pass beyond Bolinj. But within living memory rafts of teak have been floated as far as the Sopára landing. Along the west side of the old creek runs a row of palm stems. Twenty years ago they stood five or six feet high, but now they are not more than a foot out of the ground. The people call them Burud Rája's stockade and they look very old. But it seems doubtful whether they are older than the Portuguese or even than the English, who, in 1803, strengthened this part of the creek with a stockade of palm trees.¹

¹ See above, p. 322.

About a mile to the east of the bridge, or Dádar as it is called, rises a flat-topped hill, about a hundred feet high, known as Nildongri. Its south end has been quarried away, and in the middle of the top are the ruins of a small Portuguese fort.¹ The yellow trap coffer, found in the centre of the Sopára relic-mound, seems to be made of stone brought from this hill. About a mile further east is the Rákshi or Tulinj hill, with a fine basalt dyke of which details are given later on. Turning back west from Dádar, that is the Sopára landing, about fifty yards east of the Chakreshvar lake, is the Boghátirth or Bud-talávdí. This is said to have been once held very sacred and to be lined with dressed stones. It is now neglected and filled with earth. Treasure is said to be buried underground. But it is believed that the first two men who dig will forfeit their lives. From Boghátirth, about seventy yards south-east, at the back of the house of one Jairám Bháskar Sonár, built into the plinth, is a stone with writing. It records a gift in the month of *Ashádh* (June-July) *Vrish(?) samvatsar*, *Shak* 1071 (?) (A.D. 1148?). The name of the king appears to be Kur (Hari?) Páldev. Seventy-five yards more to the east leads to the house of Ibráhim Seth the chief merchant of Sopára. His house, which is a fine two-storied building, is about fifty years old and has much of the rich wood-carving which was then in fashion. From Ibráhim Seth's house, about 150 yards to the south, is the *pokarn* a Musalmán pond about eleven yards by fourteen which is lined with old dressed stones. Close by are many Musalmán tombs.

The *pokarn* is almost on the south limit of Sopára. About fifty yards south-east, within Gás limits, is the Kháre or Shirmoli pond, about fifty yards south of which was found the statue of Brahma now near the Chakreshvar temple. About fifty yards east of the Kháre pond is the Bhátela pond, 240 yards long by 146 broad, whose north and west banks are covered with Musalmán tombs, some of them with nicely carved head-stones (about 4' x 2'), with a rounded top inside of which runs a row of lotus flowers and below hang a large central and two side chain lamps. On the north bank is a Hindu stone carved in rich tracery, probably part of the spire of a Shaiv temple of the eleventh or twelfth century.

Close by in April 1882 were found, carved on a broken piece of basalt (about 16" x 12" x 12"), the remains of six lines of an inscription in the Ashok character, which, on comparison with Ashok's edicts, proved to belong to the eighth edict, of which it forms about one-third. The fourteen or fifteen of Ashok's edicts, which have been found at Gírnár in Káthiáwár, at Kapuredigadi in Pesháwar, at Kálsi in Dehra-Dun, at Dhauli in Cuttack, and at Jaugada in Ganjam, have all been in groups, none of them have been separate. It is therefore probable that a complete set of Ashok's edicts was carved near Sopára. As there is no single rock near Sopára suited for engraving the whole of the edicts, it appears,

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SOPÁRA.
Chakreshvar
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Ashok Edict.

¹ A Portuguese writer in 1728 complained that the Nil hill near Sopára had been fortified without the help of an engineer, and that the bastions were so small that there was no room to work a four-pounder gun. Report on Portuguese Defences, O Chron. de Tis. I. 30-34.

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SOPÁRA.
Ashok Edict.

from the kind of stone on which this fragment is cut, that the edicts were engraved on the large blocks of basalt which are common near Sopára, and that the inscribed blocks were arranged in a row. In time the blocks of basalt were separated, and have been carried away and broken by the people. The fragment preserved is the lower left-hand corner of the eighth edict. The surface of the stone in the extreme left has broken off and taken with it the first letters of three lines; what is left contains the remains of the beginnings of six lines. On filling up the missing letters of these six lines from the eighth edict of Gírnár, Kálsi, Kapure-digadi, Dhauli, and Jaugada, each line of this edict seems to have contained from sixteen to twenty letters. Counting each line at seventeen letters, probably four top lines have been lost, which would show the original number of lines in the edict to be ten. In the seventh line six letters, which seem to have been left out at the first engraving, have been put in by the engraver in smaller size above the line. This inscription resembles the Gírnár edict in using *r* where *l* is used in the Kálsi and Jaugada edicts.¹ Pandit Bhagvánlál proposes the following translation of the edict to which this fragment belongs: For long, kings have started on pleasure tours where were (which consisted of) the chase and other such amusements. For this reason a religious tour was started by the ten-years-installed king Piyadasi dear to the gods, who had reached true knowledge. In which tour this happens: visiting and making gifts to Bráhmans and Buddhist monks, visiting old men, making gifts of gold, looking after the law and the people, giving instruction in religion and making inquiries as to (the state of) religion. By such means, this (religious tour) becomes a source of great pleasure in other parts (of the dominions) of king Piyadasi dear to the gods.

The low tree-covered mound, about fifty yards east of the Bhátela pond, with many Musalmán graves and the site of a Portuguese tower, is an old landing-place. About a quarter of a mile to the south-east boats of ten to twelve tons still come at high tides. Returning west along the north bank of the Bhátela pond and passing between the Bhátela and Kháre ponds, about one hundred and fifty yards south, is the Rámkund or Ráma's Pool. This was once a famous place of pilgrimage, and is mentioned in one of the Násik cave writings, probably of the first century after Christ. No one from a distance now visits Ráma's Pool, though, in *Shrávan* (July-August), Sopára Hindus of all classes come to bathe. It is a steep-sided deeply-shaded pool about forty-five feet square. The upper fifteen feet of the sides are steep earthen slopes. Below the earth are eleven steps of roughly dressed stone about nine inches broad and six inches deep. On the east bank was a broken *ling*-case or *shálunkha*, used as a hinge for turning a Persian wheel, and several broken images a little to the south.

¹ The letters preserved are, 5th line, *Nikhamithá sam* (nine letters lost); 6th line, *Heta iyan hoti bambha* (eleven letters lost); 7th line, *Cha vudhánam dasane hiram-napativádháne cha* (ten letters lost); 8th line, *Mánusathi dhamma* (eleven letters lost); 9th line, *Ye rati hoti devá* (nine letters lost); 10th line, *Jina bháge ane*.

About 175 yards to the south, in a part of the Gás village lands called Sonárbhát, is a small mound, at the east foot of which is a broken cross-legged female figure (2' x 2'), perhaps Ambika. Close to this spot large earthenware cups are said to have been found some years ago. The Chakreshvar bull was dug out of a well about fifty yards to the west. To the east of the mound is a defaced carved fragment apparently of a spire niche. The temple, which is said to have been dedicated to Párasnáth, seems to have been of considerable size as there are remains of foundations about fifty yards to the west. About 200 yards to the south-east, at the road side, is a damaged sculptured stone (2' 6" x 2'), the main figure in which is perhaps the Sun, as he holds a lotus in each hand. It is apparently part of an entrance door probably of the eleventh or twelfth century. From this stone nine modern steps lead to a garden where is the tomb of the Musalmán saint Shaikh Akbar-moi-ud-din. Round the enclosure a row of very large old bricks (16" x 10" x 3") are arranged as a border. They were found about 120 yards to the south-west, at the corner of two roads, where many others may be seen built into a new well.

About 300 yards west of the place where these old bricks were found is Gás lake, a winding hollow, 120 yards broad and 800 long with two cross dams. The sides are fringed with gardens and Persian wheels. On the east shore of the lake, about 110 yards from the north end, is a richly carved stone lotus-pendant. On the bank above, in a spot known as Mala, a few other dressed stones and lines of foundation walls can still be traced. It was probably a Bráhmanic temple of the eleventh or twelfth century. At the south end of the lake are the remains of a flight of dressed stone steps. From the south end of Gás lake, about 150 yards to the south-east, is the village of Gás, which, according to the people of the place, is the site of old Sopára. In front of one Degu Pobria Máhtára's house is a smooth six-sided block of basalt about two feet broad, two and a half long, and two feet high. It is used as a clothes-washing and bathing stone and apparently for grinding curry powder. On its smooth top are carved in large Páli letters, perhaps about B.C. 200, the letters '*Badhuya*,' that is 'Of Badhu,' apparently some one's name. About three years ago the stone was struck against in ploughing Káklái's field close to Brahma hill. It is probably a grave-stone. Passing through Gás many of these blocks of basalt are notable in front of verandas and built into plinths. None seem to have letters except one about 200 yards to the south-west of Degu's house, at the other end of Gás village, in front of the house of a Sámvedi Bráhman, Báb Náik by name. This block, which is about a foot and a half across and a foot and a half high, is carved on two sides. On one side are the letters '*Kodasa Kalavádasa*,' that is 'Of Kalavád the Kod,' and, on the other side, '*Ugadeveya*,' that is 'Of Ugradeva.' Like the letters cut in Degu's stone these letters are Páli, probably about B.C. 200, and, like Degu's stone, this was brought from near Brahma hill. About half a mile south of Báb Náik's house, on the way to Achola village, the sides of the lane are in places fringed by broken lines of large blocks of basalt. This line of basalt blocks is known as the stone dam, *dagdi bándh*,

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Gás.

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and seems to be the remains of an old footway raised across the low muddy land to the south of Gás. Traces of a similar foot pavement are found in other hollows in the Sopára lanes, near Bolinj, and, still more, in the low lands between Gás and Brahma hill.¹

The stone dam or *dagdi bándh* is the last object of interest. From it there remains about a mile and a half of return road to Chulna village, and from Chulna village about two miles east to Mánikpur.

A second day may be spent in the morning, in visiting Vajirgad hill, about four miles west of the Mánikpur bungalow, and seeing the remains of its Portuguese fort, and, perhaps, traces of a rough old wall of blocks of basalt and brick work.² The afternoon may be passed in visiting Achola, a mile and a half to the north of Mánikpur and seeing its Portuguese fort. About a mile to the north of Achola, near the top of the west face of the steep Rákshi Dongar, or Tulinj hill, perhaps about 300 feet above the plain, is a fine basalt dyke. The rock is dark, glistens with mica, and when struck rings like an anvil. The basalt pillars stand out from the edge of the hill sometimes in single columns, in other places in groups wedged close together, running into the hill with a south-east slope. The pillars are black and six-sided, the faces generally from nine to ten inches broad, and the length varying from six to twenty-two feet. The dyke is only the ruins of what it was thirty years ago. Many of the pillars were used when the railway was made, and the people still carry them away, setting them rolling down the steep hill-side, and gathering the fragments when the pillar shivers to pieces at the foot. Across a ravine to the east is a curious circle of large upright basalt pillars.³

At Bolinj, about two miles north of the Sopára relic-mound, a stone (2' 2" × 1' 2" × 8"), with writing in Devanágari letters, was found used as a door step in the house of a Christian, named Juju Manu Lop that is Joseph Manuel Lopez, and in Devhára pond, in the same village, there are said to be some carved stones. Bolinj was formerly a large town and probably had rich temples, but no remains were seen. About half a mile south-west of Bolinj, in the hamlet of Koprád, an inscribed stone (3' 5" × 1' 2" × 7") of the fifteenth century was found near the house of the headman Bhiku Pátíl, a Sámvedi Bráhmaṇ.⁴ A third inscribed stone (3' 2" × 1' 4" × 8") was brought from a well in Vágholi about a mile west of Sopára, but was so worn as to be illegible, and was left close to the east of the relic-mound.

TAKMAK FORT.

Takmak Fort about fifteen miles south-east of Máhim, stands on a very steep hill about 2000 feet high, in a rough wooded country, a little to the north-east of the meeting of the Tánša and Vaitarna rivers. Takmak is a fortified height rather than a fort, as it consists of a hill-

¹ On the road between Gás and Brahma hill, under a huge banyan tree at the edge of the low salt waste, is a slab (1' × 1' 7") carved with a cobra god or *nágoba*.

² Details are given below under Vajirgad.

³ See above p. 325 note 2.

⁴ Details are given under Koprád, p. 210.

top, 400 yards long by about 100 broad, enclosed with works in the only two places where it is accessible. Of the works all that remain are two small gateways with a low ruined retaining wall on each side. In 1818, in spite of the natural strength of the hill, the works were so greatly injured by exposure and long neglect, that the fort was easy to capture either by surprise or by assault. The wooded and rugged ground about the fort could hide an attacking force nearly up to the foot of the works, which, in places, were no more than a wall of loose stones. On the top of the hill were nine small ponds with a sufficient supply of water; and there were a few scattered huts occupied by the garrison.¹ In 1862, the Takmak works were so ruinous as to add nothing to the strength of the hill. The water-supply was destroyed, in case the hill might ever fall into the hands of robbers or insurgents.

At the Sativli hot-spring, about six miles north of Takmak, are fragments of a Hindu temple, large blocks of carved stone, two broken bulls or *nandis*, and two broken *ling* cases or *shālunkhās*. Near these are two hot-water reservoirs.²

Tāndulvādi Fort, about ten miles south-east of Máhim and three north-east of Safále station on the Baroda railway, stands on a hill about 1900 feet high, at the south end of the Máhim range. It is notable to the east of the railway between the Virár and Safále stations. On the hill-top are several rock-cut cisterns and signs of large rough fortifications. At the foot of the hill, on the east, flows the Vaitarna, which is tidal nine miles further to Manor. Near the river, also at the foot of the hill, is Lálthán village with a reservoir said to have been built by the Portuguese.³

Tarápur, north latitude 19° 50' and east longitude 72° 42' 30", a port in the Máhim sub-division, had in 1881 a population of 2939. It lies in a low wooded tract on the south bank of the Tarápur creek, sixty miles north of Bombay, fifteen miles north of Máhim, and by road seven miles north-west of the Boisar station of the Baroda railway.⁴ From the village on the north bank of the creek the town is known by the joint name of Tarápur-Chinchni.

In 1634 the bar of the Tarápur river was described as of the same width as the Dáhánu bar, with a similar sand bank at the mouth and a channel in the middle which was dry at low tide, but at high water allowed a ship to enter and anchor.⁵ Within a rocky reef, to the north-west of the town, there is still anchorage for small craft. But particularly in the south, the bottom is full of rocks and shoals, which stretch from Tarápur point to the north-west and north abreast the town.⁶

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**TĀNDULVĀDI
FORT.**

TĀRĀPUR.

¹ Captain Dickinson's MS. Report in 1818, Military Diaries, 1156.

² Mr. W. B. Mulock, C.S.

³ Mr. W. B. Mulock, C.S.

⁴ The road from Boisar station was built in 1871 at a cost of £14,536 (Rs. 1,45,365). The traffic returns at Boisar station show an increase in passengers from 11,711 in 1873 to 24,329 in 1880, and in goods from 1289 to 3302 tons.

⁵ O Chron. de Tis. III, 199.

⁶ Between Tarápur and Bombay the tides set nearly in the direction of the land, the flood a little towards it or north, and the ebb a little from it about south by west. Taylor's Sailing Directory, 371-72.

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In the 1881 population of 2939, there were 2124 Hindus, 397 Musalmáns, 366 Pársis, and 52 Christians. The sea-trade returns for the five years ending 1878-79 show average exports worth £10,529 (Rs. 1,05,290) and average imports worth £6134 (Rs. 61,340). Exports varied from £1115 (Rs. 11,150) in 1877-78 to £16,840 (Rs. 1,68,400) in 1878-79, and imports from £4690 (Rs. 46,900) in 1878-79 to £7220 (Rs. 72,200) in 1876-77.¹ A municipality was sanctioned in 1866, but the sanction was withdrawn in 1869. There is a Government school and a school founded by the Bombay Pársi Pancháyat for teaching Zend Avesta. In the Pársi quarter of the town is a fire-temple, built about 1820 by the well-known Pársi contractor Vikáji Mehrji. Opposite to the fire-temple is Vikáji Mehrji's mansion, a large two-storied building visible for miles. About two miles to the south there are three Towers of Silence. The earliest of unknown date is built of undressed stones and mortar. Another of unknown date was built by public subscription; and the third, now in use, was built in 1866 also by public subscription.²

History.

At the end of the thirteenth century (1280), Tárápur is mentioned as one of the towns conquered from the Náiks by Bhim the legendary ruler of Máhim in Bombay island.³ In 1533 it was burnt by the Portuguese.⁴ In 1556 the Portuguese possessions near Tárápur were greatly increased, and it was the head of the richest of the Daman districts.⁵ In 1559 an assault by some Abyssinian troops was successfully beaten off.⁶ In 1582, and again in 1612, the fort was unsuccessfully attacked by the Moghals.⁷ In 1634 the town was the seat of a magistrate with powers over half of the Daman territories. It exported provisions in which the country round was rich, and had a good trade with Surat and Diu.⁸ The fort was surrounded by a wall with round bastions, and, besides quarters for the garrison, had a church, a Dominican monastery, and a hospital or *misericordia*. The garrison included a captain, a *naik*, ten peons, and a bombardier, a police inspector and four peons, an interpreter, a writer, a torchbearer, and an umbrella boy. Besides the garrison there was the vicar, and fifty Portuguese, 200 Native Christians, and about 100 slaves, good fighters and well armed with swords, lances, and guns.⁹ In 1670 Ogilby mentions it as a coast town,¹⁰ and, in 1695, Gemelli Careri describes it as well inhabited with monasteries of the Dominicans and Franciscans of the Recolet school.¹¹ In 1728 it was said to be of no strength and to be garrisoned by sixty soldiers.¹² In 1739 the fort was attacked by the Maráthás under Chimnáji Ápa. Four mines were laid, of which two succeeded in making great breaches in a bastion and curtain. Bájibevráv, Rámchandra Hari, Yeshvant Pavár, and Tukáji Pavár

¹ The details are: Exports, 1874-75 £14,031 (Rs. 1,40,310), 1875-76 £11,828 (Rs. 1,18,280), 1876-77 £8835 (Rs. 88,350), 1877-78 £1115 (Rs. 11,150 ?), 1878-79 £16,840 (Rs. 1,68,400); Imports, 1874-75 £5370 (Rs. 53,700), 1875-76 £6694 (Rs. 66,940), 1876-77 £7220 (Rs. 72,200), 1877-78 £6696 (Rs. 66,960), 1878-79 £4690 (Rs. 46,900).

² Mr. B. B. Patel.

³ Nairne's Konkan, 22.

⁴ De Barros, VII. 501; Faria in Kerr, VI. 223, 225.

⁵ De Couto, VIII. 208.

⁶ De Couto, VIII. 208.

⁷ De Couto, XI. 195; Mickle's Lusadi, cciii.

⁸ O Chron. de Tis. III. 199.

⁹ O Chron. de Tis. III. 199.

¹⁰ Ogilby's Atlas, V. 208.

¹¹ Churchill, IV. 190.

¹² O. Chron. de Tis. I. 35.

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History.

rushed into the breaches with their colours. They were stoutly opposed by the Portuguese, and success was doubtful, till Ránoji Bhonsle scaled the wall in another part and divided the attention of the garrison. Still, as Chinnáji wrote, they fought with the courage of Europeans, till, at last overpowered, the survivors asked for and were granted quarter.¹ In 1750 Tieffenthaler mentions Tárápur as a place once Portuguese now Marátha.² After the capture the Maráthás repaired the sea face of the fort in European style. In 1760 it was in good order and protected by four guns.³ In 1776 Raghunáthráv took shelter in the fort.⁴ In 1803 it passed to the British without resistance. In 1818 it was described by Captain Dickinson as one of the largest, best conditioned, and most central of the sea-coast forts in the north Konkan. The walls, most of which were of cut stone, enclosed a space 500 feet square. They were about thirty feet high and ten thick, except the parapet which was seldom more than four feet wide. The north face was washed by the sea at spring tides, and in many places was out of repair. Long stretches of the parapet had fallen, and, at the south-east angle of the fort, there was neither tower nor bastion. On three sides were remains of a dry ditch of inconsiderable width and depth. In the middle of the eastern face was the principal gateway, uncovered by traverse or any sort of outwork. Inside the fort were some large ruins and several buildings four of them private. There were besides two granaries and a guard-room, with some inferior buildings and several wells containing abundant and excellent water. As in Dáhánu fort, houses and gardens came within 150 feet of the works. In 1862 it was in a ruined state, part of the north wall having fallen. In the fort were some wells and gardens. The fort was given in *iná*m by the Peshwa to Vikáji Mehrji, for a hundred years, and is still held by his heirs. Taylor mentions, on the south bank of the creek, the remains of a Portuguese fort which was built in 1593.⁵

Chinchni town on the north side of the creek has a customs-house and traveller's bungalow now used as school. On the beach, about a mile north of Tárápur, is a ruined brick tower, which, in 1818, Captain Dickinson found twenty-two feet high with a mean diameter of twenty-eight feet. The lower or main battery was nine feet above ground and contained five guns, the side parapet walls not exceeding three and a half feet in thickness. Over this battery was another, suited for an equal number of guns. Its parapet wall supported a wretched roof, and was not more than a foot and a half thick.

Tha'na, or *STHA'N* that is The Settlement, in north latitude 19° 11' 30" and east longitude 73° 3', a station on the Peninsula railway twenty-one miles north-east of Bombay, is the chief town of the Thána district and the head-quarters of the Sálsette sub-division. In 1881 it had a population of 14,456. It is prettily placed on the

THÁNA.

¹ Grant Duff's Maráthás, 241; Thornton's Gazetteer, 959-60.

² Res. Hist. et Geog. de l'Inde, I. 407.

³ Anquetil du Perron's Zend Avesta, cccclxxxi.

⁴ Grant Duff's Maráthás, 398.

⁵ Taylor's Sailing Directory, 372.

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Description.

west shore of the Sálsette creek, in wooded country, between the Yeur range of Sálsette hills on the west and the steep picturesque Persik peaks on the mainland to the south-east. The fort, the Portuguese Cathedral, a few carved and engraved stones, and several large reservoirs are the only signs that Thána was once a great city.

Except part of Chendni, the fishermen's suburb to the south, which contains a landing-place a customs-house and a railway siding, the town of Thána lies to the north of the railway. On the south-east, along the banks of the creek, lie the Chendni, and further north the Mahágiri quarters of the town, with a large number of boatmen's and fishers' houses. Between Chendni and Mahágiri lies a salt swamp of some thirty or thirty-five acres, which was reclaimed in 1880 by a dam. The Bázár or station road runs half a mile north from the station to an open space or square, where it meets the Ágra road. It is lined by small tiled houses and poor shops, showing little but the most ordinary brass-work, cloth, and groceries. About a quarter of a mile from the station, to the east of the road, stands the Hirákot or Diamond Fort, now the mámlatdár's office. To the west stretches the large Massunda lake, with its west bank faced with broad stone steps and crowned with a Hindu temple, and, on the north bank, the Portuguese Cathedral and other picturesque buildings. Between the main road and the lake is the large Kopineshvar temple, and close by, down a street on the other side, are the meat and fish markets. At the end of the road is the vegetable market, and in the open space at the meeting with the Ágra road stands, on the east side, the Collector's house, a fine double-storied building with a large garden in which are the Collector's offices and treasury. To the west are the new Byránji Jijibháí high school and the Wádia dispensary, with, close by, the public library and a curious domed building. This was intended for an English school, but, since the opening of the high school (1880), it has been occupied by public offices. Around are the dwellings of pleaders, traders, and other well-to-do natives, double-storied with high tiled roofs and gaudily coloured walls. Along the Ágra road, towards Bombay, is the Portuguese Cathedral, and, a little beyond, the new Maráthi school. To the east, after passing between the Collector's and Judge's houses, the Ágra road comes out on a wide park-like esplanade crossed by broad tree-lined roads, with the fort or jail in the east, the English church in the north, open wooded ground with the civil hospital and the remains of the assistant judge's house to the west, the Judge's and Collector's residences to the south-west, and, to the south more well shaded European houses, and the neat police lines formerly used by the Native Infantry Regiment. This pleasant esplanade, with the double-bridged creek and the wild Persik hills to the east, and wooded rice-lands and hill-sides to the west, forms a pretty scene, which, especially during the rains, is in many points more like an English than an Indian view.

North of the church lies the Khatarváda, or weaver's quarter, and beyond, at the north extreme of municipal limits on the edge of the Gosála pond, is Colonel Atkin's bungalow. Along the

creek between Chendni and Mahágiri, a dam, pitched with stone on its eastern face and provided with two sluice gates, was built in 1880 at a cost of £329½ (Rs. 3290). This dam has reclaimed from thirty to thirty-five acres of salt marsh behind the Hirákot, which formerly caused much annoyance and ill health, as the tide washed up and left on it filth from the latrines on the creek. The latrines are now cleaned by the tide without expense or establishment, and the area of salt ground, which has been obtained by the municipality from the Government on the Gujarát reclamation terms, is being gradually filled by town sweepings.

Thána is cut off by the Yeur hills from the sea breeze, it has an average yearly rainfall of between eighty and ninety inches, and to the east, south-east, and north, it is flanked by large stretches of salt marsh and tidal foreshore. The climate is therefore relaxing hot and feverish, especially at the close of the rains. In 1869, 1875, and 1877, it was attacked by violent epidemics of cholera.

According to the 1881 census, in the total of 14,456 people, there were 11,539 Hindus, 1398 Musalmáns, 1094 Christians, 260 Pársis, and 165 Jews. The chief Hindu castes were Kunbis and Maráthás.

There are four landings or *bandars*, Mándvi near the local-fund bridge, Liberi and Bendi in Mahágiri, and Chendni to the south of the railway line. The sea trade returns for the five years ending 1878-79 show average exports worth £22,825 (Rs. 2,28,250) and imports worth £32,266 (Rs. 3,22,660). Exports varied from £9973 (Rs. 99,730) in 1875-76 to £35,330 (Rs. 3,53,300) in 1878-79, and imports from £18,564 (Rs. 1,85,640) in 1874-75 to £57,759 (Rs. 5,77,590) in 1876-77.¹ The station traffic returns show an increase in passengers from 312,309 in 1873 to 460,642 in 1880, and in goods from 2644 to 16,343 tons.

To the north of the town, in the Christian village of Khatarváda or the weaver's quarter, a few families still weave the beautiful and once famous Thána silks.² Close by, in the Rabodi suburb, live Musalmán weavers of the cotton fabrics which are known as Thána cloth. Since the introduction of cotton-cloth factories into Bombay, this industry has almost died, and the weavers have gone to Bombay, Surat, and Broach. Many ruined houses, old plinths, the mosque, and the extent of the burial-ground show that a large Muhammadan population formerly lived in this neighbourhood. In Chendni and Mahágiri some of the Koli fishers and sailors are very well-to-do. One or two are said to be worth £10,000 (Rs. 1,00,000) or more, and are now large moneylenders.

Thána is throughout the year the seat of the Judge and civil surgeon, and, during the rains, of the Collector, the assistant and deputy collectors, the customs officer, police superintendent, district

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Landings.

Suburbs.

Offices.

¹ The details are: Exports, 1874-75 £20,034 (Rs. 2,00,340), 1875-76 £9973 (Rs. 99,730), 1876-77 £25,326 (Rs. 2,53,260), 1877-78 £23,463 (Rs. 2,34,630), and 1878-79 £35,330 (Rs. 3,53,300); Imports, 1874-75 £18,564 (Rs. 1,85,640), 1875-76 £32,174 (Rs. 3,21,740), 1876-77 £57,759 (Rs. 5,77,590), 1877-78 £21,576 (Rs. 2,15,760), and 1878-79 £31,260 (Rs. 3,12,600).

² Details of the Silk Industry are given under Crafts, Part I. Chap. VI.

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engineer, the deputy collector of salt revenue, and district forest officer. It is also the head-quarters of the chief revenue and police officers of the Sálsette sub-division, and is provided with a church, jail, court house, civil hospital, dispensary, high school, treasury and revenue offices, civil jail, post office, railway station, and traveller's bungalow. A detachment of 100 men of a Native Regiment is stationed at Thána to guard the jail, which is under the charge of an European superintendent.

Municipality.

The municipality was established in 1862.¹ In 1880-81 it had, besides a credit balance of £454 (Rs. 4537), a net income of £1464 (Rs. 14,639) or a taxation of about 2s. (Re. 1-0-3) a head. This income is chiefly drawn from octroi, tolls, house tax, and market fees. During the same year the expenditure amounted to £2543 (Rs. 25,436), of which £1000 (Rs. 10,000) were on water works, £631 (Rs. 6309) on scavenging, £250 (Rs. 2501) on roads, £101 (Rs. 1008) on lighting, and £49 (Rs. 496) on road watering. The municipal limits include the villages of Thána, Páncb-Pákhádi, and Chendni, and the suburbs of Rabodi, Vajavli, Khatarváda, Utalsár-Pimpalpáda, Utalsár-Páncbpákhádi, Kolhar, Charai, Tembhi, and Varora. Since the municipality has been established, the chief expenditure has been on the Pokran water-works towards which the municipality contributed £1269 (Rs. 12,690), on roads £5844 (Rs. 58,437), on latrines £540 (Rs. 5405), on markets £1885 (Rs. 18,850), on wells and reservoirs £480 (Rs. 4799), on dams £329 (Rs. 3290) on public gardens £121 (Rs. 1208), on bridges £118 (Rs. 1183), and on repairs to markets and civil hospital £209 (Rs. 2090).

Water Supply.

Want of good drinking water has long been a great evil in Thána.² Many of the wells run dry in the hot weather, while others are so near latrines and privies that their water is unwholesome. Since 1830 repeated attempts have been made to provide a proper supply of water. But want of funds and other difficulties prevented any steps being taken, till in July 1880 the Pokran scheme was sanctioned. The Pokran water-works are calculated to provide eight gallons of water a day to the whole municipal population. For a non-manufacturing town like Thána, this supply should be, and, so far, has proved to be enough. The scheme consists of a storage reservoir with head works, including outlet and waste-weir, a main to the town, and distribution hydrants. The storage reservoir is at the foot of the eastern slope of the Sálsette hills, about two miles north-west of the town. The water is impounded by an earthen dam 1005 feet long with a greatest height of 31½ feet. In the centre of the dam is a clay puddle-wall ten feet wide, well punned and rammed and taken down to the solid rock, in some places thirty feet below the surface. At the north end of the dam is the waste-weir, which is forty feet wide, with a sill 6½ feet below the top of the dam, and calculated to carry off a rainfall of two inches in one hour, with a depth of 1' 6" over the sill. The surface area of the reservoir, at the level of the waste-weir sill, is 489,400 square

¹ Government Resolution 1721, of 29th October 1862.

² Contributed by Mr. F. B. Maclaran, C.E.

feet, and the cubic capacity 4,304,320 cubic feet, equal to twenty-seven million gallons. The outlet is by means of a masonry tower, provided with valves at every five feet, from which a pipe ten inches in diameter, embedded in concrete, passes below the dam in a trench cut in the solid rock. The main is a cast-iron pipe seven inches in diameter, provided with a sluice valve near the storage reservoir, and ending in the valve and meter-house at the entrance to the town, where the pressure and quantity of water used daily are registered and controlled. Cast-iron pipes of suitable sizes and fitted with the necessary valves distribute the water to sixteen public hydrants with sixty-seven taps in different parts of the town. Each hydrant has from one to eight taps according to the number of people who are likely to use it. The jail, with its 800 prisoners, is supplied from the town main. The storage reservoir is calculated to hold enough water, after deducting loss by evaporation, to give a daily supply of $5\frac{1}{2}$ gallons to the whole municipal population which is taken at 15,000. In addition to the stored water there is the yield of a spring in the reservoir basin which has been gauged at 37,500 gallons in twenty-four hours in the hot weather, making a total available daily supply of eight gallons a head. The works were begun in November 1880, water was supplied to the town in July 1881, and the whole was completed and formally opened in August by Sir James Fergusson, Bart., K.C.M.G., C.I.E., Governor of Bombay. The total cost of £8463 (Rs. 84,630) was provided partly from municipal funds and partly from the Thána district local funds.

Of old Hindu or Musalmán Thána there is almost no trace. The temples and mosques, praised by early travellers, were pulled down by the Portuguese (1530-1560) and their stones used for churches and other religious buildings, and most of these Christian churches and buildings were in turn destroyed by the Maráthás (1737-1740). Almost the only remains of Thána before the Portuguese are the four reservoirs or ponds, Massunda, Devála, Gosála, and Haryála, all of unknown date. There are also several finely carved broken images and sculptured stones, which have been gathered in the jail garden and at the executive engineer's workshops. Of the four reservoirs, Massunda, the largest and most important, covers an area of thirty-four acres, and is faced with stone on the west and partly on the north. The Devála reservoir, between the church and the jail, covers eight acres and has stone-faced sides. The Gosála reservoir, to the north of the town, covers five acres; its banks are not lined with stone. The Haryála reservoir in the southern or Chendni quarter covers six acres, and has a stone and mortar wall on its eastern side. The sculptured stones and images in the jail garden belong to a Bráhmanical temple of the twelfth century. They were found, in 1881, while clearing the Massunda lake of silt.

The chief Portuguese building is the fort which is now used as a jail. Strong stone-built walls from sixteen to twenty-one feet high, provided with regular bastions and towers, enclose an area of $13\frac{1}{2}$ acres. The fort was begun by the Portuguese about 1730, and, in 1737, though unfinished, offered a stout but unsuccessful resistance

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THÁNA.
Water Supply.

Remains.

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THÁNA.
The Jail.

to the Maráthás. It was completed by the Maráthás on the original plan, and, when taken by the English in 1774, was armed with more than a hundred cannon. In 1816 the Peshwa's minister Trimbakji Denglia, the murderer of Gangádhara Shástri the Gaikwár's envoy, was imprisoned in the fort, and, though guarded by a strong body of Europeans, made good his escape with the help of hints sung to him by a Marátha groom.¹ In 1833 the fort was dismantled, and, since 1838, it has been used as a jail. In 1844 the Judge, while visiting the jail with a few attendants, was seized by the prisoners. They passed a rope round his neck, and were on the point of hanging him, when succour came. In 1869 plans for improving the jail were sanctioned, and by 1876 the changes were completed at a cost of £40,800 (Rs. 4,08,000). The tower near the west gate was made into a guard-room and a house for the superintendent. The buildings inside of the walls were pulled down and barracks built radiating from a central open space. A transport ward, a female ward, and a hospital were also built shut off from the main or central part and from one another. The building has ample room for a thousand prisoners. In the jail garden, laid as a pavement to a summer-house, are some inscribed Portuguese grave-stones, which were found in clearing away one of the fort buildings, probably the church of St. Dominique.² To the west and south-west of the jail is the esplanade, which, in 1776, was formed by order of the Court of Directors by clearing away the houses.³ On the

¹ The guard over Trimbakji, owing probably to excessive caution, was composed entirely of Europeans. From this circumstance the Peshwa was able to communicate with Trimbakji, and for some days, previous to his making the attempt, several of his friends and servants were waiting in the neighbourhood. The principal agent of communication was a Marátha horsekeeper in the service of one of the officers in the garrison, who passing and repassing the window of Trimbakji's place of confinement when airing his master's horse, sung the information he wished to convey in an apparently careless manner which the Europeans could not detect. Trimbakji escaped over the wall between seven and eight of the evening of the 12th of September. Grant Duff, 631. According to Mr. Hockley, Pándurang Hari, who was with Trimbakji in the jail, arranged with one Narsu, the commandant's horsekeeper, to give warning to Trimbakji's friends outside, so that means of escape might be ready if he succeeded in getting out of the fort. About seven, on a dark night in the rainy season, Trimbakji went, as his custom was, to his bathing-place on the ground-floor. On the way, he struck into a passage on the left, and got out by a low window. Here, taking off his clothes and drawing over his head a leaf rainshade which had been left there by the groom, he passed unchallenged out of the main gate of the fort. His friend inside, by singing songs and talking to him, kept the sentinel employed, and, when he searched the bathing-room and found it empty, Trimbakji had made good his escape. (Pándurang Hari, I. 174-178). Another account states that he let himself down over the rampart with the help of a rope. (Ditto, 177).

² For a short account of these inscriptions see Indian Railway Service Gazette, August 1875. The stones are so much broken that little of the inscriptions can be made out. Some of the rare tin and zinc coins known from St. Catherine's wheel as *rodas* and a medal with the head of Christ and the year 1525 were also found. Da Cunha's Bassein, 186. An account of the copper plates which were found in 1787 is given in the Appendix.

³ In 1833, when the fort was dismantled and Thána ceased to be a military station, the esplanade was made over to the Collector. In 1873 Government determined to charge moderate fees on animals grazing on it, and, in 1874, a suit was filed against the Collector for levying the fees, on the ground that it had always been customary for the townspeople to graze their cattle on the esplanade free of charge. The District Judge decided against the Collector, but in regular appeal 54 of 1875 the High Court reversed the Judge's decision and held that the esplanade was Government property and the fees were a legal impost.

southern end of the esplanade are the military and police lines. Between the lines and the Liberi landing-place stood the large warehouses used in Portuguese times, when the state assessment was taken in rice.

Before they built the fort the Portuguese had four or five watch-towers along the creek. Two of those towers, one on each side of the creek below the town, seem to have been called Sam Pedro and Sam Jeronimo. Besides the towers, there was a square fort, Reis Magos, with four guns.¹ Up the creek, about three-quarters of a mile above the local-fund bridge, are the remains of some old buildings, perhaps a fortified Portuguese mansion-house. Of the numerous churches and religious houses built by the Portuguese in the sixteenth and seventeenth centuries only one remains. This is the church of St. John the Baptist, prettily placed on the north side of the Massunda lake, which is still known among the Christians as the lake of Saint Anthony. The church measures 130 feet long by thirty-eight wide and fifty-nine high. It has a short square tower at the north end and quaintly carved doors on the south. The tower is much out of the perpendicular, but otherwise the church is in good order and is in use. The height of the belfry is seventy-two feet. The bell is one of the largest Portuguese bells in India. The church has a vicarage attached. The vicar draws £3 (Rs. 30) a month from the British Government, who contribute a second £3 (Rs. 30) for church repairs. There is a chapel master who plays on the harmonium and violin. An Anglo-Portuguese school with an average attendance of sixty-three pupils is held in the church lobby. The building originally belonged to a conventual church dedicated to St. Anthony of Padua by Franciscan friars about 1540. When the original church of St. John the Baptist was destroyed, St. Anthony's church was made the Parish church and dedicated to St. John the Baptist. It is said that, in order to build the church and convent of St. Anthony, Antonio do Porto pulled down twelve pagodas which were round a great lake, doubtless the Massunda or St. Anthony's lake, and built his church with the stones of the Hindu temples. The truth of this account is borne out by the numerous handsomely carved stones which are still visible in the wall of the church enclosure, and by the fact that, in 1881, when part of the lake was cleared of silt, many mutilated and well-carved images were found. They had probably been thrown into the lake by the Portuguese when the Hindu temples were pulled down. The early Portuguese supposed that this was the place where the four Franciscan friars were murdered in 1324.² The church seems to have been more than once repaired or improved. A cross bears the date 1609, a side doorway at the south end of the church has 1663, and the main entrance has 1725.³ At Pokran, about one mile to the north-west

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Old Churches.

¹ These towers are mentioned in 1634 and in 1728. O Chron. de Tis. I. 32, 56; III. 246.

² The story is given below p. 356.

³ Between 1540 and 1609 the Portuguese built at Thána six churches, two convents, one monastery, one college, and one orphanage. In the town were: A Igreja da Sé under the invocation of Nossa Senhora da Conceição, built about

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THÁNA.

English Graves.

of the town, is a ruined church dedicated to Our Lady of Mercy, in which one mass is yearly performed. At Gormál, a suburb of Vávla, five miles north of Thána, is another ruined church on a small hill, dedicated to Our Lady of Hope in which also a mass is yearly performed.

The English church was built in 1825 at a cost of £4804 (Rs. 48,039), and was consecrated in July of the same year by Bishop Heber.¹ It has sittings for a congregation of 100. In the church yard, among the oldest tombs, are those of John Vaughan dated 1780, of Charles Driffield dated 1784, and of Stephen Babington dated 1822.² Here also are the graves of two of the chiefs of Sálsette, John Halsey who died in 1785, and George Page who died on the 18th of November 1794. Near the church is the picturesque civil court, in a part of which the judge lives. It is an old Marátha mansion, built round an open quadrangle in 1754, during the reign of Báláji Bájiráv Peshwa, as a residence for his Sarsubhedár Ramáji Mahádev Bhivalkar. The civil hospital, between the civil court and the church, was built in 1835-36 at a cost of £473 (Rs. 4731). In 1880-81 the number of in-patients was 370 and of out-patients 2482. The establishment charges were £1158 (Rs. 11,583), and the medicine diet and miscellaneous charges £122 (Rs. 1226). The Collector's house and offices, a little to the east of the court, were begun in 1824, and finished in 1827 at a cost of £9175 (Rs. 91,749).³ The house stands in a large plot of ground with the office of the *huzur* deputy collector and the treasury at a short

1540 by the Franciscan Antonio do Porto ; the church of St. Anthony, built about the same time and by the same man ; the church A Madre de Deus, built in 1552 by the Jesuit Melchior Gonsalves ; an orphanage and college, built by the same man about the same time ; a Franciscan convent of St. Anthony, built in 1582 ; and a Dominican monastery of unknown date. Outside of the town were the Augustinian church and convent of Nossa Senhora da Graça, built in 1574 ; the Jesuit church of Nossa Senhora do Rozario, built in 1605 ; and the church of Sam João, rebuilt in 1609, and still in use. See Da Cunha's Bassein, 182-188.

¹ Bishop Heber writes (Narrative, II. 215) : 'The church, though small, is extremely elegant and convenient. The architect, Captain Tate, in order to secure the most advantageous view of the building externally, with reference to the situation, and at the same time to observe the ancient ecclesiastical custom of placing the altar eastward, has contrived the chancel, a semicircle, on one side, like a little transept, the pulpit being in a corresponding semicircle opposite. The arrangement is extremely convenient and the effect very pleasing.'

² Mr. Babington lost his life in trying to save part of Thána from destruction by fire. His monument in the church has the following inscription :

SACRED TO THE MEMORY
OF
STEPHEN BABINGTON, ESQUIRE,
FOURTH JUDGE OF THE SUDDER ADAWLUT AND SUDDER FOUJDAREE ADAWLUT
AND FORMERLY JUDGE OF THIS ZILLAH.

He was removed from this world, in the 32 year of his age, on the 19th May in the year 1822 of the Christian era, by an accident during his humane exertions to rescue the hamlet Wajowlee of the Casba Thána from destruction by fire. In deep gratitude for his constant paternal care for their happiness, and in testimony of their respect for his virtues, this monument was erected by the Native inhabitants of the Zillah over which he presided as Judge during five years. This adamantine fact stated, can panegyric words increase his praise. His body shall rest in peace. His soul has fled to God.

³ Owing to the delay in finishing the house, and because it cost £1172 (Rs. 11,726) more than was sanctioned, Lieutenant Grant, who was in charge of the buildings, had £20 (Rs. 200) a month stopped from his pay. The fine was afterwards remitted. Mr. W. B. Mulock, C. S.

distance to the south. In the space opposite the Collector's house is a curious domed building, like a small chapel. It was built in 1851 by convict labour, the materials being supplied by popular contribution; the roof fell in and it was rebuilt in its present form with buttresses in 1852. It cost £840 (Rs. 8404), and was used as an English school until lately (1880), when it was turned into revenue and magisterial offices.

There are six schools, the Byránji Jijibháí high school, three Maráthi schools, one Gujaráti, one Portuguese, and one girls' school. The Byránji Jijibháí high school was opened in 1880. A roomy double-storied house was bought for £850 (Rs. 8500), of which Mr. Byránji Jijibháí gave £500 (Rs. 5000), and the rest was made up by private and municipal subscriptions. In 1880-81 there was an average attendance of 127 pupils.

The creek is crossed by two bridges, a local-fund road bridge about a quarter of a mile above the fort and a railway bridge about half a mile below the fort. The local-fund bridge was built in 1877 at a cost of £16,886 (Rs. 1,68,864). The approaches are of solid masonry and the superstructure of iron. The railway bridge, which consists of thirty-feet span masonry arches, is divided by an island into two parts, one 111 and the other 193 feet long. They have a headway of thirty feet above high-water mark, and the deepest portion of the channel is spanned with a wrought-iron plate-box girder eighty-four feet long.

The traveller's bungalow, which is a few yards to the east of the Collector's house, was built in 1833 at a cost of £200 (Rs. 2000).

There are two dispensaries. The Kharsedji Rastamji Wádia dispensary which was endowed, in 1864, by Mr. Rastamji Ardesir Wádia in memory of his grandfather. He provided a building and £2500 (Rs. 25,000) in Government securities.¹ The attendance in 1880-81 was 7467 out-patients. The Scotch Free Church Mission dispensary was started in 1877. In 1880-81 the establishment cost £145 (Rs. 1450), and medicines £82 (Rs. 820). The total number of in-patients was forty-six and of out-patients 22,877. This dispensary is most useful and popular.

Distinct from the criminal jail in the fort there is a civil jail in the Hirákot, which has room for sixty-four inmates. During 1880 there were 197 male and twenty-two female prisoners, and a daily average of thirteen. The total charges were about £27 (Rs. 270-12-6), and the average yearly cost of each prisoner about £2 (Rs. 19-5-5). The post office, near the railway station, was built in 1855-56 at a cost of £323 (Rs. 3232).

The Hirákot or Diamond Fort, in the centre of the town, was formerly known as the town jail. It seems to have been largely added to in 1824. In 1861 Government abolished it as a town jail, removed the prisoners to the fort jail, and offered the building to the Mauritius government as an emigration depot.² This offer

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THÁNA.

Schools.

Bridges.

Dispensaries.

Hirákot.

¹ Gov. Res. 951 of 20th May 1864, and 537 of 29th March 1865.

² Gov. Res. 1427 of 8th October 1861.

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THÁNA.

Temples.

does not seem to have been accepted. Since 1862 it has been used as the mámlatdár's office and Collector's record-room, and since 1864 as a civil jail. It has also the engineer's, chief constable's, and registration offices, a municipal store-yard, and a cattle pound.

There are nine modern Hindu temples, eight Bráhmanic and one Jain. The Kopineshvar temple, a large cut-stone building, was raised by Sarsubhedár Ramáji Mahádev Bhivalkar about 1760, just after Sálsette had fallen into the hands of the Maráthás. It stands on the east bank of the large Massunda lake, and is said to have been built in honour of an image of Kopineshvar that was found under the water. It enjoys a yearly Government allowance of £10 10s. (Rs. 105), and was repaired in 1879 by the Hindu community, at a cost of £800 (Rs. 8000). Within the enclosure of the Kopineshvar temple,¹ are six small shrines of Brahmadev, Rámji, Máruti, Shitládevi, Uttareshvar, and Kálikádevi, of which Uttareshvar and Kálikádevi enjoy allowances from Government of £4 4s. (Rs. 42) and £6 (Rs. 60). In the market, are the Thákurdvár temple, with a yearly Government allowance of £4 18s. (Rs. 49), and a shrine of Máruti with an allowance of £1 16s. (Rs. 18). There is another shrine of Máruti near the Gosála reservoir, with an allowance of 18s. (Rs. 9); one to Jakhmáta in the Kolbár suburb, with an allowance of 8s. (Rs. 4); and one to Gantalidevi on the Bombay road, with an allowance of 8s. (Rs. 4). Two other temples, Vithoba's on the station road and Máruti's on the bank of the pond near the fort jail, have no allowance. The Jain temple of Párasnáth in Tembhi suburb, was built by Márwár Vánis in 1879, at a cost of £400 (Rs. 4000).

Mosques.

There are four mosques. The Jáma mosque, in the Mahágiri quarter, enjoys a yearly Government allowance of £2 (Rs. 20). It is a large building of unknown date. It was repaired about thirty years ago, at a cost of £1000 (Rs. 10,000), by the widow of Jusab Meman. There is another mosque in Tembhi, a third in Vajavli, and a fourth in Rabodi.

In the Pársi quarter of the town is a fire-temple, built in 1780 by Kávasji and Dorábji Rastamji Patel. It was repaired in 1829 by Kávasji's son Rastamji, and bears an inscription of that date.² Near the fire-temple is a Pársi rest-house, built by Mr. Rastamji also in 1829. There are two Towers of Silence on the Thána-Bhándup road, one two and the other four miles south of Thána. The latter was built in 1780 by Kávasji and Dorábji Rastamji Patel, and is not now used. The former, now in use, was built in 1843 by Kávasji's son Rastamji, and bears an inscription of that date.³ A synagogue in Tembhi was built by the Indian Jews or Beni-Isráels in 1879, at a cost of £800 (Rs. 8000).

Markets.

There are four markets, the vegetable market, a low shed, near the Collector's house, opened in 1863 at a cost of £99 (Rs. 997); the fish and meat markets, two small buildings near the centre of the

¹ In 1848, a Bombay merchant offered to the Kopineshvar *ling*, a lotus made of 10 cwt. (40 *mans*) of clarified butter. Dnyánodaya, 1st February 1849.

² Pársi Prakash, 217.

³ Pársi Prakash, 414.

town, each of which cost £25 (Rs. 250) ; and the beef market in a very isolated position in the Rabodi quarter. All the markets have been condemned by the Sanitary Commissioner, and new plans and estimates, at a cost of £1727 (Rs. 17,276), have been sanctioned by Government. It is proposed to obtain a Government loan of £500 (Rs. 5000), and a public loan of £500 (Rs. 5000) for their construction. On either side of the main or bázár road, leading to the railway station, are rows of shops where most of the necessities of life are sold. The grain comes from the country round, and the other articles, such as chillies, clarified butter, oil, and molasses, are brought from the Deccan. Most of the cloth is either made in the Bombay mills or imported from Manchester. These shops are open from six in the morning till eight at night.

There are six resting and sixteen boarding houses, and four places for caste dinners established by private individuals. The Roman Catholics are allowed to bury four bodies a year in the church-yard of St. John the Baptist. Their common burial-ground lies on the the Bombay road in the village of Páncpákhádi. The Jewish burial-ground is also in the same village, and a new one has been opened on the Pokran road. The Hindu burning-ground is immediately behind the Hirákot, and the Musalmán burial-ground is south of the Massunda lake and between the English church and Mhárváda.

The earliest reference that has been traced to Thána is, that in 636 it was rich enough to tempt Usman bin Asi Sakifi, Governor of Bahrain and Omán, to send a plundering expedition from the Persian gulf.¹ About thirty years later (660) it was again sacked by the Arabs.² In the beginning of the tenth century (913) Maçudi mentions it, under the names of Tánah and Tabeh, as one of the chief coast towns.³ About a century later, Al Biruni (970-1039) speaks of Tána as the capital of the Konkan, about forty miles south of Subára.⁴ In a copper-plate of 997 it is mentioned as Shri-Sthánaka, where a royal festival took place and a grant of a village was made. Twenty years later (1018) another copper-plate states that Shri-Sthánaka was one of the chief towns of a family of Silhára chiefs, who ruled over 1400 Konkan villages.⁵ In 1026 and 1094, Silhára copper-plate inscriptions mention Shri-Sthánaka and the port of Shri-Sthánaka.⁶ In the twelfth century (1153) Idrisi refers to it as Banah, a pretty town on a great gulf where vessels anchor and from

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THÁNA.
Markets.

History.

¹ Elliot and Dowson, I. 115, 415; Reinaud's Fragments, 182; Journal Asiatique, V. 156.

² Calcutta Review, XCII.

³ Prairies d'Or, I. 330, 381; Elliot and Dowson, I. 24.

⁴ Elliot and Dowson, I. 60, 61, 66, 67; Reinaud's Fragments, 109, 121.

⁵ As. Res. I. 357 and an unpublished copper-plate of Aparájita (A.D. 997) deciphered by Pandit Bhagvánlál. The Silhára capital is called Puri. It seems not to be Thána, as Puri and Shri-Sthánaka are more than once mentioned in the same inscription. (Ind. Ant. IX. 38). Some have thought Puri to be Elephanta or Ghárápuri, a view supported by the names Pori and Poli used of Elephanta by Garcia d'Orta (Trans. Bom. Lit. Soc. Rep. I. 269) and Linschoten (Navigation, 83). Others identify Puri with Rájápuri in Janjira. None of these identifications is satisfactory. The site of the Silhára capital seems to have been between Bassein and Agáshi. Puri may therefore have been Sopára to which a Bakhar of the eighteenth century seems to refer as Puri. The point is noticed under Puri in the Appendix.

⁶ Ind. Ant. V. 278; IX. 38.

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THÁNA.
History.

which they sail.¹ In an inscription stone of Someshvar, the twentieth Silhára chief, dated 1260 (Shak 1182), a grant is recorded to Uttareshvar of Shri-Sthánaka.²

At the close of the thirteenth century the fortunes of Thána seem to have been at their best. It was a great kingdom, both in size and wealth, inhabited by idolators with an independent ruler. The king was in league with corsairs, who plundered merchants and gave him all the horses they caught. No ships came without horses and the king had no horses of his own. There was much traffic with many ships and merchants, who imported gold, silver, and copper, and exported brown incense, cotton, cloth, and leather of various excellent kinds.³ About the same time Ab-ul-Fida (1273-1331) speaks of Thána as the best city of the province of Al Lár, celebrated for producing *tanási* a kind of cloth, and manna or bamboo-sugar *tabáshir*.⁴ In 1310 Rashid-ud-din speaks of Konkan and Tána, probably meaning a compound name Konkan-Tána. So Ibn Batuta (1342) writes Kukin-Tána, and in the Portulano Mediceo of the middle of the fourteenth century it is Cocintána, and in the Catalan map (1375) Cucintana.⁵

In 1318, Thána was conquered by Mubárik Khilji (1317-1312), and a Musalmán governor was placed in charge.⁶ A few years later (about 1320), four European friars, Thomas of Tolentino, James of Padua, Peter of Senna, and Jordanus of Severac in France, with Demetrius a Georgian lay-brother good at the tongues, came to Thána. They were received by Nestorian Christians, of whom there were fifteen families. Four of the friars according to one account because of their great success as preachers, and according to another account because they reviled the Prophet Muhammad, were put to death by the Musalmán governor.⁷ Friar Oderic, who visited Thána a year or

¹ Jaubert's Idrisi, I. 179; Elliot and Dowson, I. 89. Idrisi says, 'In the neighbouring mountains grow the *kána* and the *tabáshir*. The roots of the *kána* were sent east and west, the *tabáshir* was adulterated by mixing ivory cinders, the real article came from the roots of the reed *sharki*.' This is afterwards said to be bamboo-sugar. *Tabáshir*, the Sanskrit *tvak* rind and *kshir* fluid, made from the inner rind of the bamboo, was used as a medicine. Elliot, I. 89. In Borneo, in the fourteenth century, pieces of *tabáshir*, let in under the skin, were supposed to make the body wound-proof. Oderic in Yule's Marco Polo, II. 208. *Tabáshir* or *tavakhir* is the first solid food that the Kolis of Kolába give their children.

² See above, Karanja.

³ Yule's Marco Polo, II. 330.

⁴ Da Cunha's Bassein, 180; the cloth is still called Thána cloth.

⁵ Yule's Marco Polo, II. 331. This double name was probably used to distinguish the Konkan Thána from the Malabár Tanur. See below p. 357.

⁶ Nairne's Konkan, 24; Yule's Marco Polo, II. 330.

⁷ The probable date is 1322. According to Jordanus, the friar James, to show that the Christian law was better than the Musalmán law, passed through and sat in a great fire. The governor was satisfied, but the Kázi was furious. He warned the governor that if the friars were let go, all would believe in Christ, and reminded him that, next to going to Mecca, the slaughter of a Christian was the surest way of gaining pardon for sins. The governor listened and the four friars were put to death. (Jordanus Mirabilia, X.). According to Oderic's account the friars were brought before the Kázi, and, after some religious discussion, were asked what they thought of Muhammad. They stated that Christ was the very God, and one of them Friar Thomas rashly answered that Muhammad was the son of perdition and had his place in hell with his father the devil. For this blasphemy the friars were bound and exposed bareheaded in the sun from nine till three, the six hottest hours of the day.

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two later (1324), speaks of it as a city excellent in position, with a great store of bread and wine, and abounding in trees. The people were idolators, worshipping fire, serpents, and trees, and had some odd marriage customs.¹ The land was under the dominion of the Saracens. There were great numbers of black lions, monkeys, baboons, and bats as big as pigeons. The oxen were very fine, with horns a good half pace long and a camel-like hump upon the back. The rats, called *scherpi*, were as big as dogs, and were caught only by dogs, cats being no good against them. The trees gave a very intoxicating wine.²

✓ Ibn Batuta (1344), who, as is noticed above, calls it Kukin-Tána, mentions that from it ships of large burden went to Aden.³ A few years later (1347), by the rise of the Bahmani dynasty and the change of capital from Daulatabad south to Kulbarga, the coast trade centred at Chaul and Dábhól instead of at Thána.⁴ Thána seems to have become part of Gujarát. Early in the fifteenth century (1429) a Bahmani general took Thána and Máhim, but Ahmad I. (1411-1443) of Gujarát sent a strong land and sea force, and recovered both places.⁵ In 1480 it was made the capital of one of the five provinces into which Mahmud Begada (1459-1511) divided his realm.⁶ Still it lay at the extreme end of their territory, and its Gujarát rulers were powerless to bring back to it any considerable share of foreign trade. In 1514 it was a fortress of the Gujarát king, and had a Moorish town near it, very pleasant with many rich gardens, great Moorish mosques, and Gentile temples. Its trade was small and its harbour troubled with pirates.⁷

This had no effect. Then James of Padua was thrown twice into a fire, but both times he came out unharmed. Malik, the ruler of the town, then sent them away secretly to a suburb across an arm of the sea. But afterwards the Kázi persuaded him to send men after the friars and kill them. Thomas, James, and Demetrius were beheaded, and Peter, who had not been with the others, was next day tortured and cut asunder. On hearing of the massacre, Dildili, apparently the Emperor of Delhi, sent for the Malik, upbraided him for daring to inflict death on those whom God had twice preserved, and ordered him to be executed. Though neither mentions the other, there seems no reason to doubt that both Jordanus and Oderic were at Thána about the same time. Jordanus came to Thána with the four friars, went off at once to preach at Sopára, and, on hearing of the massacre, came and taking the bodies to Sopára, buried them there. He then made a missionary tour north to Broach, and, in 1321, was at Gogha or Caga. (Mirabilia, V. ; Yule's Cathay, I. 228). Oderic came to Thána within a year of the martyrdom, visited the tomb, and carried off the martyrs' bones. (Yule's Cathay, I, 57-70).

¹ At marriages the bride and bridegroom wore high mitre-like caps wrought with flowers. After the marriage the bride was set on a horse and the husband got on the crupper holding a knife against her throat. In front of them went a naked woman singing till they reached the bridegroom's house when the bride and bridegroom were left alone. In the morning when they got up they went naked as before. The dead were not buried, but carried with great pomp to the fields and left there to be devoured by beasts and birds. Yule's Cathay, I. 60.

² Hakluyt's Voyages, II. Ed. 1809, 160 ; Yule's Cathay, I. 60.

³ Yule's Cathay, II. 399.

⁴ Briggs' Ferishta, IV. 28.

⁵ In 1357 the north-west division of the Bahmani kingdom is described, as the tract comprehending Chaul on the sea coast, and lying between Junnar, Daulatabad, Bir, and Paithan. Briggs' Ferishta, II. 295.

⁶ Briggs' Ferishta, IV. 62.

⁷ Stanley's Barbosa, 68. Barbosa calls it Tanamayambu, apparently a jumble of Thána, Máhim, and Mumbái. Perhaps one reason why Thána was then, as it had been 150 years earlier, known by a double name, was to distinguish it from Tanur in Malabár, also a resort of Moorish merchants. Stanley's Barbosa, 153 ; Da Cunha's Bassein, 180. The places are confused in Anderson's Western India, 84.

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THÁNA.

History.

In 1529, terrified by the defeat of the Cambay fleet and the burning of the Bassein coast, 'the lord of the great city of Thána' became tributary to the Portuguese.¹ This submission did not save him in the war that followed (1530-1533). The city was thrice pillaged, twice by the Portuguese and once by the Gujarátis.² It was then, under the treaty of December 1533, made over to the Portuguese. In 1538 Thána and its suburbs, with gardens and pleasure houses, measured about four miles round. It had sixty temples and mosques and sixty ponds, some of them two-thirds as big as the Rocio of Lisbon, and all built of well-wrought stone, with many steps, as if in a theatre. Some of the temples were of cut-stone; others were of brick beautifully laid one on the other, unjoined by cement but without a crevice. The city had not recovered its three recent burnings. Though an emporium and the chief town of a great part of Gujarát, its people were few and its suburbs, once with 900 gold-cloth and 1200 plain-cloth handlooms, were empty. It was a desert rather than a city.³

Under the Portuguese, Thána entered on a fresh term of prosperity. Before 1540 the successful Franciscan Antonio do Porto had built a cathedral, *A Igreja da Sé*, under the invocation of Nossa Senhora da Conceição, and 'out of the stones of twelve temples round a great lake,' had raised the church of St. Anthony.⁴ In 1552, the Jesuit Father Melchior Gonsalves, built a church to The Mother of God, *A Madre de Deus*, and about the same time an orphanage and a college were founded. In 1574 the Augustinians built a church and convent of Our Lady of Grace, *Nossa Senhora da Graca*; in 1582 the Franciscans built a convent of St. Anthony; in 1605 the Jesuits built a church of Our Lady of the Rosary, *Nossa Senhora do Rozario*; and, in 1609, a church of St. John, *Sam Joao*. The city included ten hamlets, *pacariás* or *pákhádis*, and was enriched by the presence of many nobles who had country villas and gardens.⁵ In 1585 it was very populous with Portuguese, Moors, and Gentiles. Rice was the only export; but there were many makers of *armesia* or silk and weavers of girdles of wool and of black and red bombast.⁶ At this time Thána was famous for its docks, where, in 1588, six small vessels were built and fitted out.⁷

¹ Faria de Souza in Kerr, VI. 211.

² Kerr, VI. 225; Dom João de Castro, *Primeiro Roteiro da Costa da India*, 70, 75. Of the two Portuguese burnings, one would seem to have been by Antonio de Saldanha in 1531, the other by Diogo de Sylveira in 1533 (Da Cunha's Bassein, 133). The Gujarát burning was probably in 1533, before Bassein and its dependencies were finally handed to the Portuguese. The fact that the Gujarát king burnt Thána seems to show that 'the lord of the great city of Thána,' who made the treaty with the Portuguese, was a Hindu tributary not a Musalmán officer.

³ Dom João de Castro, *Primeiro Roteiro da Costa da India*, 70, 75. Dom João uses the word *mesjitas* or mosques, apparently meaning un-Christian places of worship. Most of the religious buildings were probably Hindu.

⁴ Da Cunha's Bassein, 183, 185. The bank of this lake is said to have been the scene of the martyrdom of Jordanus' fellow missionaries (1322). See pp. 351, 356.

⁵ Da Cunha's Bassein, 165. One of these granges or *quintas*, about two miles from Bhiwandi, was much resorted to by the governor and officers of the town. Ditto, 181.

⁶ Caesar Frederick (1561-1585) Hakluyt, II. 344. Dr. Da Cunha explains *armesia* by the Portuguese *armesie* a kind of thin silk fabric. ⁷ Da Cunha's Bassein, 221.

At the close of the century, it was a fortified town with a great number of converts. Many boys and girls, bought for a few pence, were trained in doctrine, shoemaking, tailoring, weaving, and ham-curing.¹ In 1618, Thána, like Bassein, suffered from a terrible cyclone. When the storm began to rage, the Jesuit Fathers of the Thána college as if moved by one mind, fled to the church to pray. Their piety saved them. While they spent the night in prayer their house was dashed to pieces, but without the loss of a life.² In 1634 it was a place of some trade and manufactures. There were looms for silk and cotton, and a manufacture of desks and tables of blackwood inlaid with ivory. Inside the town there were two churches, the cathedral and St. John's church, and four convents, the Augustins with twenty, the Capuchins with twelve, the Jesuits with eleven, and the Dominicans with two members. Outside the town were two chapels, the Jesuits' Nossa Senhora do Rozario and the Augustins' Nossa Senhora da Graça. Of fortifications there were the captain's square-bastioned fort called Reis Magos, armed with two four and one eight-pounder guns, and there were two towers Sám Pedro and Sám Jeronimo. The staff was a captain or *thánádár*, with a garrison of eighty Portuguese, 100 natives, and 150 slaves; a judge or *ouvidor*, with five peons; a police magistrate or *meirinho*, and five peons; a jail-keeper, and a customs-house clerk.³

In 1675 the town was built of low tiled houses, good silk and cotton stuffs were made, and there were seven churches and colleges, the chief that of the Paulistines or Jesuits.⁴ Twenty years later (1695), Thána is described as in an open excellent country, protected by five small forts garrisoned and furnished with cannon. It was famous for calicoes, no place in the Portuguese dominions exceeding it in this particular even for table service.⁵ The country round Thána was highly tilled and adorned every two or three miles with rich mansions. On a rising ground, three miles from Thána, was the seat of João Melo with terraced walks and gardens ending at the water side in a banqueting-hall. A mile further was Grebondel or Ghodbandar, the property of Martin Alphonso, said to be the richest landholder on this side of Goa, a fortified mansion with a stately church.⁶ Hamilton (1720) in his account of the coast passes over Thána without a reference.⁷ In the decay of Portuguese power this rich territory was poorly guarded. There was (1728) no fort at Thána, only near the creek three small towers with three or four men in each.⁸ The importance and the weakness of Thána were brought to the notice of the Portuguese government, and the building of a fort was sanctioned and begun. The work was in progress, when, in April 1737, a Marátha force entered

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¹ Annar Maritimore Colonides Lisbon, 1843, 382-83. About this time, Giovanni Botero (1540-1617) describes Thána as having the remains of an immense city, and containing 5000 velvet weavers. These details are doubtful. Botero never visited India. See Da Cunha's Bassein, 169.

² Cordara's History of the Jesuits, VI. 162.

³ O Chron. de Tis. III. 258; Da Cunha's Bassein, 180, 182. The Thána customs yielded £600 (16,000 *pardaos*).

⁵ Gemelli Careri in Churchill, IV. 198.

⁷ Hamilton's New Account, I. 181.

⁴ Fryer's New Account, 73.

⁶ Anderson's Western India, 146.

⁸ O Chron. de Tis. I. 32.

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Sálsette. The governor of Sálsette, who was then at Thána, retired to Karanja. But the fort, though unfinished, was bravely defended. Two assaults were repulsed, when the defenders capitulated as the Maráthás seized and threatened to slaughter their families.¹ Next year Colonel Pedro de Mello, with about 500 European and 4000 Indo-Portuguese, stormed and destroyed the batteries of Asheri, and made a great effort for the recovery of Thána. But the Bombay governor apprized the Maráthás of the intended expedition, and Malhárráv Holkar arrived in time to repulse the attack on the fort which was led by Don Antonio Frois, the Portuguese governor of Bassein and Sálsette, who fell in the attempt.² In 1739, with the loss of Bassein, Portuguese power came to an end. The mansions of the gentry were abandoned and their owners retired to Goa and Bombay.³ Though they did little to improve Thána, the Maráthás treated the Native Christians well, allowing them to keep some of their churches and leaving them free to practise their religion. The Native Christians, though deserted by their European pastors, had still their Sálsette priests, and held their festivals with the same pomp as at Goa, without risk, even with a certain respect on the part of the Gentiles.⁴

In 1750 Thána is described as a small shady city, rich and pleasant, once Portuguese now Marátha. It was bathed by the Bet river with a rocky bed which could be crossed at low tide. On the river side it had low walls. To the north it was sheltered by a fort in European fashion, in the middle of which was the church and convent of St. Dominique. The other churches, except the church of St. Francis which was still in use, were ruined or pulled down.⁵ In 1771 the English, urged by the news that a fleet had left Portugal to recover Sálsette and Bassein, determined to gain possession of Thána. An envoy was sent to Poona to negotiate the cession, but his proposals were rejected. Meeting with a second refusal, the Bombay Government determined to take Thána by force. On the 12th of December 1774, under General Robert Gordon, 600 European and 1200 Native troops left Bombay for Thána. On the 20th batteries were opened and a breach was made on the 24th. On the 27th an attempt to fill the ditch was repulsed with the loss of 100 Europeans. But on the evening of the 28th the fort was carried by assault, and the greater part of the garrison were put to the sword. During the siege Commodore Watson, who was in command of the naval force, was mortally wounded by particles of sand driven into his body by a cannon shot which struck the ground close to him.⁶ Mr. Forbes, who visited the town so soon after that it was still desolate from the

¹ Bom. Quar. Rev. III. 273. The artisans had still enough of their old fame to make the Portuguese king wish that they could be induced to settle at Goa. Nairne's Konkan, 84.

² Grant Duff, 240.

³ Tieffenthaler's (1750) Des. Hist. et Geog. de l'Inde, 408.

⁴ Du Perron's Zend Avesta, I. ccccxiv. In 1760, on one of the high days, Anquetil du Perron found several thousand orderly and reverent Christians, as black as Hindus, and many Hindus attending a great service.

⁵ Tieffenthaler's Des. Hist. et Geog. de l'Inde, 408-409.

⁶ Grant Duff, 374; Low's Indian Navy, I. 176.

siege, describes the fort as a pentagon with regular bastions, curtains, and towers, mounting more than a hundred cannon. Most of the guns were damaged or dismounted. It had been built by the Portuguese and altered by the Maráthás. The English engineers cleared away houses and gardens to form an open space round the fort. Half a mile from the fort was a Portuguese church pleasantly situated on the side of a large pond surrounded by mango and tamarind groves.¹ The fortifications were new modelled and improved. The fort was made strong and kept in the highest order. Its usual garrison was a battalion of sepoys and a company of European artillery from Bombay.² Ten years later (1784), on a second visit, Mr. Forbes described Thána as a flourishing town, the fortifications repaired, the Marátha houses improved or rebuilt, and the commandant's house changed into a commodious residence.³ In 1804 Lord Valentia mentions Thána as a small fort commanding the passage between the island and the Marátha country, otherwise of little use.⁴ In 1825 it was chiefly inhabited by Roman Catholic Christians, either converted Hindus or Portuguese who had become as black as the natives and assumed all their habits. The town was neat and flourishing, famous for its breed of hogs and for the Christians' skill in curing bacon.⁵ In 1828 Hamilton mentions it as a straggling place, but not very large, with several Portuguese churches and many Christian inhabitants.⁶ In 1826 and again in 1862 its population was returned at 9000.⁷

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Tilse village, in an island in the Vaitarna about two miles east of Váda, has a temple with a natural *ling* and *ling* case, *sháhunkha*. The temple was burnt in 1880, but the large foundations still remain. Round the temple, are several very deep natural hollows in the river bed filled with water. One of them is called Rám's pool, *Rámkund*, and the other Lakshman's pool, *Lakshmankund*. To the north-east of the temple is a very deep pool, full of large fish which are carefully preserved. A fair is held at the temple in February-March (*Mágh vad* 13th), on the great night sacred to Shiv, *Maháshivarátri*, when about 2000 people assemble from Váda, Sháhápur, Bhiwndi, and Jawhár, and bathe in the pools. A few stalls are set up, which remain open for a fortnight till *Holi* (March-April). The temple enjoys two cash allowances of £1 10s. (Rs. 15) and 8s. (Rs. 4) respectively, and 22½ acres of rent-free land.⁸

TILSE.

Titvála, in Kalyán, a small village of 625 people and a station on the north-east branch of the Peninsula railway, lies about seven miles north-east of Kalyán. The station is in Manda village, Titvála being a mile to the north-east. The Kalu and Bhatsa rivers meet near Manda village, and both rivers are navigable to this point or a little further. The railway returns show an increase in passengers from 17,833 in 1873 to 32,567 in 1880, and in goods from 1164 to 4644

TITVÁLA.

¹ Forbes' Oriental, Memoirs, I. 453.

² Hamilton's Des. of Hind. II. 173.

³ Forbes' Oriental Memoirs, III. 441. Thána was then infested with tigers.

⁴ Ditto, 428.

⁵ Travels, II. 198, 199.

⁶ Heber's Narrative, II. 187.

⁷ Hamilton's Gazetteer, 622.

⁸ Clunes' Itinerary, 12; Thornton's Gazetteer, 958.

⁹ Mr. W. B. Mulock, C.S.

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tons. In 1675 Fryer, in his journey to Junnar, notices it, under the name Intwally, as a town standing in a large grove of mangoes on the bank of a deep creek, which, though fordable in the fair season, was a torrent in the rains. On reaching Intwally, Fryer shaded himself under a mosque, 'the only structure standing in the town, it suffering the same fate with Gullean (Kalyán), and then reeking in its ashes, the Moghal's army laying waste all in their road, both villages fodder and corn; and for their cattle they drive them along with them, and take them, their wives and children for slaves; so that none escape except those that fly fastest, or hide themselves in the woods which they also set on fire, to leave them destitute of those recesses.'¹ A yearly Muhammadan fair is held at Titvála and Manda.

TROMBAY.

Trombay,² from its shape known as Neat's Tongue, north latitude 19°1' east longitude 73°, lies about three miles east of Bombay, from which it is separated by a creek. It is about five miles long and five miles broad. Except to the north-west, where are some well-tilled and richly wooded lands, it is surrounded by a fringe of salt marsh and mangrove swamp. The centre rises into a great ridge of trap rock which runs nearly north and south, and from which a spur stretches eastwards at right angles to the village of Trombay. The main ridge is nearly two miles long, and rises gradually from the south to the north end, where at a height of 1000 feet is a Trigonometrical Survey station. The hill is scarp'd towards the west. Basalt dykes run about south by west from its southern point; a little further north, towards the village of Trombay, they run east-south-east and west-north-west. In the south-west, the shore is crossed by a group of parallel basalt dykes which stretch a considerable distance towards Bombay. Further west the shore is basalt mixed with trap. Opposite the Green Island three or four dykes run a little to the east of north and west of south, parallel with the long diameter of Bombay and its ridges.³ According to some authorities the Trombay village of Chembur on the north-east of the island is Symulla, which was a famous emporium in the time of Ptolemy (150) and perhaps of Pliny (77). For the reasons stated in the account of Chembur, Chaul would seem to be a more likely identification of Symulla than Chembur.

The island contains several ruined Portuguese churches. One on the shore, in the village of Trombay, is a ruined church with a well-preserved vaulted chapel, 22 feet long 22½ high and 22 wide. The body of the church, which is said to have been dedicated to the Saint Anthony whose image is in Mane church, was broken down to let the road pass. Some traces of the vestry and of the vicarage may still be seen. Close by is a garden and a very old well. On a slab in the chapel is an inscription with the dates 1620 and

¹ New Account, 124.

² The name Trumb or Trombay seems to be closely connected with Mumbé or Bombay, Mumb and Trumb forming one of the jingling couplets of which the people are so fond. Of their meaning no explanation has been offered.

³ Dr. Carter in Jour. B. B. R. A. S. VI. 169.

1630.¹ On the top of a hill facing this building is another ruined church with a well-preserved body and chapel and roofless vestry, corridors, and vicarage. The body of the church measures 26 feet long by 14½ wide and 19½ high, and the arch of the chapel is eight feet wide and 19½ high. There is also a churchyard forty-three feet by twelve. This church was dedicated to Our Lady of Health whose image is kept in the Mane church. About 100 feet from the church ten steps lead to a round pedestal on which is a cross, and close by there is another ruined building 42 feet long by 25 wide and 9 high. None of the villages of the island are of any size. Trombay itself is a hamlet with a few huts, post and sea-customs offices, and a salt store. The sea trade returns for the five years ending 1878-79 showed average exports worth £47,519 (Rs. 4,75,190) and average imports worth £6306 (Rs. 63,060). Exports varied from £14,092 (Rs. 1,40,920) in 1878-79 to £84,939 (Rs. 8,49,390) in 1874-75, and imports from £4063 (Rs. 40,630) in 1878-79 to £8575 (Rs. 85,750) in 1875-76.²

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TROMBAY.

Tulsi, in the island of Sálsette, five miles south-west of Bhándup station on the Peninsula railway, three miles north of Vehár, and about two miles south of the Kanheri caves, has an artificial lake and water-works, which provide part of the water-supply of the city of Bombay. The lake lies in a narrow valley surrounded by hills, whose steep wooded slopes rise about 800 feet above the level of the water. It has an area of 331 acres and a gathering-ground of about 1450 acres. When full, its surface is 452·50 feet above the Bombay Town Hall datum and 372·36 feet above mean sea level. The water can be drawn off to a depth 53·14 feet below the highest level, the difference representing 1949 million gallons of water. It is estimated to supply 160,000 of the population of Bombay with a daily allowance of thirty-five gallons a head.

TULSI LAKE.

From the engineer's house, on a knoll about 200 feet above the water near the centre of the rugged north bank, Tulsi and the entire length of Vehár stretch southward like one great lake crossed by a bar of woodland. From the north-west and from the north-east two rugged ranges of teak and brushwood-covered hills, from 500 to 800 feet high, draw together with a rapid curve. As they come near each other, the hills fall to the lake with graceful outline, and again rise in two wooded knolls which are separated by a low belt of deep forest. On the further side of this belt of wood the wild hills and forests of Tulsi give place to the woody islets and the low eastern bank of Vehár, and, beyond Vehár, dim rice-fields and salt

¹ The inscription runs, 'Here lies buried D. Francisco Telesforo de Menezes, who died on the 2nd April 1620, and the remains of D. Caitana de Menezes his daughter, wife of D. Braz Henriques, who died on the 28th November 1630, and his heirs.' The Portuguese is, AQUI JAZ DOM FRANCISCO TELESFORO DE MENEZES FALECEO EM | 2 DE ABRIL DE 1620 ANNOS, E AQUI JAZ DONA | CAITANNA DE MENEZES SUA FILHA MOLHER | QUE FOI DE DOM BRAZ HENRIQUES FALECEO | EM 28 DE NOVEMBRO DE 1630 | E DE SEUS ERDEIROS.

² The details are: Exports, 1874-75 £84,939 (Rs. 8,49,390), 1875-76 £52,151 (Rs. 5,21,510), 1876-77 £48,859 (Rs. 4,88,590), 1877-78 £37,537 (Rs. 3,75,570), 1878-79 £14,092 (Rs. 1,40,920); Imports, 1874-75 £7276 (Rs. 72,760), 1875-76 £8575 (Rs. 85,750), 1876-77 £7128 (Rs. 71,280), 1877-78 £4487 (Rs. 44,870), 1878-79 £4063 (Rs. 40,630).

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wastes stretch to the chimneys and towers and the sea-girt palm-groves of Bombay.

In¹ 1865 a commission appointed to enquire into the Vehár water-supply, reported that it was not enough to meet the wants of the growing population of Bombay, and recommended further surveys. The surveys were made by Mr. Russel Aitken, executive engineer to the Municipality, and they occupied about two years and a half. Mr. Aitken proposed several schemes for new reservoirs, and one of these was the Tulsi project. His idea was to throw a dam across the river Tassu just below the village of Tulsi, and cut off its waters from the Kanheri valley and turn them south into the Vehár lake. Government appointed a second commission to consider the proposed schemes. In July 1869, the commission recommended the adoption of the Tulsi scheme as an auxiliary supply to Vehár. At the same time they noticed that the scheme would yield only temporary relief, and suggested that further surveys should be undertaken to find a low level reservoir from which water could be brought by a covered masonry conduit to Bombay. Additional surveys were undertaken by Captain, now Colonel, Tulloch, R. E., then executive engineer to the Municipality.

Meanwhile, the short rainfall of 1871 caused much distress in Bombay, and Dr. Thomas Blaney urged the necessity of carrying out the Tulsi project as an auxiliary to Vehár. His proposal was adopted in November 1871. In April 1872, with the approval of Government, the works were begun under the control of Mr. Rienzi Walton, C.E. They consisted of a masonry dam across the river Tassu, of a tunnel under the ridge that divides Tulsi from Vehár, and of an open cutting or channel from the dam to the northern mouth of the tunnel.

Northwards from the upper end of Vehár, the ground gradually rises to Tulsi. At a short distance from Tulsi the ascent is steep, and then the slope falls in the opposite direction towards the Kanheri valley. Here the Tassu takes its rise, and, following the slope of the ground, flows west down the Kanheri valley, away from Vehár. A masonry dam was accordingly built at the lowest end of the Tulsi lake, and an open cutting and tunnel made to carry the water back to Vehár. The dam is a fine piece of engineering. It is 600 feet long, and at one part is eighty feet high. The thickness at the base of the highest part is fifty feet and the width at six feet below the top nineteen feet. The additional six feet of height, which has been recently added, consists of a supplemental wall six feet thick at the base and two feet thick at the top. The level of the top of the supplemental wall is 456 feet above Town Hall datum or 375·86 feet above mean sea level. The form of the original section was suggested by Professor W. J. Macquorn Rankine of the University of Glasgow. The works, exclusive of the supplemental wall, were completed by June 1874, at a cost of £45,000 (Rs. 4,50,000).

The want of sufficient pressure to supply the higher parts of Bombay was found greatly to mar the completeness of the Vehár scheme. To remedy this it was agreed that the Tulsi lake, instead

¹ Contributed by Mr. J. W. Smith, C.E., Resident Engineer, Bombay Municipality.

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of being auxiliary to Vehár, should be made an independent source of supply. The further works required for this purpose were begun early in 1877. They consisted of a dam on the ridge between Tulsi and Vehár, a waste-weir, an outlet tower; and a twenty-four inch main from Tulsi to Bombay. This dam of earth, with a puddle wall in the middle, was 1463 feet long, and had an extreme width of 160 and a mean width of 123·5 feet, the area of the whole site occupied by the dam being about 20,000 square yards. The dam has been recently raised; and, in carrying out the work, the length has been increased to 1537 feet, the extreme width to 232 feet, the mean width to 148 feet, and the site occupied to about 24,000 square yards. The maximum height of the dam is now twenty-eight feet, and the uniform width on the top is eighteen feet. The level of the top is 458·50 feet above Town Hall datum. The puddle wall is ten feet thick at the bottom and eight feet thick at the top. The slopes on both sides are three to one, and they, together with the top, are protected with stone pitching. The waste-weir, which is near the west end of the new dam, is in the solid rock, at the level of 443·50 feet above Town Hall datum. By means of planking let into grooved iron standards built into a masonry wall that runs across the narrowest part of the weir, the level is raised to 452·50 feet. In case of need the planking can be easily removed and the level of the water rapidly lowered. The water-way at its narrowest part is 138 feet wide. The banks are protected on both sides by masonry walls.

The outlet tower is built of ashlar masonry on a foundation of natural rock at the meeting of the open cutting and the tunnel. The water enters the tower through four cast-iron tubular bends forty-eight inches in diameter, placed 438·50, 425·00, 411·33, and 399·36 feet above the Town Hall datum. The bends are closed by heavy ball valves actuated from the platform of the tower. When open the valves are covered with strainers of fine copper-wire gauze. At the bottom of the tower is the up-turned end of a forty-two inch cast-iron pipe which runs through the tunnel, and, as it leaves, divides into two twenty-four inch pipes. One of these is continued about 100 feet and ends in the bottom of the ravine. The other is carried along the west side of the Vehár lake by Marol, Shahar, Koli-Kalyán, and Báandra, over the creek between Sálsette and Bombay at the side of the Baroda railway. It then follows the line of rail to Máhim and Dádar, crosses the flats to Mahálakshmi, and, passing over Khambála hill by the new Pedder road and to the top of Malabár hill by the new Gibbs road, ends at the Malabár hill reservoir, eighteen miles from Tulsi. For a great part of the distance the main is laid on a low embankment with many small bridges. It is divided into several sections by sluice valves over which sluice houses have been built. These works were designed by Mr. Rienzi Walton, C.E., executive engineer to the Municipality, and most of them were carried out by Messrs. Scott McClelland & Co., contractors, represented by Mr. John Campbell. The outlay, including the supplemental wall on the masonry dam, and the raising of the earthen dam and the waste-weir, has been about £337,000 (Rs. 33,70,000).

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The works were opened and Tulsi water first admitted into Bombay on March 15th 1879, by His Excellency Sir Richard Temple, Bart., G.C.S.I., Governor of Bombay. The ceremony took place on the ridge at Malabár hill, near a reservoir which has been designed by Mr. Rienzi Walton to regulate the outturn, prevent varying pressure in the main, and ensure a supply of water in case of accidents to the main. Filter beds will be attached to the reservoir, and it will probably be partially covered. From the reservoir, distribution mains are laid over Malabár hill, but the chief main runs down the steep eastern face of the hill to Chaupáti, and supplies various parts of the city. The water, by means of a by-pass, can be made to flow straight from the supply main into the distribution mains. Connections have been made between the Tulsi and Vehár distribution mains, so that the water from either lake can be turned into them at pleasure.

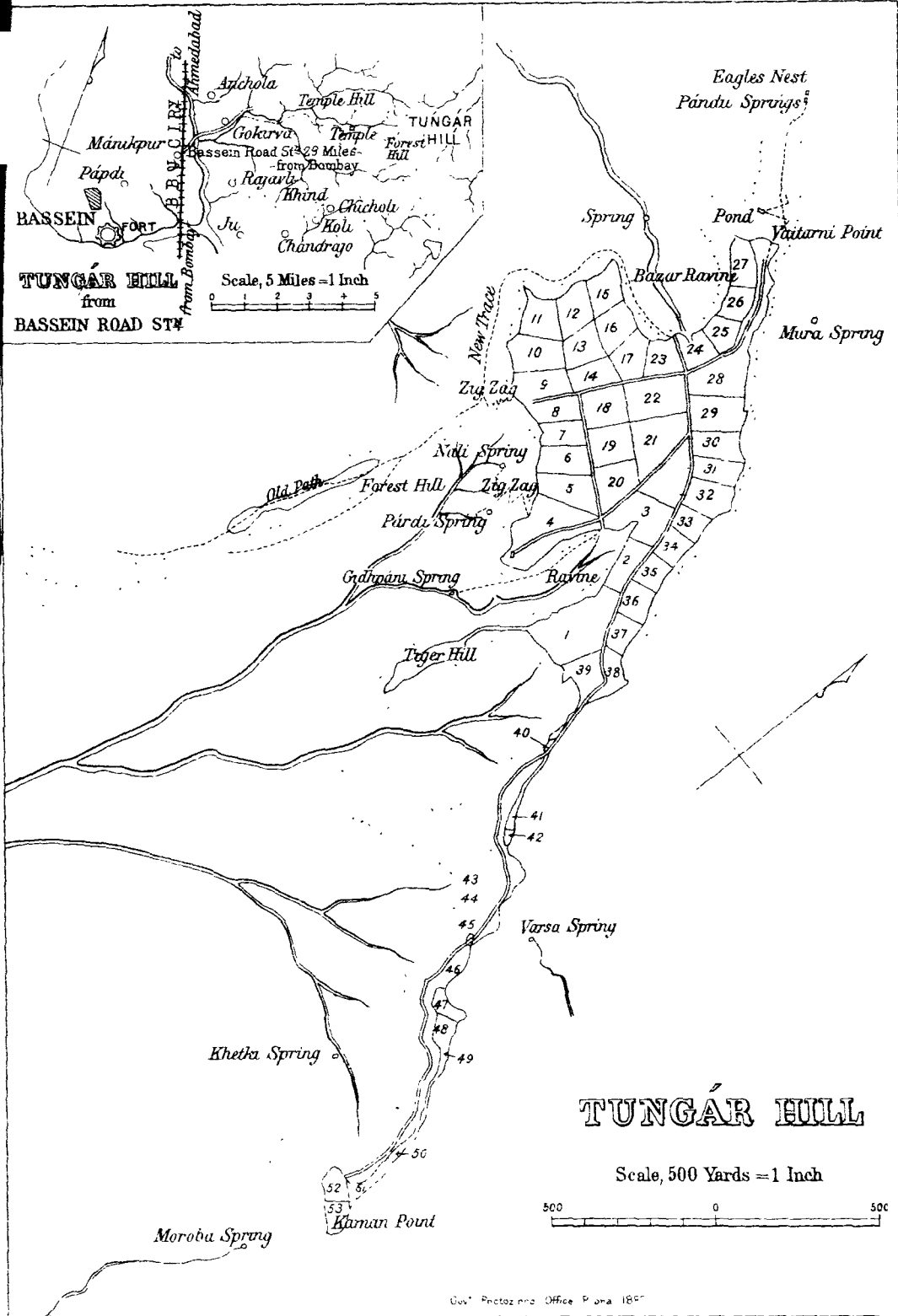
The internal length of the Malabár hill reservoir is 735 feet, its mean width 296 feet, and its area five acres. The depth of water is nineteen feet three inches. After allowing for divisional walls and inlet and outlet arrangements, the capacity is about twenty-five million gallons. The level of the surface of the water is 256 feet above Town Hall datum. The outlay will be about £37,500 (Rs. 3,75,000). This includes the cost of Pedder road over the ridge of Khambála hill and Gibbs road from Gowália tank road to the ridge of Malabár hill, along which roads the supply main has been brought by a direct route from Mahálakshmi. These thoroughfares were much needed, and have proved very useful. Part of the Gibbs road consists of a handsome masonry viaduct, which crosses the steep path up which the Pársis carry their dead to the Towers of Silence.

TUNGÁR.

Tunga'r hill,¹ in Bassein, about thirty miles north of Bombay and 2200 feet high, lies, about ten miles from the sea, north-east of the Mánikpur or Bassein Road station on the Baroda railway. There are six paths up the hill, but the only regular road, made by Mr. Hope on a gradient better than the Mátherán ascent, is about nine and a half miles from the Bassein Road station to the top, four on the level and five and a half on the way up.² It takes

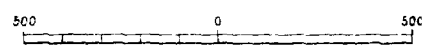
¹ Da Cunha's Bassein, 256. The Honourable T. C. Hope, C.S.I., Memorandum dated 11th October 1879. Tungár is perhaps the Dunga of Ptolemy (Bertius, 198), though Dugad near the Vajrábái hot-springs seems a better identification. It is a place of sanctity among the Hindus, and gives its name to a particular class of worshippers of Shiv. Part of the Padma Purána, the *Tungár Máhátmaya*, gives an account of the establishment of Tungáreshvar. According to this legend Parshurám, in revenge for affronts done to Bráhmans, attacked the evil spirits or *asuras*, who, under the leadership of Vimal, were troubling the people of Vará-láta perhaps the highlands of Lát-desh (?). The demons were beaten and forced into the sea, except Vimal who fixed his residence on mount Tungár. By performing penance, he gained the favour of Shiv, and, on a promise not to harm the Bráhmans, obtained the gift of immortality, and had his hill honoured by a holy pool and a *lingam*. Da Cunha's Bassein, 3.

² The details of the road are : station to Gokirva, road bridged, drained, embanked, and metalled, 1 mile 766 feet ; Gokirva to foot of hill, road cleared, 2 miles 1193 feet ; foot of hill to top, road cleared six to eight feet broad, 5 miles 2689 feet. From Gokirva to the top the road was made in 1869-71, at a cost to Government of £855 (Rs. 8555). Though good for riders, it is not fit for carts or carriages. The cost of a good road from Gokirva to the hill foot has been estimated at £1692 (Rs. 16,920).



TUNGAR HILL

Scale, 500 Yards = 1 Inch



about an hour and a half to ride, and three hours for a palanquin. The road passes between the villages of Achola and Rajavli to Gokirva, where is a shrine of Mahádev, a pond, and the remains of an old Portuguese stockade. On the crest of a hillock, at the base of the hill, are the ruins of a Portuguese tower, probably built as a defence against the attacks of the Jawhár chief and his Kolis, who were very formidable to the Portuguese, 'leaping like monkeys from tree to tree.'

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Like most Konkan hills, Tungár is trap, capped with a layer of iron-clay or laterite from two hundred to three hundred feet thick. The north and east sides, though steep, are clothed with magnificent forests. To the south and west the slopes are gentler, and there are several spurs and outlying hills, the whole, except certain bare grassy slopes, being covered with forest in which the bamboo predominates. The top plateau is in parts open and stony, and elsewhere covered closely with stunted trees. The foot of the hill is washed by the Vaitarna to the north and the Bassein river to the south. From Satavli a path begins to rise, passing through the Várli hamlet of Dhondvira to the temple of Shri Tungáreshvar, about five miles from the foot of the hill. The temple is a group of four square buildings, standing in a little valley almost surrounded by hills. The buildings are said to be of great age, and were rebuilt about a hundred and thirty years ago by Shankarji Keshav, the celebrated Marátha Sarsubhedár of Bassein. Of the four temples the largest, on a two feet high plinth, is about ten feet square and is surrounded by a six feet platform. Its domed roof ends in a small spire. The door is flanked by images of the four-armed Shiv and Ganpati, and opposite, beyond the *ling*, is a well-carved figure of Párvati. Behind the shrine is a little room with an image of Káliyamardan, or the Cobra-holding Krishna. In front of the shrine is a four-arched canopy with a sacred bull and a pair of Shri Dattátraya's footprints, and, close by, is a hollow square stone in which the saffron and other dyes used in making the sect-mark are ground. There is also a shrine to Hanumán, and not far off, shaded by rich mango, *apta*, and *auli* trees,¹ is the thatched wattle and daub hut of the temple servant or *báva*. In the neighbourhood of the temple a plot of ground about three miles square ($1\frac{1}{2}$ *kos*) was granted to the shrine by the Peshwa, and has been continued by the British Government. In a stream bed, near the temple, are a number of stones with the sun and moon, and human figures carved on them.

The top of Tungár, which is about three miles long, consists of two parts, a plateau and a ridge. The plateau lies to the north and slopes south and west from Vaitarna point the highest spot on the hill. The ridge has little flat ground, but here and there it offers lovely sites, and is a useful extension of the space for walks and rides. At Káman point, about half way along the ridge, a commanding eminence overlooks the Bassein river, while Bellevue and Panorama points have fine views of Kámandurg, Mátherán, and the Sahyádrí

¹ *Apta* Bauhinia racemosa, *auli* Phyllanthus emblica.

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hills. The hill-top was surveyed in 1869. Fifty-three house sites were marked off and many more could be found, were they required. About thirteen miles of foot and bridle-paths have also been laid out and cleared on the summit and in the woods below, which only require a trifling yearly expenditure to be permanently serviceable.

As the hill-top is only ten miles from the sea and is open to the breeze, the heat is never great. In May 1876 the average readings were at sunrise 74°, at 10 A.M. 78°, at 4 P.M. 82°, and at 10 P.M. 77°. The fall of rain is supposed to be about eighty inches, or about the same as in Bombay. The hill soon cools and the nights are unusually cold. The air appears to derive a special freshness and lightness from the neighbourhood of the sea. The sea breeze sets in about the same time as at Bombay. There is less land wind than at Mátherán, and there is much of the cool north wind, drawing round to north-west as the hot season approaches, which is common in south Gujarát and down the north Konkan. Owing to the light rainfall, there is comparatively little damp after the monsoon, and the hill is free from fever and other forms of malarial sickness.

Tungár seems to possess peculiar advantages as a sanitarium for poor families, who cannot avail themselves of the expensive accommodation of Mátherán, and for the large colony of Europeans employed by the Baroda and Peninsula Railway Companies. To both these classes, exposed to the unhealthy influences of the humid atmosphere of Bombay, Tungár would prove both useful and cheap. Its comparatively light rainfall and its openness to the sea would probably make it of great service, both as a permanent residence for women and children, and as a place of resort in case of sickness, whereby the great expense of invaliding to England might be avoided. Early removal to such a hill as Tungár might check ailments, which would otherwise become serious and necessitate a change to England. On the other hand, to new arrivals from England the hill might also be a great boon by gradually acclimatizing them and preparing them for the greater heat of Bombay, or of up-country stations. Railway or factory servants, sickening up-country, might by a suitable visit be restored to health, to the great convenience and profit of their employers. Though in the absence of regular statistics for any length of years it is difficult to say in what classes of cases the Tungár climate is likely to prove most efficacious, it may be said generally that cases of fever, of general debility attendant on long residence in the plains, and all ailments in which there is no organic disease, may be expected to derive benefit from a sojourn on the hill.

The supply of water is fair, including a made reservoir at Vaitarna point and springs on the slopes of the hill. Of the springs Gidhpáni, or the Vultures' Spring, about 300 feet below the top of the hill is reached by a fair path. The water is good and the yield large and unfailing. Párdhi spring, also about 300 feet below the summit and reached by a fair path, supplies water throughout the year. Nali spring on the western slope, a little to the north of Párdhi, is about 500 feet below the top of the hill. It lasts throughout the year and is reached by a good path. Bhátkhindi spring, about 400 feet

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from the top, has a good supply of water in the cold months, but runs dry in April. Ketki spring, towards the south end and far down the western slope, yields a good supply of water throughout the year. Not far from Vaitarna point is a rock-cut reservoir thirty-six feet by ten and five deep. Near it are three other reservoirs each twenty feet by twelve. All these are difficult to get at from the top of the hill, but are not necessary for its water-supply.¹

In 1865 the suitability of the hill for a health resort attracted the attention of the Hon'ble T. C. Hope, C.S.I., then an assistant collector. Mr. Hope thoroughly explored the hill and brought it to the notice of Sir Bartle Frere, Governor of Bombay, who ordered it to be examined. Various reports were written, but little progress was made until 1867. In 1868, Mr. Hope built a large thatched house for himself, and his example was followed by a Mr. Ansell of Bassein. A Portuguese also built a hotel in connection with the refreshment-rooms at Bassein Road station. In 1869, about forty applications for the newly marked sites were received, some of them speculative and some bonâ fide. Great delay occurred in responding to these applications, the fair season passed, other difficulties followed, Bombay entered on a period of depression, houses at Mátherán were cheap, and the attempt to make Tungár a health-resort fell through. Mr. Hope continued to visit the hill, for a month in 1869, two months in 1871, and about a fortnight in 1874. In 1872, he built an upper-storied bungalow on his site at a cost of £500 (Rs. 5000). Various officers visited the hill during this time, and a few people also came annually to the hotel. But depression of trade prevented enterprise, Mr. Ansell's thatched cottage was burnt, and the only buildings now on the hill are Mr. Hope's house, a thatched cottage known as the 'hotel,' and a rest-house for native workmen. Mr. Hope's house has recently been bought by Government for the use of forest officers, and the hotel has been closed as it did not pay.

In 1880, a committee was appointed to report on the capabilities of the hill as a sanitarium. Their report was not encouraging and Government decided that, for the present nothing could be done with Tungár.²

On the Vaitarna point, on a knoll to the north of the pond are some Jain cells supposed to have been cut about the middle of the thirteenth century (1234). They seem never to have been finished, and fragments and splinters lie about. They are now filled with water and are known as the Pándav springs. On the top of the hill a stone image of a Jain saint, clothed and with a Rajput-like head-dress, has lately been broken to pieces by the Roman Catholic hotel-keeper. Unlike Mátherán where the hill tribes are Dhangars, Thákurs and Káthkaris, the people of Tungár hill are Kolis and Várlis. In the plants of the two hills there is said to be little

¹ Mr. Ebdon mentions the following additional springs :—Ára, Chirbav, Ghar-tyácheháni, Haud, Káshti, Kunda, Murba, Nadyácheháni, Pándav, Pári, Rahátavli, Sirkáthi, Talyácheháni, Varsa, Vehála and Zapa.

² The Committee's report is dated 6th March 1880 ; the Government Resolution is 3314 of 1880.

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TUNGI FORT.

difference. But Tungár is much richer in wild animals than Mátherán the tiger, bear, *sámbar* and wild hog being not uncommon and the bison being occasionally found.

Tungi fort, in the Karjat village of Khándas, twelve miles east of Neral station, stands on the top of a peculiar conical hill 2019 feet high. It can be seen from the railway line near Neral, jutting out of the plain below the cliff of Bhimáshankar. The Bhimáshankar pass runs up the side of Tungi hill for 1200 or 1500 feet. The east of the hill consists of large masses of trap rock, and forms the fort which would not deserve the name but for its natural strength.¹

UMBARGAON.

Umbargaon, a town and port in the Dáhánu sub-division, lies about fifteen miles north of Dáhánu and four west of the Vevji railway station, with which it is connected by a metalled road. It is the head-quarters of the petty division of Umbargaon, and has a mahálkari's and chief constable's, as well as post and sea-customs offices.² There is also a traveller's bungalow and a school house, with room for 150 boys, built in 1880 at a cost of £586 (Rs. 5866). A dispensary, endowed with £1000 (Rs. 10,000) by Mr. Dinsha Mánekji Petit, the wealthy Bombay mill-owner, will soon be opened. The 1881 census returns showed a population of 3272, Hindus 3130, Musalmáns 134, and Pársis 8. The sea trade returns, for the five years ending 1878-79, give average exports worth £17,018 (Rs. 1,70,180) and average imports worth £3251 (Rs. 32,510). Exports varied from £10,355 in (Rs. 1,03,550) in 1877-78 to £20,809 (Rs. 2,08,090) in 1874-75, and imports from £2301 (Rs. 23,010) in 1878-79 to £5603 (Rs. 56,030) in 1875-76.³ The railway traffic returns for Vevji station show an increase in passengers from 12,468 in 1878 to 18,243 in 1880. The goods traffic in 1878 was two tons.

The ruined Portuguese tower at the south point of the Umbargaon river was, in 1818, a very substantial building of cut stone thirty-six feet high by about the same in diameter. On the top were nine embrasures and, about twelve feet below, a casemated battery mounting nine guns. The ascent to the battery was by a flight of steps, on the landing-place of which was a movable ladder. Both parapet walls were about 4½ feet thick, and, except some parts of the terrace, the works were in excellent order. On the top was a small terraced building for stores, and outside the tower were some huts for the garrison.⁴

About half a mile to the south of the present town is the site of old Umbargaon. About two miles to the south is Davihar or Dheri village, with about thirty-two Pársi houses, a fire temple built in 1856 by a Pársi woman named Navájbái, a Tower of

¹ Mr. W. B. Mulock, C.S.

² The Umbargaon customs-office is an old rest-house, built by Vikáji Mehrji about 1830.

³ The details are : Exports, 1874-75 £20,809 (Rs. 2,08,090), 1875-76 £15,141 (Rs. 1,51,410), 1876-77 £21,323 (Rs. 2,13,230), 1877-78 £10,350 (Rs. 1,03,550), 1878-79 £17,466 (Rs. 1,74,660) ; Imports, 1874-75 £2970 (Rs. 29,700), 1875-76 £5603 (Rs. 56,030), 1876-77 £2421 (Rs. 24,210), 1877-78, £2951 (Rs. 29,510), and 1878-79 £2311 (Rs. 23,110).

⁴ Captain Dickinson in 1818, MS. Diaries, 1142.

Silence built in 1839 by public subscription, and six old wells built by Pársis. A school is maintained by the Pársi Pancháyat for teaching Zend Avesta.

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URAN.

Uran, a municipal town in the south-east of Karanja island and the head-quarters of the Karanja petty division, lies about eight miles south-east of Bombay and ten south-west of Panvel. The 1881 census showed a population of 10,149, Hindus 8607, Musalmáns 1030, Christians 416, and Pársis 96. Most of the Hindus were Kolis. The municipality, which includes the survey villages of Bori, Mativli, and Chánje, was established in 1866.¹ In 1880-81 it had an income of £606 (Rs. 6064) drawn from octroi, house tax, wheel tax, privy tax, and market fees, and representing a taxation of 1s. 3d. (*as*. 9 ps. 7) a head. The expenditure during the same year was £594 (Rs. 5940), £131 (Rs. 1310) on scavenging, £47 (Rs. 468) on lighting, and £145 (Rs. 1450) on roads.

Uran has a large customs-house and liquor shed at More, the chief port three miles to the north, and twenty-two distilleries which supply the Bombay, Thána, and Kolába collectorates with liquor.² Besides the offices of the mahálkari and chief constable, a new school-house for boys and a school for girls, Uran has a dispensary, a meat market, a church, about ten temples, and a mosque. The Pascoa De Souza charitable dispensary was, in 1859, endowed by Mr. De Souza with £1100 (Rs. 11,000), a house and furniture, Government providing the establishment, and the municipality giving a yearly contribution of £12 10s. (Rs. 125). It is in charge of an assistant surgeon, and in 1880-81 had an attendance of 6191 out-patients.

The meat market is an airy corrugated-iron building, raised in 1872-73 at a cost of £220 (Rs. 2200). Near the market is the Roman Catholic church of Our Lady of Purification, of which details have been given under Karanja.³ The Hindu temples are, Sangameshvar Mahádev's, built of stone by the famous Sarsubhedár Ramáji Mahádev (1760-1772) and enjoying a yearly Government allowance of £2 8s. (Rs. 24); Vithoba's, enjoying yearly £1 2s. (Rs. 11); another temple of Vithoba, and temples of Venkatesh, Báláji, Máruti, Ganpati, Lakshminaráyan, and of Dronagiri and Shitaládevi, all without allowances. The mosque, known as the Jáma Masjid, was built in 1750 by Musalmáns of Uran, and enjoys a yearly Government allowance of £2 (Rs. 20). The large pond was dug and surrounded by stone walls at the private expense of Manuel De Souza, who was mámlatdár of Sálsette about 1850. While digging the pond an inscribed stone was found. It was built into the wall, and, from the belief that all old land grant stones were given by Bhim Rája, has given it the name of the Bhimála pond.

On the site of the modern town of Uran there was formerly a fort, said to have been built by the Portuguese. The remains

¹ Bori has five quarters, Kharpuse, More, Bhovar, Bori, and Kumbhárváda; Mativli two, Mativli and Gáspar; and Chánje twelve, Kásve, Kánderi, Karanja, Chánje, Lesser Chánje, Mulekher, Televáda, Valai, Kot, and Kolvad.

² A detailed account of the Uran distilleries is given in Part I. Chapter X. Revenue and Finance.

³ See above, p. 194.

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of four towers at the four corners of the fort are still visible, and there are traces of the old wall which joined the towers.¹ The wall was fourteen feet wide, and is said to have been fifteen or twenty feet high. The northern and southern walls were 300 yards long, and the eastern and western 200 yards. The old people of Uran say that the fort was occupied by British troops seventy or eighty years ago. The fort walls are said to have been broken down by Mr. De Souza, and the materials used in building the Bhimála pond.

UTAN.

Utan, a small port in Sálsette, five miles north-west of Borivli station on the Baroda railway, with a Christian population of 2462 souls, has a church of unknown date, but of Portuguese build, dedicated to Our Lady of the Sea, measuring 109 feet long 33½ wide and 25½ high, and in good repair. The priest has a house and is paid £1 10s. (Rs. 15) a month by the British Government. There are three schools, one Portuguese with eighteen boys, one Maráthi with twenty-six boys, and one a private music school. The church has a music master. The sea trade returns for the seven years ending 1881-82 show average exports worth £4095 and imports worth £4372. Exports varied from £2285 in 1880-81 to £5460 in 1879-80 and imports from £2202 in 1875-76 to £5090 in 1878-79.²

VÁDA.

Váda, the head-quarters of the Váda sub-division with, in 1881, a population of 1672, Hindus 1504, Musalmáns 162, and Pársis 6, lies about twenty miles north of Bhiwndi and eighteen north-west of the Sháhápúr station, on the north-east branch of the Peninsula railway. Besides the office of the mámlatdár, Váda has a newly built Government school-house and a rest-house. To the north-east of the village there is a large pond, once a fine piece of water but now much silted. In the middle of the pond are some old piles, said to be the remains of a pleasure-house built by the Jawhár chiefs, who had their head-quarters in Váda. The only other traces of former greatness are a ruined Hindu temple of Khandeshvar, built of stones without mortar, a few dismantled tombs, a ruined mosque, and a ruined temple of Hanumán.³ The ruins of the Hindu temple are about fifty yards east of the mámlatdár's office. Its foundations are sixty feet by twenty-seven, and the whole is formed of huge blocks of stones with the usual joists for iron or wooden clamps. The shrine still stands with an altar inside. Over the door is a small naked sitting figure, with the hands crossed on the lap, and what looks like a sacred thread on the left shoulder. The figure is not worshipped. Among the ruins is a pillar capital with a well-cut cobra, with expanded hood.⁴ In the Museum of the Bombay Branch of the Royal Asiatic Society, there is an inscribed stone said to have come from Váda. It is 4' 6" long by 1' 9" broad and 3" thick. The inscription is in eleven lines written in Devanágari letters, which

¹ The four ruined towers are near the mahálkari's office, among the fishermen's huts near the Panvel road, near the old ruined Portuguese church of St. Francis on the Panvel road, and close to the markets.

² The details are : Exports, 1874-75 £2411, 1875-76 £2342, 1876-77 £3559, 1877-78 £3859, 1878-79 £4541, 1879-80 £5460, 1880-81 £2285, 1881-82 £4067 ; Imports, 1874-75 £2491, 1875-76 £2202, 1876-77 £3409, 1877-78 £4058, 1878-79 £5090, 1879-80 £4801, 1880-81 £4994, 1881-82 £3559.

³ Mr. E. Lawrence, C.S.

⁴ Mr. W. B. Mulock, C.S.

appear from their form to be of about the fifth or sixth century after Christ. In the first line Pandit Bhagvánlál reads the name of the king 'Maurya Suketuvarma' and in the second 'Kotishvar was established by Sinhadatta son of Kumáradatta.'

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Vajirgad is an even-crested hill, which rises about 200 feet from the plain, three miles west of Mánikpur or Bassein Road station, and a mile south of the sacred Nirmal. Half-way up the west slope are many basalt boulders, which look like the remains of a rough mortarless wall of undressed stones. No bricks or letters were found, and it is doubtful whether the work is old. At the north end of the hill-top is a broken gateway of stone and cement, Musalmán or Portuguese, probably Portuguese. Along the east crest is a rough retaining wall, and at the south end are the remains of several buildings, in one of which an image of Hanumán has lately been set. Close by is a handsome rock-cut pool. Vajirgad commands a wide view, to the west the wooded hill and rich garden lands of Nirmal and the sea beyond; to the south a long stretch of palm-groves ending in Bassein; to the east the sharp point of Kámandurg and the level top of Tungár; and to the north the rich gardens of Sopára and the rugged outline of Jivdhan. Search may bring to light old remains, but the notable ruins are modern, probably Portuguese.

VAJIRGAD.

Vajra'ba'i,¹ or VAJRESHVARI the lady of the thunderbolt, near the bed of the Tánsa river in the village of Vadávli twelve miles north of Bhiwandi, is famous for its hot springs which form one group in a line that appears here and there along about four miles of the river's course. The rock is a common reddish trap, pierced by occasional dykes of hard black basalt. The water does not nearly approach the boiling point. Into most of the springs the natives jump at once, though there are one or two which they do not enter, until they have bathed in the cooler springs. The water is tasteless, and the strong smell of rotten eggs and gun washings which pervades the neighbourhood of the spring is due less to the water than to the bubbles of gas which rise through it.

VAJRÁBÁI OR
VAJRESHVARI.

According to tradition the hot water is the blood of a demon, or *rákshas*, which was slain by the goddess Vajrábái who became incarnate in this neighbourhood to clear it of demons and giants. The people of the place know little about Vajrábái, and her chronicle, or *máhátmya*, is kept at the village of Gunj, some six miles to the north. Her temple is a handsome building well placed at the top of a flight of steps on a spur of the Gumtara range. It is said to have been built about the beginning of the last century by the well-known Shankarji Keshav, the Peshwa's Sarsubhedár, to commemorate a victory over the Portuguese.² The goddess is a rude stone female

¹ According to the Bráhmans, the name is derived from the stone female figure in the temple, holding in her right hand a short sword, from *vajra* a sword or thunderbolt, and *ishvari* the goddess. Vajreshvari is also the name of a Buddhist goddess. Prof. Monier Williams.

² Da Cunha's Bassein, 257. Forbes speaks of a magnificent pagoda, also intended to be a fort, then building at Vajrábái by Vithalpant the Marátha Subhedár of Bassein. Forbes' Oriental Memoirs, IV. 250.

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VAJRÁBÁI.

figure holding in her right hand a short Roman-looking sword. Khanderáv Gaikwár of Baroda added a large timber entrance hall with a tiled roof, embellished among other things with a picture gallery. He endowed it with a yearly grant of £45 (Rs. 450), but this for some years has remained unpaid. The temple also receives from the British Government a cash payment of £19 12s. (Rs. 196) besides having six *inám* villages, three in Bassein and three in Bhiwandi, yielding a yearly income of £98 (Rs. 980). A large fair, attended by about 5000 persons of all castes, from Thána, Bombay, Poona, and Násik, is held here in *Chaitra* (April) at which large quantities of sweetmeats, fruit, grain, cloth, fish, wood, cattle, and ornaments are sold. The pilgrims' gifts to the temple generally amount to about £30 (Rs. 300).

Akloli.

There are other hot springs in the neighbouring villages of Akloli to the east and Ganeshpuri to the west. At Akloli about half a mile further up the river than Vajrábái, in a wide pleasant valley, clustered round a temple of Rámeshvar, are the Rámeshvar hot springs whose waters are gathered in cut-stone cisterns. In 1784 they were much used both by natives and by Europeans.¹ Mr. Forbes described the Rámeshvar springs as a small cistern with water at a temperature of 120°.² Except that it wanted the small element of iron, the water tasted the same as the water of the springs at Bath in England. It contained sixteen grains of solid matter, about six of earth and ten of salt, united in a fluid about twenty degrees hotter than man's blood. With respect to heat and the proportion of earth and salt, these springs were exactly the same as the Bath waters. One cistern had clear water fit for drinking, a second was choked with mud, and there were others in the river which were entirely overflowed during the rains, and had a marked effect in warming its waters. A little to the north-east of this temple, in a pretty spot on the river bank, is the nameless tomb of an European officer, who died here about fifty years ago.³

Ganeshpuri.

In Ganeshpuri village, about three miles west of Vajrábái, is a very neatly designed temple of Bhimeshvar, with two handsome but little used cisterns in front of it. In the bed of the river, within a mile of the temple, are the two hottest springs of the group. They are in two natural hollows in the rock and have an average heat of 136°, or 16° higher than the royal spring at Bath or the hottest spring at Rámeshvar. Though not considered sacred, the springs are used for washing by all classes, especially by people troubled with skin diseases.⁴ A temple is said to have been built by Ramáji Mahádev Bivalkar, Sarsubhedár of Kalyán (1760-1772).⁵ There must also have been temples of a much older date, as two stones have been found, one covered with a very finely and deeply carved foliage pattern and the other a well-carved bracket of a naked female figure.

¹ Mr. Sinclair, C. S., in *Ind. Ant.* IV. 66. Forbes' *Oriental Memoirs*, IV. 247.

² In 1786 the waters of these springs were considered a cure for fever. *Jour. Roy. As. Soc.* XIX. 234.

³ *Ind. Ant.* IV. 69.

⁴ Da Cunha's Bassein, 257.

⁵ *Ind. Ant.* IV. 67.

Va'ngni, in Karjat, is a station on the south-east branch of the Peninsula Railway about fifteen miles north of Karjat. The station traffic returns show a decrease in passengers from 5638 in 1878 to 5491 in 1880. Goods figures are given only for 1880, in which year they show a traffic of 250 tons. About a mile from the station are said to be a fort and many old buildings.

Va'shale, five miles south of Mokháda, has, on the north slope of a small hill, a rock-cut temple called Váse probably Jain.¹ It was blocked up for about three or four feet with earth which has partly been removed. The inner space is about twelve feet square by about six and a half high. In the rock facing the door on either side of a niche are two images, each about three feet high. They have large ears, and have their arms held stiff down their sides. Over the lintel is a small broken image. There is a porch roofed with stone slabs held upon two pillars, squared and having the angles cut off in portions. About three or four feet in front of the pillars is a small enclosure, with walls of rock on either side and a doorway through two little parapet-like walls three or four feet high.²

Va'sind, in Sháhápur, with, in 1881, a population of 1471 souls, is a station on the north-east branch of the Peninsula railway, about five miles south of Sháhápur and forty-nine north-east of Bombay by the Ágra road on which it stands. It is commonly known as Fulsheher or the full city, because it became a large place when the railway stopped there before the Tal incline was finished.³ To the south-east of the village runs the Bhatsa river, and two miles to the north-east rise the towering peaks of Máhuli which can be climbed from near the station. The Tal pass ascent begins at Vásind which is 177 feet above sea level. Near the station stands a bungalow, the remains of a dyeing factory established by Messrs. Nicol & Co. of Bombay about 1872. The station traffic returns show an increase in passengers from 20,781 in 1873 to 23,599 in 1880, and in goods from 4045 to 6384 tons.

Vehár, an artificial lake in Sálsette, seven miles south-west of Thána and three miles west of the Bhándup railway station, is the main source of the water-supply of the town and island of Bombay. The lake is a large and beautiful sheet of water dotted with green woody islands with a back-ground of picturesque hills. It covers the sites of the villages of Vehár or Clarabad, Sai, and Gundgaon, which formed the Vehár estate granted on lease to Mervánji Rastamji, on the 22nd of September 1829. At the time of making the lake the right and title of the lessee were purchased for £15,000 (Rs. 1,50,000), and the rights of the tenants in possession of the lands and premises were bought for £5658 (Rs. 56,585).

In the middle of the sixteenth century, Vehár had a great Portuguese church and a college of 150 boys. There was also, on a site still

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VÁSHÁLE.

VÁSIND.

VEHÁR LAKE.

¹ It is not much of a temple or cave but its locality gives it importance. Dr. Burgess.

² Dr. Burgess' Arch. Return.

³ In 1826 Clunes calls it Wasinda, with thirty houses, two shops, and wells. Itinerary, 51.

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VEHÁR LAKE,

marked by ruins, a great orphanage of 300 boys, built from the stones of a temple to the Hindu trinity and named the Orphanage of the Blessed Trinity.¹ A two-storied house on the hill, above the waste-weir, is the only other building near the lake. Within the limits of the gathering ground, tillage, or the practice of any craft or manufacture is forbidden.

Vehár lake² covers an area of 1400, and has a gathering ground of about 2500 acres. When full the level of the lake is 262.50 above the Town Hall datum, that is 182.36 above mean sea level. The water of the lake can be drawn off, till the surface falls fifty-nine feet below this level. This fall of fifty-nine feet represents about 10,650 million gallons, or about three times the average yearly consumption of water in Bombay. At the close of the dry season the surface of the lake is on an average about 11½ feet below the top of the waste-weir.

Formerly Bombay depended for its supply of water on its wells and ponds. These, as a rule, were filled to overflowing between June and October, and, except in occasional seasons of short rainfall, till February the supply was ample and wholesome. But, in ordinary seasons, by the beginning of March the water level sank dangerously low, and, from the close of April until rain fell in June, many wells and ponds were dry, while in others the small remaining store of water was so mixed with sewage and sullage as to be unfit for use.

From time to time efforts were made to improve the water supply, but for long without result. At last, in 1845, Captain (afterwards Colonel) J. H. G. Crawford, R.E., proposed that the local supply from wells and ponds should be set aside and a dam be thrown across the Vehár stream somewhere near Kurla. As there was much in favour of this scheme the land was surveyed, and Mr. Conybeare, superintendent of repairs to the board of conservancy, reported that, in his opinion, if a dam were thrown across it, the Gopár valley in Sálsette would yield a sufficient supply of water. On this report action was taken and the Vehár water works were begun. The Gopár valley is close to Bombay. In fact much of the soil of Bombay is the gift of the Gopár, for before the days of the Varli and Sion embankments the Gopár floods

¹ Da Cunha's Bassein, 188. The following details are repeated from the History Chapter: About 1560, Gonsalo Rodrigues, the superior of the Jesuit monastery, did much to spread Christianity by buying young children and collecting orphans. In three years he baptised from 5000 to 6000 souls. From a special grant this same Father Superior founded a Christian village in the waste and wooded but well-watered valley of Vehár. Ground was bought and divided into holdings, and in a few years there was a population of 3000. They had 100 bullocks and ploughs, and field tools in common. All the villagers had religious teaching every day, and, in the evening, joined in singing the Christian doctrines. Close to the village was a famous shrine to a three-headed god, which pilgrims from Gujarát and from Kánara used to visit. This temple came into possession of the Christians, the idol was broken, and the temple enlarged and dedicated to the Christian Trinity. The devil, jealous of the Christians, did what he could to mar their success. He appeared and frightened the people, and possessed some of them. The evil spirits could not be exorcised till they were beaten out with scourges. The place was unhealthy and the village had to be moved to the top of a hill. Oriente Conquistado, 2nd Ed. 32.

² Contributed by Mr. J. W. Smith, C.E., Resident Engineer, Bombay Municipality.

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used to sweep across a great part of the island. Tracing the stream from its outlet in the mangrove marsh between Bombay and Sálsette, the hills on either hand, at first detached and distant, gradually draw near and form well-marked ranges till, near Paspoli, about sixteen miles from the Bombay Cathedral the valley suddenly narrows into a gorge about a mile long. Above this gorge the valley again broadens into a plain or basin, with the village of Vehár in the centre and a circling wall of high wooded hills. The village site has been cleared and the plain is now the Vehár lake.

This ground was particularly well suited for the storage of water. The bottom was flat, the soil was a clinging clay, and the steep clean hill-sides were of compact rock. The gorge cut by the Gopár was the lowest, but not the only breach in the circle of hills. It was at one time intended to raise a dam at the south end of the Paspoli gorge. This would have secured more storage and a wider gathering ground, but would have involved the building of four dams two of which would have been very costly. To save expense the site of the main dam, or dam No. 1 as it is generally called, was fixed at the north end of the Paspoli gorge, on the village lands of Sayi. Two smaller dams, No. 2 and No. 3, had to be built across gaps in the hills whose lips were on a lower level than the crest of the main dam. All three dams are of earth with an outer slope of two and a half to one and an inner slope on the water side of three to one. The main dam is twenty-four feet wide on the top and has a central puddle wall. The two smaller dams were originally twenty feet wide on the top and had no central puddle wall. The main dam was begun in October 1856 and finished in May 1858. The two smaller dams were begun later than the main dam but all were finished in May 1858. The surface of all the dams is cased with stone. For the escape of surplus water a waste-weir 358 feet long was built at the end of the main dam and forms something like a continuation of it.

In drawing the water of the lake the first step is to let it into a masonry tower, at the toe of the waterside slope of the main dam, which is approached from the top of that dam by a gangway or bridge supported by iron framed girders. The water enters the tower through large iron pipes or quadrant bends which can be closed at pleasure by heavy ball valves worked from the top or upper story of the tower. The pipes are fixed at various heights in the sides of the tower so that water can be let in from any required depth of the lake, and, as it is found that the water is pure in proportion to its nearness to the surface, the higher pipes are those generally open. The mouths of the two pipes which, as a rule, supply the town are covered with strainers of fine copper gauze. In the bottom of the tower is fixed the mouth of the forty-two inch outlet pipe which passes through the main dam, and, on issuing from its outer slope, divides into two thirty-two inch mains, one of which ends a few hundred yards from the lake and the other is carried fourteen miles to Bombay. Provision is made for a second thirty-two inch main to Bombay in case the supply from the pipe now in use may at any time prove scanty. The cost of the Vehár water works was originally estimated at £250,000 (Rs. 25,00,000), but, including

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interest, the actual outlay reached the large sum of £650,000 (Rs. 65½ lakhs). The works remained under the control of Government till 1863, the cost of maintenance during that time being borne by the Bombay Municipality. In 1863, under the provisions of the Vehár Water Works Act, the works were made over to the Municipality and have since remained under municipal control.

In 1871, as the two smaller dams leaked badly and showed signs of weakness, they were repaired at a cost of over £10,000 (Rs. 1,00,000). A puddle wall was built in the middle of each dam, a difficult and dangerous work, and dam No. 3 was considerably enlarged and strengthened. This work was carried out by Messrs. Glover & Co. under the direction of Major Tulloch, R.E., Executive Engineer, and the personal supervision of Mr. Rienzi Walton, C.E.

In making the Vehár lake the usual practice of passing the supply main through an earthen dam was followed. Experience has shown that this practice is open to objection. If a pipe bursts or a joint leaks within the dam, repairs are impossible, and the strength of the dam may be dangerously reduced from the water wearing away the earth. It was clear that a time must come when, from mere wear, the supply main must fail, and this could not happen without disastrous consequences. For this reason further works, called The Vehár New Outlet Works, were begun in 1877 by Messrs. Sir Thomas Thompson & Co. from the designs and under the direction of Mr. Rienzi Walton. They consist of a masonry tower, at the toe of the hill against which the main dam rests, at the end opposite to the waste-weir, the floor or platform of the tower being 268·50 feet and the bottom or well of the tower being 201 feet above the Town Hall datum. The inlets to the tower like those already described are forty-eight inches in internal diameter. They are four in number and admit water from 254·50, 246·50, 238·50, and 230·50 feet above the Town Hall datum. The outlet from the tower is a forty-two inch main carried through an 800 feet tunnel and issuing at 206 feet above the Town Hall datum. Where it leaves the tunnel the main divides into two thirty-two inch pipes. One of these is a reserve for a future additional main. The other is carried across the gorge, partly on an embankment and partly on an aqueduct, to a point where it joins the old Bombay main. It is intended to fill with concrete the old tower and that part of the main which now runs through the dam. The outlay is estimated at about £25,000 (Rs. 2,50,000).

During the first few years the Vehár water was exceedingly pure, but for some time past, owing to the growth of vegetable matter in the lake, the quality of the water has somewhat declined. Still it is doubtful if many towns in England have a purer supply. In any case the gain to Bombay by the use of Vehár water cannot be denied. In spite of the strongest prejudice Vehár water is now preferred to almost any other.

In connection with Vehár, the John Hay Grant Reservoir is in course of construction on the Bhandarváda hill near Mágaon in Bombay, from the designs and under the superintendence of Mr. C. B. Braham, C. E., deputy executive engineer to the Municipality.

The object of this reservoir is to regulate the supply of water, and, while receiving water continuously from Vehár at a low pressure, to distribute it at a much higher pressure during the daily hours of greatest demand. The water of the reservoir is also to be passed through filter beds.

At the beginning of this century a land-grant stone (5' x 18" x 5") was found near Vehár, covered with an inscription of from fifty to sixty lines. It belonged to the thirteenth century and mentioned the names of the giver, the receiver, and the grant made. At the top were a sun and moon, and below was the usual sculptured curse. The stone was taken by Mr. Moor to England.¹ In 1881 another land-grant stone was found near Vehár, and is now lying in the Collector's garden at Thána. It is a sandstone slab (4' x 1' 5") with a rounded top, on either side of which are the sun and moon. There are four lines of somewhat defaced writing. It records a gift in the year A.D. 1081 (S. 1003), during the reign of the Silhára chief Mahámandaleshvar Anantdev.

In making a path round the upper part of the reservoir in January 1855, upwards of a thousand copper coins were found in an earthen pot. They were much corroded, but drawings were made of some of the best preserved. Three of them were Muhammadan of a not very early type. Most of the rest bore a cross on one side, with a point between each of the arms. On the obverse was a small figure like a Máltese cross with a point on each side of it, over which was a line bent down at each end and the remainder of the field was occupied by a symbol between two sets of four points. A sixth had a rude outline of a cross on one side, the other side being plain. There were other smooth pieces of copper of similar size. Two of these coins, which are shown in Dr. Burgess' Archæological Survey Report No. 10, p. 66, have been identified by Dr. Gerson Da Cunha as Portuguese coins struck by the viceroy Dom João de Castro in 1538.²

Veholi, in the Máhim sub-division, seven miles south of Manor and fourteen south-east of Máhim, has a hot spring.³

Vengaoon village, about three miles east of Karjat, was the birth-place of Nána Sáheb, the adopted son of Bájráv Peshwa, who was the mainspring of disaffection in the 1857 mutinies. He is supposed to have perished in the woods of Nepál.⁴

Versova is a small village and port on the west coast of Sálsette, twelve miles north of Bombay. Close to it is the fortified island of Madh.

Off Versova the coast is rocky and unsafe under six fathoms of water. About a mile to the west of the fort is a rock known as

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Remains.

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¹ Moor's Hindu Pantheon, 383.

² The obverse is a Y crowned, with four points on either side. The reverse is a cross of St. George, with a point in each corner. The coin weighs 168 grains Portuguese. It is figured and described in the third volume of Teixeira da Aragão's Moehdas Cunhadas. The coin is very rare.

³ Trans. Med. and Phy. Soc. Bom. V. 1859, 256-57.

⁴ Mr. W. B. Mulock, C.S.

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VERSOVA.

Versova rock and about a mile to the south-west a shoal with only about two feet of water. In 1720 the harbour was described as little and narrow, but deep enough for ships of the greatest burden, and a few years later (1728) a Portuguese writer speaks of it as one of the best bays on the coast.¹ The Christian population of 378 souls has a church dedicated to Our Lady of Health. It was built by the Portuguese and its roof is somewhat ruined. It measures 120 feet long by 26 broad and 28 high. The vicar, who has a vicarage attached to the church, receives £1 10s. (Rs. 15) a month from the British Government. There is no school, but there is a master who plays the violin in church. In the same parish and under the same priest, in the hamlet of Madh, is the church of Our Lady of Health, 100 feet long by 28 broad and 22 high. It was built in 1830 from subscriptions collected by the Rev. João Damaceno Almeida. The sea trade returns for the seven years ending 1881-82 show average exports worth £30,139 and average imports worth £13,326. Exports varied from £13,850 in 1874-75 to £35,403 in 1875-76 and imports from £9910 in 1877-78 to £14,784 in 1876-77.

About the middle of the seventeenth century (1660), the growing power of the Dutch and the disturbances to which Sháh Jahán's death gave rise, forced upon the English Company, both in Surat and in London, the need of having a station of their own in Western India. Under orders from the Directors the Council at Surat made inquiries, and in 1659 wrote urging that efforts should be made to bring the king of Portugal to cede one of three places, Danda-Rájápur, Bombay, or Versova.² About 1694 a fleet of Maskat Arabs landed at Versova and put all they found of both sexes to the sword.³ Versova is mentioned in 1695 by Gemelli Careri.⁴ In the year 1720 it is described as a town on the sea shore with a small fort on the north, and a small trade in dry fish. In 1739 it was taken from the Portuguese by the Maráthás.⁵ At the close of 1774 a detachment of British troops under Lieutenant-Colonel Keating marched against Versova. But the fort did not surrender till the fourth day, after two attempts to escalade it had been repulsed.⁶ At the beginning of the present century, after Old Woman's Island or Little Colába and the Máhim College were abandoned, Versova became the training place for cadets. From 1800 to 1804 a party of artillery and engineers were stationed there.⁷ But, in 1804, as almost all of the cadets were attacked by an intermittent fever, of which many died, they were removed to Bombay.⁸ A military establishment was kept at Versova till 1818.⁹

Versova fort stands at the entrance of the creek between Versova village and the island of Madh, on a bold promontory of beautiful though not very large basalt columns. It was probably built by the Portuguese and repaired and strengthened

¹ Pinkerton, VIII. 343; O. Chron. de Tis. I. 32.

² Bruce's Annals, I. 548.

³ Anderson's Western India, 164.

⁴ Churchill, IV. 198.

⁵ Grant Duff, 242; Low's Indian Navy, I. 110.

⁶ Forbes' Oriental Memoirs, I. 452.

⁷ Trans. Bom. Geog. Soc. XIII. 13-14.

⁸ Valentia's Travels, II. 128.

⁹ Nairne's Konkan, 128.

by the Maráthás.¹ Except that it is somewhat larger, it differs little in appearance from the forts of Máhim, Sion, and Varli. It is mentioned by Gemelli Careri in 1695.² In 1728 it is described as very old and ruined with a garrison of fifty men, and ten pieces of ordnance, only two of which were fit for use.³ In 1787 Dr. Hové described it as having a good command of the river, very old but well placed, and guarded by rocks so that no sea force could ever take it. On the land side the defence was slight and access easy.⁴ Besides the fort there are the remains of an old Portuguese church dedicated to Our Lady of Health.⁵ The side wall of a handsome house and a flight of steps leading to a platform, with a most beautiful view, are the remains of the residence of the officer who commanded the force stationed here between 1774 and 1818. Between the west side of the fort and the sea are six European tombs all in fair order.⁶

Viharoli, about half a mile south of the Kondivti caves in wooded rice lands, has four old ponds and the ruins of a Portuguese mansion and church. At the north-west corner of the Devalcha Taláv, among some large *Adansonia* or *baobab* trees, are the ruins of a Portuguese mansion. On the south bank of the lake is a large stone Calvary cross at the top of a flight of round steps. About thirty yards further, are the ruins of a great Portuguese church. At the west entrance is a porch (20' x 45') with rounded arches and two pillars and pilasters. Inside, the nave or body of the church is twenty-seven yards by thirteen, and in the east, is a ruined altar in a recess eight yards by nine, approached by a flight of massive stone steps. The walls are in good repair, but the high-peaked roof is gone. Fifteen feet from the west wall stand two pillars about twenty feet apart. They are thin round obelisk-like shafts of single stones, rising on square bases about sixteen feet from the ground. Many of the stones have been taken from a Bráhmánic temple of the eleventh or twelfth century. The most notable are a carved lotus bud at the south-west corner of the porch, and, to the north of the porch, two elegant shafts set on square bases. In a field about thirty yards from the east bank of the lake are two broken bulls, and between the bulls and the lake bank is the site of the old temple. At the north-east corner of the lake, part of the old escape weir of large dressed stones remains in good order, and along the north bank are traces of steps of dressed stone. About fifty yards to the north is a rock-cut pond, known as the Bárbái pond, with rows of

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¹ Nairne's Konkan, 61.² Churchill, IV. 198.³ O Chron. de Tis. I. 32.⁴ Hové's Tours, 12.⁵ Da Cunha's Bassein, 195.

⁶ The only inscription on any of these tombs runs: Within this tomb the earthly remains of Mrs. Caroline Rehennack, wife of Captain J. F. Rehennack, Bombay Engineers, are deposited. She was born at Stuttgard in Wurtemberg, 7th November 1779, and died at Versova 12th May 1807. Mildness of manners, suavity of temper, amiability of disposition procured her a numerous circle of friends as sincere as they were general, their friendship being founded on esteem for her many virtues, both moral and domestic. The affection she evinced for her family endeared her to a husband who is by her loss rendered miserable and would be inconsolable, were it not for the pious and placid resignation with which she bore her sickness, which leaves no doubt but she will share the reward promised those to whom Christians

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rough steps cut in the sides. It was perhaps the quarry from which the lake and temple stones were hewn. Two hundred yards north is a third and much larger lake, known as *sarpála* or the snake pond. On the west bank is a quarry, with dressed stones lying about, apparently Portuguese. On the south bank are some old Bráhmānic stones and some Portuguese remains in the clutches of a fig tree. About 200 yards east is a fourth large pond, with, on the west bank, an old well, near which are old bricks and two beautifully dressed stones ten feet long by two broad.

VIRÁR.

Virár, a rich village well-wooded and with many patches of sugarcane, lies in the Bassein sub-division, about seven miles north of Bassein and about thirty-eight north of Bombay. It has a railway station with refreshment and waiting-rooms. The station traffic returns show an increase in passengers from 48,294 in 1873 to 83,176 in 1880, and in goods from 1730 to 3349 tons. To the west of the station is the village and a metalled road, which runs four miles west to Agáshi. Virár is the nearest station for visitors to the old town of Sopára. The way lies along the Agáshi road for about a mile, and then about two and a half miles along a winding lane, some feet below the level of the fields and so narrow that in most places two carts can with difficulty pass.

To the east of the Virár station, across the railway, is the market place, on the west bank of a large pond under big banyan and mango trees. A large market is held every Saturday, thronged by Kolis and Várlis, selling fish, garden stuff, and cloth. About fifty yards south of the station, are the remains of a Portuguese church and a Portuguese well, and on a knoll about a mile to the south, stands a notable Portuguese tower or fortified mansion. On the west bank of the Virár lake is a carved stone, about three feet long and nine inches broad. Below is a group of female figures, above is a pilaster, and at the top a niche. About 100 yards east of the station, on the dam of a rice field, stands a stone 2' 10" x 1' 4", with a roughly-cut cow and calf a symbol of eternity or perpetuity, which, in some land-grant stones, takes the place of the ass-curse. About 200 yards further, near the foot of a knoll of rock, are two cow's feet roughly cut in the rock. The story is that the Mhár, or Mirási, of Virár used always to find, grazing with the village cattle, a cow whose owner never paid him for herding her. Determining to find the owner, he followed the cow to the top of Jivdhan hill. A woman appeared and the Mhár asked for some payment for his herding. The woman agreed, and was on the point of putting some money in the herdsman's hand, when he said, 'Do not touch me, I am a Mhár.' On hearing this the goddess Devi, for she was the owner of the cow, disappeared, and the cow leapt from the hill-top and lighted on this rock. On another rocky hill, a little further east, are the ruins of a Portuguese fort. On Jivdhan hill are small plain caves and a favourite shrine of Devi, and some fortifications.¹ About two miles east of Jivdhan, to the south of the

¹ See above p. 110.

village of Shrigaon, is an old Portuguese fort, and, about a mile to the north, the last of a row of waving hills, is Pándav Dungri, so called from a set of small caves which were cut away at the time of making the railway.

* **Visha'lgad.** In the village of Nadal, south of Prabal fort and three miles north of Chauk, stands Vishál hill, called Jinkhod by the people and known as Saddle Hill to European residents of Mátherán. There are no walls to the so-called fort, but there are six rock-cut cisterns and four caves, in one of which is the image of Vishál Devi.

Vithalva'di, on the way to Ambarnáth about three miles south-east of Kalyán, has a very old pond with an unfailing spring of water. The present temple on a mound to the west of the pond is modern, but on the temple-mound and between the temple and the pond are traces of very old brick foundations. About 100 yards to the south-west on a mound is the site of an old brick building, probably a temple, and about thirty yards further south is an old filled-in well.

Yerangal, on a pretty bay close to the sea, about ten miles north of Báandra, has a large vaulted church of the Holy Magi still in fair repair, 110 feet long by 26 broad and 24 high. Once a year, on the feast of the Epiphany, a mass is performed on its altar, when Christians gather from the villages round.¹

Chapter XIV.
Places of Interest.

VISHÁLGAD.

VITHALVÁDI.

YERANGAL.

¹ Da Cunha's Bassein, 195.

APPENDIX A.

Aga'shi. One of the inscribed stones in the Collector's garden at Thána was brought from Agáshi. It is 3' 3" long by 1' 5" broad and 6" thick, and on the top is an urn, *kalash*, with a sun and crescent moon on either side. The inscription is in sixteen lines ; the letters are well-preserved Devanágari, and the language is Sanskrit. It is dated *Shak* 1072 (A.D. 1150) *Pramoda Samvatsara* (cycle year), during the reign of the Siláhára king Haripáldev. The ministers mentioned are Vesupadvala, Shri Lakshman Prabhu, Padmashiv Rául, and Vásugi Náyak. The grant is the fixed revenue of Shri Nevadi in charge of the Pattakil (Pátíl) Rája. The grantor is prince Áhavamalla enjoying the village of Vattáraka¹ in Shurpáraka. The grantee is Upádhyaýa Brahmadevbhatta, son of DivákARBhatta, the son of Govardhanbhatta. The witnesses to the grant are Risi Mhátara, headman of Vattáraka village, Náguji Mhátara, Ananta Náyaka, and Chángdev Mhátara.²

Appendix A.

AGÁSHI.

Ambarna'th. In one or two places down the left bank of the stream, within a quarter of a mile of the temple, are traces of brick foundations, perhaps the site of an old village. The people call it the bázár.

AMBARNÁTH.

On the roof of the temple the irregular masonry of the inside of the dome shows traces of rough repairs. There are also fragments better carved than the rest of the temple and perhaps one or two hundred years older, notably a stone on the right side about two paces from the door. On the left, across the entrance passage from this specially well-carved stone, is a rounded block which looks like the top of a Buddhist *dághoba*. Some of the carved stones in the outside of the dome roof, especially a small slab of two men holding a woman, about half way up the south front of the dome, seem older and better carved than the rest of the stones.

In different parts of the temple enclosure, especially in the slightly raised ground twenty or thirty yards to the west, are traces of old brick foundations. On the top of the high ground to the west of the temple are the remains of a brick building apparently a temple. In the mound about eighty yards to the south of this high ground are traces of foundations, and at the west foot are several large dressed stones. Among the loose stones in the temple enclosure there is, to the north, a *sati* stone, probably of about the twelfth century, with its top carved into a large-eared funereal urn. Below is Ganesh and above a man and woman worshipping a *ling* and angels dropping garlands on their heads. Leaning against the south enclosure wall, to the east of the pond door, is a seven-hooded Snake God or Nág Rája. To the east is a group of Shiv and Párvati. The stone with the hand carved on it is a modern *sati* stone.

¹ Vattáraka is the modern Vatárgaon, two miles north-west of Sopára. Du Perron (1760) notices it as Outar. Zend Avesta, I. cccclxxxiii.

² The translations of this and the following eleven inscriptions have been contributed by Pandit Bhagvánlál Indrají from stones collected by Mr. W. B. Mulock, C.S.

Appendix A.
ARCHÆOLOGICAL
REMAINS.

Archæological Remains. Since the summary at page 10 was prepared, several additional Archæological Remains have been found. Among these are a Buddhist relic mound or *stupa*, a block of stone with part of the eighth edict of Ashok, five inscriptions of the second century before Christ, and several broken Bráhmancial and Jain sculptures at Sopára; relic mounds at Kalyán and Elephanta; memorial stones at Eksar, Átgaon, and Kalambhom and about twenty-five Siláhára land-grant stones in various parts of the district but chiefly from Bassein, Sálsette, and Uran.

ASHERI.

Asheri. The copy of the inscription from which the transcript and translation given at page 13 note 2 were made, was incorrect and incomplete. The translation is therefore wrong. Dr. G. DaCunha has supplied the following restored text and amended translation:

(1) EM 27 (D) E 8BR? SE R (EDIFICOU) ESTA SER (R)A NA (2) ERA DE 1587, E NA ERA DE 1663 S(E) (MANDOU FA-) (3) ZER ESTA EGREJA D (E) N. S. DOS RE (MEDIOS); (4) ESTANDO GO (VERNANDO O) V^o REL. (ANTONIO DE MELLO E) (5) (CASTRO), E SENDO GEL D (O). NOR (T) E (JOAO) DE SI (2) RA DE (FARIA); (6) E CAPM DE (S) TA CAPM NIA CRAI.¹ This may be translated, 'On the 27th of October was rebuilt this hill fort in the year 1587, and in the year 1663 was made this church of Our Lady of Remedios (Remedies), being Governor the Viceroy Antonio de Mello e Castro, being General of the North João de Siqueira de Faria, and Captain of this captainship Crai? (Christovão?).'

REMARKS.

The Viceroy Antonio de Mello e Castro held office from 1662 to 1666. It was he who, under the compulsion of the King, ceded Bombay to the British Crown. João de Siqueira de Faria was General of the North, with his seat at Bassein, from 1661 to 1664. The name of the Captain of Asheri is nearly worn out.

In 1634 Bocarro speaks of a Vicar of Asheri (Chronista de Tissuary, III. 245), and in 1728 Coutinho describes the church as ruined, without roof or doors, with broken arches and cracked walls, and the image of Our Lady and other saints uncared for (Chronista de Tissuary, I. 33, 57).

BASSEIN.

Bassein. One of the inscribed stones in the museum of the Bombay Branch of the Royal Asiatic Society was brought from Bassein. It is 4' 10" long by 1' 8" broad and 9" thick. The top is semicircular with a sun and moon on either side. In a recess below is an ascetic worshipping a *ling*. His drinking pot is shown hanging behind him. Near him is another ascetic with a *ling* in his hand. Below is an inscription of sixteen lines and below the inscription is the usual ass-curse. The letters are Devanágari and the language is incorrect Sanskrit. The inscription is dated *Shak* 1083 (A.D. 1161) *Vrisha Samvatsara* in the reign of the illustrious Siláhára Mallikárjun. The ministers mentioned are Prabhákar Náyaka and Pádhi Anantpai Prabhu. The grant is of *Shilárvávak* (perhaps the name of a field or garden) in Padhálalak in the district of Katkhadi. The grantors are the royal priest or *rājguru* Devshiv and the Shaivite temple priest or *bhopa* Dharmashiv, and the grantee is the family priest or *avajha* (Sk. Upádhyáya) Lákhanak. The grant was made for services rendered by Lákhanak in repairing a temple.

Several years ago, a copper-plate was found at Bassein by Dr. Bháu Dáji.¹ It consists of three plates, the middle plate engraved on both sides and the first and third plates on the inner side. The three are perforated at the top and held by a ring. The ring has the eagle Garud

¹ Jour. B. B. R. A. S. IX, 221.

Appendix A.

BASSEIN.

sitting with folded hands, and on either side of him are two conch-shells the emblem of Vishnu. The plates are well preserved. The grantor is king Seunachandra (II.) of the Yádav dynasty, and the plates bear date *Shak* 991 (A.D. 1069) *Saumya Samvatsara*. The grantee was the royal priest or *rājguru* Sarvadevacharya, and the village granted was Chincholi 'in the twelve villages (petty division) of Sinhi,' apparently the modern Chincholi on the Násik-Sangamner road about four miles east of Devlali and three miles south-west of Sindé ('Sinhi'). The order of succession is Dridhaprahár (about A.D. 850), the founder of the dynasty who came from Dváravati and made famous the old town of Chandrádityapur probably Chándor in Násik; Seunachandra (I.) who founded Seunapur in Sindiner probably the modern Sinnar; Dvádiyappa, Bhillam (I.) who married Lasthiyavva the daughter of the fifth Siláhára king Jhanjha (A.D. 916), Shriráj, Vardig, Tesuk (Vardig's son?) who married Náiyalla, the daughter of the Chálukya noble Gogiráj, Bhillam (II.) who conquered Ahavamalla son of Jaysing Chálukya (1040-1069 according to Chálukya lists) and married Ahavamalla's sister Avvaldevi; and Seunachandra (II.) the grantor who is said to have had to conquer other kings before he could hold his kingdom.

In the compound of the double-storied rest-house near Mánikpur or Bassein Road station are two inscribed stones, one of them larger than the other. The larger stone was brought from Nandui about twelve miles south-west of Váda. It is a trap slab 5' 2" long by 2' 6" broad and 6" thick. At the top are, on either side, the sun and the moon, and in the middle the figure of an ascetic about a foot long, sitting with folded hands and crossed legs. A drinking vessel hangs from his left shoulder. Below the figure is an inscription in sixteen lines, occupying a space 1' 8" long by 2' 6" broad. The language is Sanskrit and the letters are deep cut in the Devanágari character, much resembling letters of the Siláhára period. The inscription has suffered from time and is hard to make out. The king's name appears distinctly as Aparáditya. The third of the four numerals giving the date is lost; but the year is probably *Shak* 1107 (A.D. 1185).¹ The minister's name appears to be Amuk or Amak. The inscription records the gift of Sátuli village, apparently the hot-spring village of Sativli about ten miles north-west of Nandui, to a priest named Vedángarasi. Below the inscription is the ass-curse.

The smaller stone was brought from Nila about a mile north of Sopára. It is 3' 8" long by 1' 3" broad and 9" thick. The letters are shallow, dim, and much spoilt. Above are the sun and moon. Then follows the inscription in twelve lines occupying a space 1' long by 1' 3" broad. The language is Sanskrit. The king's name is given as Rámchandradev, and he is styled 'The sun causing to blossom the bud-like family of the Yádav dynasty.' The date is given in figures as *Shak* 122, but apparently a numeral is omitted. The date may be 1202 or 1220 (A.D. 1280-1298). The inscription is too much spoilt to find out its meaning. The name Shurpárák (Sopára) occurs twice, and in the last line can be read 'Dra 203,' apparently a grant of 203 *drammas*.

Bhándup. In the compound of the headman's house at Bhándup is an inscribed stone 4' 2" long by 1' 2" broad and 4" thick. It was found during the rains of 1882 in a field about half a mile east of Bhándup.

BHÁNDUP.

¹ The year as given in letters seems to read *navatyadhika ekádasha shateshu* or eleven hundred plus ninety (A.D. 1268), which would make this king Aparáditya III., the twenty-first and probably the last Siláhára. This is doubtful.

Appendix A.**BRANDUP.**

Above are the sun and moon, then follows the inscription in nine lines, and below the inscription is the ass-curse. The letters are Devanāgarī, worn out, and in some places lost. The inscription begins with *Shak Samvat*, but the date is not clear. In the third line is the name of the king, probably Someshvar, but it is not distinct.

BORIVLI.

Borivli. On the ridge of a rice field, about a hundred yards south-east of the distance-signal to the south of the Borivli station, is an inscribed slab of trap 4' long, 1' 6" broad, and 7" thick. Above are the sun and moon and a small standing figure. Below are nine lines of an inscription in the Devanāgarī character, bearing date *Shak* 1075 (A.D. 1153) *Shrimukh Samvatsara*. The name of the king is Haripāl, and mention is made of Haripāldeveshvar, probably indicating a grant to a Shaiv temple built by the king and bearing his name.

DAHISAR.

Dahisar, about six miles east of Virār, has a broken inscribed stone, the inscription on which is almost entirely worn out. The broken ass of the ass-curse appears below. The stone is about one foot square and four inches thick.

ELEPHANTA.

Elephanta. The Buddhist mound mentioned at pages 60 and 94 was excavated (April-May 1882) by Dr. Burgess to a depth of about thirty-two feet, through irregular brick and earth and earth and boulders. Nothing was found. The sides about the centre were probed to two and three feet at various points but unsuccessfully. There is some built brick-work round the centre beneath a Marine Survey flagstaff, which was dug into. It is possible that the relics have disappeared with the twelve or fifteen feet of the top which has been broken down. In the top, on one side of the flagstaff, is a hole which looks as if the mound had before been dug into. The solid brick-work below may have been the platform on which the relic chamber stood.¹

The two inscribed copper-plates mentioned at pages 80 note 1 and 96 were given by the finder Mr. Harold Smith to the late Dr. Wilson. Dr. Wilson does not seem to have done anything with the copper-plates, and there is now no trace of them.

Near the copper-plates was found in 1869 the stone of a small seal ring. The stone is an oval ruby-coloured carnelian 0.435" long by 0.35" broad. The length of the face is 0.40" and the breadth 0.28". On the face is cut an ellipse 0.37" by 0.26", inside of which is the word *Nārāyana* in letters of about the fifth or sixth century. The ring was formerly in the possession of the late Dr. Bháu Dáji.²

GOREGAON.

Goregaon. The following detailed account of the Padan antiquities mentioned at page 102 is taken from Pandit Bhagvánlal's paper on Antiquarian Remains at Sopára and Padan in the *Bombay Asiatic Journal* for 1882 :

PADAN HILL.

About eleven miles north of Bombay, and three miles north-east of Goregaon station on the Baroda railway, is a small range of hills whose northern extremity, jutting towards the deserted village of Ákurli, goes by the name of PADAN. The Maráthi word Padan corresponds to the Gujaráti Padan and to the Hindi Padáv, and means a place of encampment. The name Padan has been given to this hill, because during the rainy months the cattle from the neighbouring villages are taken to its

¹ Mr. H. Cousens, Head Assistant, Bom. Arch. Sur. Letter dated 16th May 1882.
² Dr. Burgess' *Elephanta*, 40.

PADAN HILL

Scale 75 Feet = 2 Inches

75 0 25 50 75 Feet



dry flat top to save them from the mud and slime of the rice lands below.¹ Many similar places are called Padan.

Padan hill is from 180 to 200 feet above the level of the surrounding fields. It rises with an easy slope from the west, while on the east it is a sheer precipice. To the south it is connected with a range of small hills, and on the north it ends with a gradual slope. The surface of the top measures about 350 feet from north to south. It is somewhat broader in the south, narrowing northwards with a gradual downward slope. On the west much of the hill-top is on a higher level, like a raised platform. The hill lies five or six miles west of Kanheri, and the black cleft in which the Kanheri caves are cut can be clearly seen.

There is no building on the top of the hill. On the south appears something like the foundation of a wall, and on the north is a circular row of undressed stones. Neither of these are foundations of buildings; they are the sites of temporary huts erected during the rainy months by cattle-keepers. At the base of the hill to the west is a pond with a broken dam, which is almost dry in the fair season.²

As shewn in the accompanying sketch the hill top contains the following objects of interest :—(1) A natural cave; (2) Symbols cut on the surface of the rock; (3) Inscriptions cut on the surface of the rock.

The natural cave is almost in the middle of the hill-top, near the western edge. Over it grows a tamarind tree, and at the foot of the tree are some signs of stone work. The cave faces north. Its entrance is almost choked with earth, and it looks like the hole of some small animal. I learnt from the people of the neighbourhood that Káthodis in search of porcupine quills sometimes make their way into the cave, and they say, there is space inside for sitting. The outside of the cave favours the truth of this statement about the Káthodis. If the mouth were opened the cave might be found to contain some object of interest.

Cave.

There are eleven symbols carved in different parts of the hill-top. (No. 1) The footmarks of a cow and a calf are ten feet east of the tamarind tree. The four feet of the cow with the hoofs marked are well cut in the rock, the cow facing north. The distance between the front and hind legs is two feet six inches. The forelegs are rather far apart, the distance between them being eight inches; the hind legs are closer together, only two inches apart. Each hoof is about three inches long and about the same in breadth. The calf faces the south, and from the position of its feet seems to be sucking the cow. The distance between its front and hind feet is one foot six inches. Each hoof measures an inch and a half long, and about the same in breadth. The distance between the two fore feet and between the two hind feet is about an inch. (See below Plate I. fig. 1).

Symbols.

(2). The *chakra* or Buddhist wheel is cut about fifteen feet south of the cow's feet. It has fifteen spokes and a double circle. The diameter of the wheel is $9\frac{1}{2}$ inches. (Plate I. fig. 2).

(3). Seventeen feet east of the *chakra* or Buddhist wheel, and on the east edge of the hill are two pairs of human feet facing each other, one pair smaller than the other. These feet are not cut in the way feet are

¹ When I was on the hill-top in February, there was much dry cowdung which boys were collecting to take to the fields for manure.

² The dam of this pond is said to have been made by Bháu Rasul, once the proprietor of Malád village. But as the pond seems to have been old, Bháu Rasul probably repaired an older dam.

Appendix A.

PADAN HILL.

Symbols.

usually carved ; they are either cut with shoes, *champals*, or perhaps the work is rough and unfinished. The larger pair faces west, each foot ten inches long by four inches broad. Facing it about two inches to the west is a smaller pair, each foot $8\frac{1}{2}$ inches long by three inches broad. The people call these the footmarks of a husband and wife, *navarā-navarī che páye*. (Plate I. fig. 3).

(4). About three feet south of the two pairs of footmarks is a small conch shell, nine inches long and six inches broad in the middle. (Plate I. fig. 4).

(5). About fifty feet south of the small conch shell is a pair of child's feet going from south to north. The left foot is in front, and the right behind, as if the child was crossing a slit in the rock. The two feet are ten inches apart ; each foot is four inches long, with a breadth at the toes of $2\frac{1}{2}$ inches. These feet are very well carved. (Plate I. fig. 5).

(6). Three feet west of the right or hind foot of the child is a large conch shell, one foot seven inches long and nine inches broad in the middle. (Plate I. fig. 6).

(7a & b). About fourteen feet south of the large conch shell is a pair of large human footmarks, each foot being one foot long by five inches broad. They are on the eastern edge of the hill, and are the marks of some one leaping out towards the east. The right foot is five feet and five inches in front of the left. They are both well carved. In front of the hind footmark is Inscription (E) in letters of the first century after Christ. By the side of the same footmark is Inscription (F) in letters of the second or third century after Christ. To the left of the front footmark is Inscription (G) in letters of about the second or the third century, and to the right is Inscription (K), the well known Buddhist formula in letters of about the fifth or sixth century. (Plate III. figs. 7a & b).

(8). The Buddhist Trident.—This symbol is about eight feet south of the large footmarks. To the (visitor's) right is Inscription (H) in letters of the first century after Christ, and below the symbol is Inscription (I) in letters of the second or third century after Christ. To the (visitor's) left is Inscription (J) in letters of about the second or third century after Christ. But for the two ox-hoof marks in this symbol it much resembles what is generally known as the Buddhist trident, an emblem found in old Buddhist sculptures and coins. In dignity the so-called Buddhist trident comes next to the Dharmachakra and to the pentagonal symbol below both of which it is generally found. In one place in the Bhilsa sculptures the trident is carved on the throne of Buddha as the principal object of worship. In other sculptures it appears on flags, in ornaments, and as an auspicious mark on the sole of Buddha's foot. Its meaning has not been settled. General Cunningham believes it to be a Dharma symbol, a monogram formed from the letters य, र, ल, व, स, which the later Tántriks use to represent the five elements. To me the symbol seems to be derived from the face of an ox, much resembling the Greek sign for the constellation Taurus. The inscription by the side of this Padan symbol नंदिपदं, Sk. नंदिपदं, that is 'The symbol of the bull,' seems to tell in favour of the Bull Theory.¹ The two ox-hoof marks in the symbol are perplexing. I can suggest only one explanation. The symbol was generally intended to represent a bull's head, and was known as नंदिपदं, that is the bull symbol.

¹ Cunningham's Bhilsa Topes, 198 ; Fergusson's Tree and Serpent Worship, 106, and note 4, 145, 180, 190, 192 ; Jour. R. A. S. (N. S.), III. 160. Dr. Fergusson believes it to be an emblem of Buddha. Compare Lillie's Buddha and Early Buddhism, 18.



2



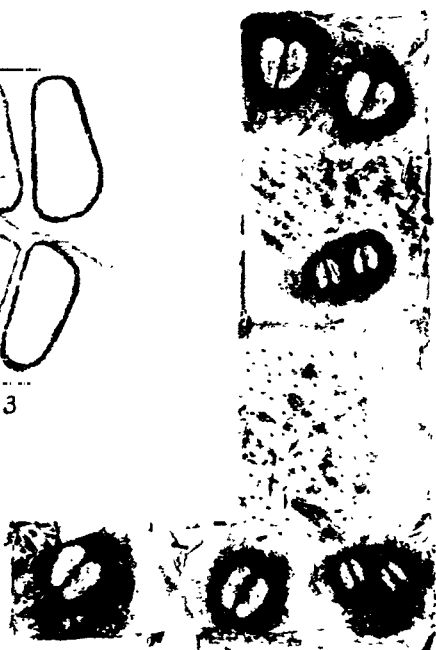
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4



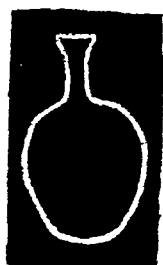
3



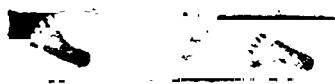
1



11



9



5



10

Scale $\frac{1}{12}$ 1 2 4 5

Scale $\frac{1}{12}$ 3 6 9 10 11

In later times the word *padam* was supposed to mean foot not symbol, and ox-hoof marks were carved to explain the phrase *nandi padam*. (Plate III. fig. 8).

(9). Seven feet south-east of the trident are two jugs, one large the other small. The large jug is fourteen inches long, nine inches across, and five inches long in the neck. It much resembles the jugs shown in old sculptures in the hands of monks and Bodhisattvas. The small jug is eight and a half inches long and five inches across. It has a neck two and a half inches long and a side spout two inches long. Both jugs appear to be made on the model of clay pots. (Plate I. fig. 9).

(10). Eighty-six feet north-west of the trident, on a higher level, is a jar eleven inches long, eight and a half inches across in the middle, and three inches long in the neck. In the middle of the jar is a square pattern with a point in the middle, probably for ornament. A bit on the side is lost. (Plate I. fig. 10).

(11). 190 feet south-west of the last jar, on a detached rock to the south, is a mirror with a round disc and a handle. The disc of the mirror is ten and a half inches across, and the handle is seven inches long. It is like the metal mirrors used in Nepál at the present day, the disc being fitted into the handle in the same way. They are made of bell metal or of brass, with a specially large proportion of zinc. In Nepál metal mirrors are considered more suitable for religious purposes than looking-glasses. There the mirrors, which are held in front of a god after his worship is over, are still made of metal, mostly of silver, and so is the mirror held up to the bridegroom in his marriage dress, a glass mirror being considered unlucky. Several old Nepál barbers even now use metal mirrors, though a little different in shape from this Padan mirror. Among the eight auspicious things shown in the Khandgiri and Gīrnār sculptures are mirrors resembling this mirror in shape. (Plate I. fig. 11).

There are in all eleven inscriptions, which I have marked in letters A - K, to distinguish them from the symbols, which are marked in numbers. The inscriptions range from the first to the sixth century after Christ. All except two are written in the old Prākṛit used in Western India cave inscriptions. Inscriptions A to D are given in Plate II.

Inscription A is well cut in large well preserved characters of about the first century after Christ. It is in one line, six feet long, and begins with the *svastika* mark :

Transcript.

पवतस वासाअस आरामो अपरिलो

Sanskrit.

पर्वतस्य वासाकस्याराम अपरास्थः

Translation.

The western seat of the Vāsāka mountain.

Note.—वासाक may be a corruption of वार्षक, that is for the rainy season; but I think वासाक is the original name of Padan hill. आराम properly means a pleasure seat or garden. It is, I think, here used in the sense of a pleasure seat, as having been a favourite seat of some ascetic who used to sit on the hill-top, enjoying the view across to the sea. If आराम meant a garden, something more would have been added to say whether it was a gift, and if so by whom it was given. Again there is a mention in another inscription of an eastern आराम.

Appendix A.

PADAN HILL.

Symbols.

Inscriptions.

Appendix A.
PADAN HILL.
Inscriptions.

Inscription B is about thirty feet south-east of Inscription A. It is one foot ten inches long, and is written in two lines. The letters are well cut and well preserved of about the first century after Christ :

Transcript.

कोसिकयस ऊदओ आरामो च

Sanskrit.

कौशिकेयस्य ऊदय आरामश्च

Translation.

And the eastern pleasure-seat of Kosikaya.

Note.—Kosikaya is Sanskrit Kaushikeya, that is son of Kaushiki.

This inscription tells us that the eastern आराम is of one Kosikaya. In Inscription A, a western आराम is mentioned, as also the mountain where it is, but not the person to whom it belongs. Here the name of the person is also mentioned, while the च 'and' at the end leaves no doubt that both आरामs are of Kosikaya.

Inscription C, about twenty feet south of Inscription B, is in one line three feet four inches long. The letters are large, deeply cut and well preserved, and appear from their form to belong to the first century after Christ :

Transcript.

पवतो अमुंतो सिधवसति

Sanskrit.

पर्वतोभ्यन्तः सिद्धवसति :

Translation.

The mountain, the residence of Siddhas (monks) all about.

Inscription D, about fifteen feet west of Inscription C, is written in one short and one long crooked line, three feet long. The letters are very large but shallow, and appear from their form to be of about the first century after Christ. The ninth letter of line two is lost, and the tenth is doubtful. This makes it difficult to get any sense out of the inscription :

Transcript.

ब्रम्हचारि

विकराहि कुडबीका [गति?] कातो

Sanskrit.

ब्रम्हचारि

विकरैः कुटुम्बिकाज्ञप्तिः कृता ?

Translation.

A body of Brahmacháris gave an order to the husbandmen ?

Note.—I can offer no suggestion as to the meaning of this inscription. विकराहि may be also read मकराहि.

Inscription E is to the south of Inscription D, in front of symbol 7a. It is a short writing of five large letters, which seem from their form to be of about the first century after Christ :

Transcript.

सधमुसल

Note.—सध is, I believe, a mistake for सिध. The inscription should, therefore, be read सिधमुसल.

Sanskrit.

सिद्धमुसलः

Translation.

The sage Musala.

Plate II

A

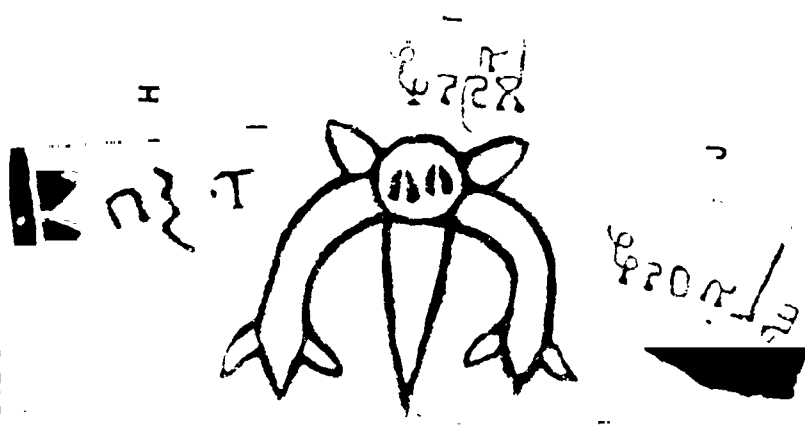
30

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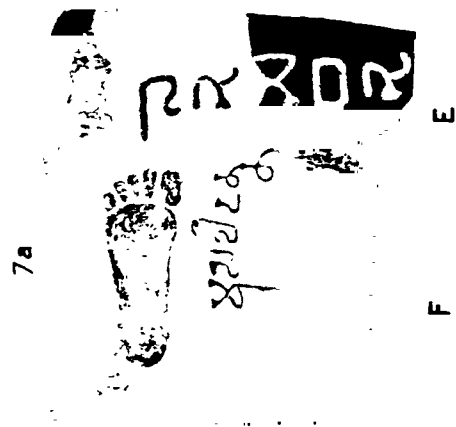
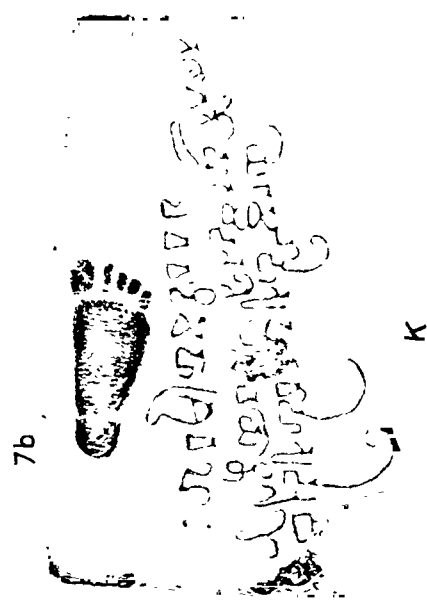
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PADAN HILL INSCRIPTIONS & SYMBOLS

PLATE III.



G
 १११११
 १११११



Scale 1/2

Bhagvanlal Indrajii

Photocircographed. Govt. Office Press, 1882

Note.—Musala seems to be the name of the sage near whose footmark the letters are carved.

Inscription F is on the (visitor's) left of 7a. It is in Sanskrit and records the same name as E, in well cut letters of about the second or third century after Christ:

Transcript.

मुसलदत्त

Musaladatta.

This is the same name as in Inscription E, omitting his title of सिद्ध and adding the nominal affix दत्त.

Inscription G is about nine inches to the (visitor's) right of symbol 7b. It is well cut and well preserved, and appears from the form of the letters to be of about the second or third century after Christ :

Transcript.

रामइकमो

Sanskrit.

रामविक्रमः

Translation.

Step of Ráma.

Note.—Ikamo is probably for Sanskrit Vikramah, which means a footstep. Even to the present day, the Mahārāshtris interchange व for अ, as एव for वेव (time), एडा for वेडा (mad) ; इणु for विणु.

Inscription H is to the right of the Buddhist trident No. 8. It is carved in well cut well preserved letters of the first century after Christ :

Transcript.

नंदिपञ्च

Sanskrit.

नंदिपदे

Translation.

The residence of Nandi.

Inscription I is below the trident. It is well cut and well preserved in letters of the second or third century after Christ :

Transcript.

मुसलदत्त

Musaladatta.

Note.—The writer seems to have at first omitted त्, which he has added below between मु and ल.

Inscription J is to the (visitor's) left of the trident. It is well cut and well preserved in letters of the second or third century after Christ :

Transcript.

जिरासंधदत्त

Jirāsandhadatta.

Inscription K is to the (visitor's) left of 7b. It is in three lines. The letters are small and not deeply cut. They are of about the fifth or sixth century after Christ. The inscription is the well-known Buddhist formula, *Ye Dharma Hetu, &c.* :

Transcript.

ये धर्मा हेतुप्रभवा हेतुस्तेषां
तथागतो ह्यवदत् तेषां च निरोधः
एवं वादी महाश्रवण

Appendix A.

PADAN HILL.

Inscriptions.

Appendix A.
PADAN HILL.
Inscriptions.

Note.—In the formula as found on the pedestals of images of Buddha at Buddha Gaya, the reading is धम्म for धम्मी, हेतु तेषां for हेतुस्तेषां and महाश्रमणः for महाश्रवणः. The formula is differently interpreted by scholars. I translate it: The Tathāgata (or similarly come, that is any of the Buddhas) showed the object of those (previous Buddhas) who took birth for the sake of religion; they (that is any of the Buddhas) also told what they forbade. So spake (literally a thus-speaker is) the Great Shramana (Gautama). Almost all the seal impressions in dried clay found by Mr. West in Kanheri Cave XIII. (Jour. B. B. R. A. S. VI. 157, Plate VII. figs. 1-21) had this formula, with the reading धम्मी as at Padan. According to this reading, which is also found at the end of several Nepālese Buddhist manuscripts, the sense would be: 'The Tathāgata (or similarly come, that is any of the Buddhas) has shown the cause of those merits which are the result of some cause; he has also shown what prevents merit (from accruing). So spake (literally a thus-speaker is) the Great Shramana (Gautama).' Compare Wilson's *Ariana Antiqua*, 51; Jour. Beng. As. Soc. IV. 132; Jour. R. A. S. (Old Series), XVI. 37-53. Hodgson (*Illustrations, Literature and Religion of the Buddhists*, 158-163) translates it, 'The cause or causes of all sentient existence in the versatile world, the Tathāgata has explained. The Great Shramana hath likewise explained the cause or causes of the cessation of all such existence.'

Remarks.

The origin of these symbols and inscriptions on the Padan hill is its natural cavern, whose solitude and the beautiful view it commands probably recommended it to some ascetic. People may have tried to preserve the memory of this ascetic by carving symbols and inscriptions, or some ascetic living on the hill may have tried to confer holiness upon it by connecting it with stories of some former sage. The sage who lived on the hill, or, according to the second supposition, the imaginary sage for whom the story was got up, was probably Musala or Musaladatta, whose name is twice carved near footmark 7a (Inscriptions E and F). This and the other footmark 7b are carved as if they were the feet of some one leaping off the east cliff towards Kanheri. These are, I believe, the chief symbols connected with the story. In the legend of the Sopāra merchant Punna (Sk. Purna), translated from Buddhist manuscripts by the late M. Burnouf, it is said that when, at the request of Punna (Sk. Purna), Gautama came to Sopāra, he visited several places in the neighbourhood. One of these places was the hill of Musalaka, on which lived a sage called Vakkali (Sk. Valkalin, or the bark-dress wearer). According to the story, the sage saw Buddha from afar, when he was coming from a hermitage of 500 *rishis*, and on seeing Gautama the thought arose in his heart, 'Why should I not throw myself from the top of the hill?' He threw himself down, and Gautama caught him by his supernatural power and converted him.¹ I have little doubt that the Musalaka hill of this story is our Padan hill, and that the footmarks (symbols 7a and 7b) are those of the

¹ Burnouf's *Introduction À l'Histoire du Bouddhisme Indien*, 265. The Ceylonese, probably the older, version of Purna's story (Hardy's *Manual of Buddhism*, 260) seems to call Padan by the name Sachabadha. 'On their way to Sunāparanta they called at Sachabadha, where there was a mendicant with clotted hair. To him Buddha delivered a discourse, as he saw that he had the merit necessary to become a *rahat*; and, after he had attained this state, he entered the vacant litter, and accompanied Buddha to the merchant's (Purna's) village. Compare also the Sachabadha not far from Supārak (Ditto, 210), 'upon the summit of which, at the request of a priest of the same name, he (Gautama) made an impression of his foot in clay.' Has the name Sachabadha any connection with Siddhavasati (Sk. Siddhavasatī) 'the residence of Siddhas (monks)' in Padan inscription C?

Vakkali who leapt over the cliff. Vásaśa, the name given in Inscription A, is probably the old name of the hill. The legend calls it the hill of Musalaka, from the sage who lived on it and whose name is carved on the top. Vakkali, the name given in the legend to the sage who lived on the hill, is a common noun meaning the wearer of a dress made of bark. The question arises whether this Vakkali was Musala, or whether Musala was the sage, who, to confer holiness on the hill, had the symbols connected with the story of Vakkali carved on its top. The legend does not explain this point. I incline to believe that Musala is the Vakkali, as his name 'the sage Musala' is carved near footmark 7a in one (E) of the oldest inscriptions, not as a donor, but as though he were the person whose footmark it is. Inscriptions F, G, and I, which are all of the same time and more than a century later than E, seem to show that an attempt was made to give a different colour to the story. Inscriptions F and I read 'Musaladatta,' which may either mean 'given by Musala,' or may be an attempt to make मुसल a purely Bráhmaṇical name by adding दत्त. Inscription G, near footmark 7b, seems to imply an attempt to connect the mark with the story of Ráma, the hero of the Rámáyana. Inscription J, near the trident, which is of the same period, records the name of some one who does not seem to have any connection with Musala's story. Inscription K is very late, of about the fifth or sixth century. It is the well-known Buddhist formula, and was probably carved by some late Buddhist visitor of the Maháyana school. It seems to have no connection with the other symbols.

B, one of the two early inscriptions (1st century) runs, 'And the eastern pleasure seat of Kosikaya.' Kosikaya may be a family name meaning 'one of the Kaushiki dynasty,' but it is more probably a maternal name meaning the son of Kaushiki. It is possible that it may be Musala's own name, or the name of some sage connected with Musala. Inscription C, 'The mountain, the residence of sages all about,' is a mere exaggeration, an attempt to confer greatness on the hill. This practice is common. The Jains say that thousands of their sages obtained absolution, *mukti*, on the Gírnár and Shatrúnjaya hills.

How the various symbols are connected with the story of Musalaka we have no means of knowing. Burnouf's legend gives us only the name of Musalaka, and allows us to draw an inference about the footmarks. To the other symbols it gives no clue. In the absence of materials I do not like to build on conjecture, but leave the matter to future research. This much seems pretty certain that the old name of the Padan hill was Vásaśa : (2) that it was called the hill of Musakala, because a sage of that name lived on its top ; (3) that the Buddhists probably regarded it as holy, believing it to be the scene of the story of Musalaka, whom Gautama came to see and converted ; and (4) that as it was believed to have been the residence of many sages, people of the Bráhmaṇical religion probably regarded it as holy.

From the inscriptions, the symbols and the legend of Punna (Sk. Purna), the history of the Padan antiquities may be thus summarised : As the legend of Purna mentions a Bráhmaṇical sage, and as there is a natural cave on the hill-top fit for the residence of an ascetic, it may be inferred that the hill was once the residence of a Bráhmaṇical sage ; that some time later, about the first century after Christ, the footmarks and other symbols and the six inscriptions, A, B, C, D, E, and H, were carved to connect the story of the sage with Buddha ; that about a century later an attempt was made to connect the hill and its symbols with the Bráhmaṇical story of Ráma ; and that in the sixth century Buddhists probably regarded the

Appendix A.

PADAN HILL.

Remarks.

Appendix A.

hill as holy, as some Buddhist of the Maháyana school carved on it the well-known Buddhist formula.

KÁLVÁR.

Kálva'r village, two miles west of Bhiwndi, has, half buried under ground, an inscribed stone 2' 7" long by 9" broad and 8" thick. The inscription is in twenty-seven lines in the Devanágari character. In the first line is the date *Shak* 1210 (A.D. 1288), and the grantor is a Konkan officer, *Konkanádhikári*, of the Devgiri Yádev Rámchandradev. The letters are rather spoilt.

KALYÁN.

Kalyán. During the months of April and May 1882 several early remains were found in and near the town of Kalyán.

About a mile to the west of Kalyán, close to the south of the railway line, rise two bare rounded hills, to the east Bhoi hill 374 feet high and to the west Kachor hill 274 feet high. Their nearness to the rich city of Kalyán, the belt of fine garden land at their northern base, and the beautiful views from their slopes and tops seem to have attracted Buddhist monks (A.D. 100-600?) to these two hills. From rice fields and a belt of mango trees, the hill sides rise steep stony and bare except for patches of low brushwood and a sprinkling of ragged and lopped mango trees. In their lower slopes there are several quarries, and, along the sides of both hills, about two-thirds of the way up, runs a low scarp which in places has split into large boulders. At the north foot of the Bhoi hill, in a mango grove close to a Pársi garden house, a round well has lately been found and cleared of earth. It is about seven feet across and twelve feet deep, and is built of old mortarless bricks. A little to the west are foundations of old brick walls, and old bricks are often turned up in ploughing the neighbouring fields.¹ About three hundred yards further west, round the quarries that gash the north end of Kachor hill, a path leads from the north-west end of the spur, about eighty feet up to a level plateau where is a quarry and the traces of modern brick-kilns. Besides the modern bricks there are old brick foundations, and, along the west crest of the knoll, is a row of boulders as if roughly set as a retaining wall. About fifty yards south, a little to the left, near the source of a small stream, are two rock-cut cisterns, one with two mouths and the other with one mouth. The mouths measure about 3' 9" x 2' 10", and are separated by bands of rock about 1' 9" broad. Both cisterns are filled with earth. Close by was found a fragment of a well carved stone pillar which seems to belong to a Bráhmañical temple of the eleventh or twelfth century.

Behind the cistern a steep bank, partly faced with old brick, leads to a level plateau the site of a railway contractor's house. Among and close to the foundations of this house are many traces of old brick foundations. To the south, perhaps about 100 feet up the face of the hill, among the large boulders into which the belt of rock has broken, one smooth round block of trap, about ten feet high and fifteen feet long, has been hollowed into a cell or view-room, whose inner measurements are 10' x 6' x 6' 7" high. The lower part of the front or north face has fallen, and, in the middle, is a broken door (about 6' x 2' 6"). Along the back runs a broken rock bench about two feet broad. The walls are plain and roughly cut. The cell commands a beautiful view, up the winding low-banked Ulhás, past Kalyán, to the peak of Kina and the pointed Vajrábái hills. About a hundred paces to the south, and perhaps fifty feet higher, is the

¹ These old bricks can in most cases be readily known from the modern bricks which were made here and used to ballast the railway line.

hill top, bare and flat, except a few small bushes. Near the middle of the hill top the foundations of a wall of rough undressed stones enclose a space about a hundred feet square. From this square space a brick and stone mound, with a base about ninety feet across, rises about eight feet. The outline of the domed brick sides is in places well preserved, but the upper part of the mound is gone and on the flattened top are the foundations of cattle-keepers' or other hillmen's huts. In the middle of the flat top a round hole about twelve feet in diameter was dug, four and a half feet through brick, earth, and rough stones, to crumbled trap or *muram*. No relics were found and no signs of a central brick chamber.

The mound commands a beautiful view. North-east, over the white walls, tiled roofs, and wooded gardens of Kalyán, stretches a bare plain broken by clusters of trees and a few rounded hillocks of trap to the dim level wall of the Sahyádris. West from the Sahyádris, along the north-east horizon, stretches the range that centres in the huge cleft back of Máhuli. To the north and north-west, in the central distance, through rice flats and salt wastes, between low tree-fringed banks, wind the graceful links of the broad Ulhás. The river winds into sight about three miles north-west of Kalyán, and curves south-east along a channel about three-quarters of a mile broad. Near Kalyán fort it turns sharply to the west, and, passing close under the hill foot, with here and there a shallow tide-race or a patch of bare sand, holds west for about two miles. It then winds to the north, and, again with a rounded curve, sweeps back to the south-west, losing itself for a time, and once more stretching west, like a long winding lake, till it disappears beyond the wild northern crags of the Persik hills. Among and behind these flashing links stretches a wooded plain broken by low rounded hills. To the north rise the steep wooded slopes and sharp peak of Kina hill; behind Kina to the west are the pointed Vajrábái hills; and from them low spurs lead west to the high distant range that centres in the rounded head of Kámandurg. West, beyond the broad bright coils of the Ulhás, gleams the Thána creek, and, over the creek, rises the long waving line of the wooded Sálsette hills. To the south-west a lake-like stretch of the Ulhás, with its fringe of light-green mangroves, brightens the tree-studded rice fields, stony bush-land, and salt waste from which rise the bold crags and the sharp cut crests of the Persik hills. To the south low bare hillocks and the tamarinds, mangoes, and brab-palms of village groves, stretch to the pillar of Karnála and other far-off Panvel hills. In the south-east tower the wild bare sides, the deep wooded ravines, and the high splintered crests of Malanggad and Tavli, and far off, over rich rice hollows and barren uplands looms the dim even line of the Sahyádris. Close at hand to the east, across a narrow rocky glen, rises the Bhoi hill. About two-thirds of the way up is a scarp of rock cut into a small cell, and, on the flat top, rises a knoll with a few scraggy bushes and a large masonry plinth and heavy flag pole, the tomb of the Musalmán saint Báwa Hom.

At the south-east foot of Kachor hill, near the south end of the glen, is a plain rock-cut cattle-trough about 11' 6" x 1' 8" x 1' 3" deep. About fifty yards north, cut on the west face of a rough trap boulder, is a rudely carved image (1' 6" x 7") of Nágoba or the cobra-god, the guardian spirit of the Gavlis. It is human to the waist and below the waist ends in a snake's winding tail. Round the head is a circle of five cobra-hoods. About 350 yards to the north-east and perhaps about 200 feet up the steep west face of Bhoi hill, is a small plain dome-roofed cave (10' 4" x 8' 7" x 5' 6"). The cave is unfinished probably because of the cracks and flaws in the rock. In the floor about two feet from the back wall is a hole (1' 7" x 1' 2" x 3"),

Appendix A.

KALYÁN.

and in the back wall behind the hole is a small recess as if for an image (1' 4" \times 1' \times 3"). Above the cave, about 200 yards to the south-east and perhaps 100 feet higher, a rough undressed stone wall surrounds the bare flat hill-top. The wall encloses a space of about ninety paces from east to west and 150 from north to south, rounded towards the south and pointed in the north. Except in the north, where it is about four feet high, a six feet broad foundation is all that is left of the wall. Inside of the wall the hill-top is bare, except a few patches of stunted brushwood. In the south-east corner rises a flattened knoll, about eight feet high, the remains of a great Buddhist relic-mound whose base seems to have measured about 100 feet across. It is built of brick and earth, and, in places, is faced with rough undressed stones. The west side is weather-worn almost like the face of a rough stone wall. But on the less exposed east and north, about five feet from the base and three feet from the present top, are traces of a terrace about five feet broad. On the flat top are a few weather-beaten fig and *bhandi* trees and some thorn-bushes, and, in the south-west corner, on a modern masonry plinth about twenty feet by fifteen and three feet high, is the altar-shaped tomb of Báwa Hom.¹

In the centre of the mound, a round hole, seven feet in diameter, was dug through seven feet of earth and bricks, with occasional big stones, down to crumbled trap or *muram*. There were no relics and no traces of a chamber. In the south end of the hill-top a shallow round hollow, about twenty feet across and three feet deep, is said to have once been a pond. About ten paces to the west of the base of the mound is a brick and stone foundation about fifteen feet square. The middle has been dug about three feet below the surface and brick and stone thrown up. About twenty yards further west, level with the ground, is a shapeless patch of bricks, and, close to the north of the enclosure, is another patch of bricks, perhaps the site of a doorway.

Down the steep east face of the hill, a zigzag tract leads about 100 yards with a fall of about 100 feet, along the dry bed of a monsoon torrent, to the south end of a low scarp which, with a rough front terrace, stretches north about 100 yards. The rock at the south end of the scarp has been cut into a small plain cave about fourteen feet deep, six feet broad, and four feet high. The mouth of the cave, which is nearly filled with earth, is about four feet broad. The work seems to have been stopped because of flaws in the rock. From the cave the easiest way to the plain is along the terrace down the north face of the hill.

In Kalyán, about 100 yards south-east of the Traveller's Bungalow and about fifty yards north of the railway, in a plot of waste land a little to the north of the empty shrine of Sádával Pír,² is a small brick and stone mound about five feet high. It has a base of about twenty-three feet by nineteen, and rises in a rounded mound or heap. On the north, about two feet from the ground, are traces of a terrace which seems to have been about four feet broad. From the centre of this terrace rises a round

¹ Báwa Hom is said to have lived on the top of the hill about 150 years ago. He was an Arab beggar of the Muza Sháh sect who wear women's clothes. He got his name of Báwa Hom because he used to pray to God under the name of Hu. He is also known as Hai Yaum, or the Living One, because he is believed to be still alive. The tomb and plinth were built about six years ago. The saint has no fair-day or *uras*, but people come and pray to him especially when the rains hold off.

² This shrine was built a few years ago by a Bombay Shimpí, who saw saint Sádával in a vision and was promised the blessing of a son if he built him a resting-place.

mound of brick and undressed stone about three feet high and eight feet across at the base. From the east side, through brick and earth and some undressed stones, a passage about three feet wide was cut into the centre of the mound. In the centre, on the level of the ground, was found a double layer of large bricks as if the base of a chamber. Below the under-layer of bricks were crumbled trap and black earth. No relics were found. From its shape Pandit Bhagvánlál thinks the mound is of late date, perhaps about the sixth century.

In a field about 200 yards north-east of the Traveller's Bungalow, close to a ruined brick well, is a brick and stone foundation about thirty feet square and two feet above the level of the ground. It seems to have supplied many of the bricks used in building the well.

Several of the Musalmán tombs at the north end of the Shenále Lake seem to be built of old brick.

About a mile and a half north-east of the town is Bháráv or Gandhári hill, a bare stony knoll about 150 feet high. In several places near the west base of the hill are traces of old brick foundations. And, at the south end of the hill-top, are the foundations of a rectangular stone wall about twenty-two paces north and south and sixteen paces east and west. To the west are a few old bricks and a hole about four feet deep and twelve feet across. About 200 yards west of the hill and about 100 yards south of a cactus-hedged plot of garden land, apparently the bed of an old pond, is a round mortarless brick well about nine feet in diameter.

On the river bank about a mile north of the fort, and perhaps 300 yards north of the Rosála Pond, is a wooded mound on which stand a large ruined stone mausoleum and several smaller brick and stone Musalmán tombs.¹ In the walls and foundations of the mausoleum are some dressed stones apparently belonging to a Hindu temple. Besides the old stones there are brick foundations on which the Musalmán stone work is built. Lines of bricks may be traced under several of the tombs. The older building must have been of considerable size, but the mound is too thickly built over to show its form.

Kanher. One of the stones in the Collector's garden in Thána was brought from Kanher, ten miles north-east of Bassein. In the beginning can be read '*Shak Samvat*'; the rest is worn away.

Karanja. On the top of the Dronagiri hill is a rock temple much resembling a Christian church. Near the temple is a reservoir. On the gate of the temple wall are figures of the sun, moon, and Ganpati. Below the temple is a small rock-cut cistern of fresh water with a square mouth closed by a stone lid.

Karna'la. The inscription mentioned at p. 196 is of four lines. In the second and third lines can be made out the name '*Máluji Gambhírráv Thándár.*' The inscription does not seem to be more than a century and a half old.

Ma'him. One of the inscribed stones in the Collector's garden in Thána was brought from a step-well at Kelve Máhim. It is of reddish sandstone

Appendix A.

KALYÁN.

KANHER.

KARANJA.

KARNÁLA.

MÁHIM.

¹ On the east bank of the Rosála pond is a group of well-carved Musalmán tombs on a well-built but ruined masonry plinth. On the west tomb is engraved in Arabic letters: *Ayá jamí'ad-dunyá bighairi bulghatin: Liman tajma'ad-dunyá wa anta maúun.* This may be translated 'Oh! gatherer of wealth, without provision (for the journey to the next world), for whom dost thou gather wealth, since thou must die'. Mr. Ghulám Muhammad Munshi.

Appendix A.

4' long by 9" broad and 10" thick. The inscription is on two faces, four lines on one face and six lines in continuation on the other face. In the beginning is the year '*Shri Shak Samvatu 1211*' (A.D. 1289). None of the rest can be made out except two names, the illustrious Iyarandev and the illustrious Nárandev.

MULGAON.

Mulgaon. In June 1882 a hoard of silver coins was found at Kondivti near Mulgaon by Mr. De-Almeida a landed proprietor. The coins are all of the same king. The letters of the legend appear from their form to be of about the fourth or fifth century. The coins are struck on the Kshatrapa coin pattern. The legend reads, 'The illustrious Krishnarāja, the great lord meditating on the feet of his mother and father.' About sixty coins bearing the same legend were found about ten years ago at Devlāna village in Bāglān in Nāsik; another hoard of them was found in 1881 in Kālbādevi in Bombay. Krishnarāja must have held Nāsik and the North Konkan about the fourth or fifth century after Christ. It appears probable, as suggested by General Cunningham and Mr. Fleet, that the king is the early Rāshtrakuta Krishna who ruled from about A.D. 375 to 400.¹

PANVEL.

Panvel has eleven temples, three *darghās*, four mosques, a synagogue, six ponds, and four rest-houses or *dharmshālās*. Of the eleven temples one of Virupāksh Mahādev, built by Bālāji Krishna Bāpat, enjoys a yearly allowance of £2 (Rs. 20). Of the other ten which have no allowances, two of Ballāleshvar Mahādev and Rāmji were built by the same Bālāji Bāpat; one of Rāmeshvar was built by Rāghoji Bhote; a second of Rāmji was built by Saklatsing Khodesing Jamādār; one of Krishneshvar by Bāpat's wife Krishnābāi; one of Bālāji by Mārvādis and other traders; one of Vithoba by Sonārs; a second of Bālāji by Vānis and Thākurs; one of Lakshminārāyan by Prabhus; and a second of Rāmeshvar in Kolivāda by Kāmātis. All the three Musalmān shrines enjoy allowances. One of Pir Karamali enjoys an allowance of £11 16s. (Rs. 118) and 51½ acres of land assessed at £10 11s. (Rs. 105-13); another of Pir Bālu Mia has an allowance of 2½ acres assessed at 18s. 8d. (Rs. 9-5); and a third of Pir Shāhu Jamāl has an allowance of 4½ acres of land assessed at £1 19s. (Rs. 19-8-3). None of the four mosques has any allowance. Three of them, built by the Musalmān community, are the Jāma mosque in Pātīl street, another in Vajhe street, and a third in Bhusar street. The fourth in the Kharalvāda was built by Dādu Mia Bālu Mia Rāut. Of the six ponds, the Vadāla built by Bālāji Bāpat has an allowance of 10½ acres of land assessed at £1 15s. (Rs. 17-4). The others, without allowances, are the Isrāle built at a cost of £8000 (Rs. 80,000)² by Karamsi Hansrāj the Bombay merchant, who built the steps leading to the Elephantā caves; Krishnāle built by Krishnābāi wife of Bālāji Bāpat; Devāle built by Bālāji Bāpat and Nākhoda Roge; and two others Lendale and Dudole whose builders are not known. Of the four rest-houses, one Rāmji built by Saklatsing Khodesing Jamādār enjoys an allowance of 11½ acres of land assessed at £2 17s. 6d. (Rs. 28-12). Of the others which have no allowance, one on the Vadāla pond was built by Bālāji Bāpat; another in Vajhe street was built by Balvantrāy Ganesh Oze; and a third on the Isrāle pond by Karamsi Hansrāj. Across the Godhi river, about half a mile east of Panvel, is a fine dam, which was built in 1865-66 from local and municipal funds, the local fund contribution being £400 (Rs. 4000). The dam pounds the water of the river for nearly a mile, and along the banks is some fine sugarcane land.³

¹ Arch. Sur. Rep. IX. 30; Kānarese Dynasties, 31 note 2.

² Dr. Burgess' List of Archaeological Remains.

³ Mr. W. B. Mulock, C. S.

Pelár. One of the stones in the Collector's garden in Thána was brought from Pelár, eight miles north-east of Bassein. The stone is 3' 10" long by 1' 10" broad and 8" thick. On the top are the sun and moon on either side, and between them an inscription in eleven lines. The year is lost. The king is the illustrious Áraakesvar, perhaps the tenth Siláhára king Arikeshari, of whom a copper-plate has been found bearing date *Shak* 939 (A.D. 1017).¹

Pulu Sona'la. The following details of the caves are contributed by Pandit Bhagvánlál Indrají. The caves are cut from east to west. Cave 1 (38' x 23') is broken and without sculpture. From the traces of partition walls there seem to have been four cells. Cave 2 (22' x 18') seems to have been a simple cell with a reservoir (18' x 7'). In front of this cave are traces of an outer wooden roof. Cave 3 is a cell ten feet square with a veranda to the left and a gateway facing north-west. Cave 4 is a cell twelve feet square, with the gateway facing north-west and two rock-cut benches in its right and left corners. Cave 5 is a cell ten feet square. Cave 6, the best of the group, has a hall (54' x 38') with a central shrine and two side cells in the back wall. The roof is supported by six pillars. Of the two innermost pillars, the left has a sculptured image of the goddess Mahishmardini or the Buffalo-demon slayer, and the right has a similar figure of another goddess. The sculpture of the pillars is good, probably not later than the eighth century. In a recess in the back wall, where the object of worship is generally placed, is a pit about five feet deep. This pit was probably cut as a place to meditate in, the ascetic for whom the cave was made apparently having belonged to the *Yog* or Meditation School.² The gateway of this cave has a good general view of the country at the base of the Sahyádris. Cave 7 is a cell (13' x 12'); cave 8 is a cell five feet square with a reservoir (34' x 28'); caves 9 and 10 are broken cells; near 10 is a cistern. Cave 11 is a broken cell.

Pulu, spelt 'Powlee' in the maps, is probably the Pilee of the Russian traveller Nikitin (1470) eight days from Chaul on the way to Junnar.³

Puri, the capital of the northern Siláháras (A.D. 815-1260) and probably of the Mauryas (A.D. 584), has not been identified. The earliest mention of it is in a copper-plate of A.D. 584. It is there described as Puri, the goddess of the fortunes of the western ocean, besieged with hundreds of ships.⁴ This description shows that Puri was a coast town. Of the possible coast towns Thána and Chaul may be rejected as they appear in inscriptions in which Puri also occurs;⁵ Kalyán and Sopára may be given up as unfit for an attack by sea, and to Sopára there is the further objection that it is mentioned in an inscription in which Puri also occurs.⁶ There remain Mangalpuri probably Mágáthan (Sk. Mangalasthána) in Sálsette,

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PULU SONÁLA CAVES.

PURI.

¹ Asiatic Researches, I. 356-367.

² See above, p. 290.

³ 'We left Chivil, and went by land in eight days to Pilee to the Indian mountains; thence in ten days to Oomri (?), and from that Indian town to Jooneer (Junnar) in six days. Major's India in the XVth Century; Nikitin, 9.

⁴ Ind. Ant. V. 70, 72; VIII. 242, 244.

⁵ Asiatic Researches, I. 357-367; Ind. Ant. IX. 35, 38, 44; and an unpublished copper-plate of Aparájit (A.D. 997) in the possession of Pandit Bhagvánlál.

⁶ Ind. Ant. IX. 35, 38, 44. In the Shrikantha Charita (1134-1145) Sopára is mentioned as the place from which Aparáditya the Konkan king sent his delegate to Káshmir (Jour. Bom. Br. Roy. As. Soc. XII. Extra Number 51, cxv). From this Dr. Bühler infers (Sitzungsberichte, 25th May 1882) that Sopára was one of the residences and capitals of Aparáditya. The Siláhára kings probably did reside at times at Sopára. But for the reasons noted in the text it seems unlikely that Sopára was their head capital Puri.

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PURI.

Ghárápuri or Santapuri that is Elephanta, Rájápuri in Janjira, and the village of Puri near Bassein. Neither Mágáthan nor Rájápuri has remains of an old capital.¹ Puri village lies about 500 yards south-west of Mánikpur or Bassein Road station. Its full name is said to be Burhánpur, but it is generally called Puri and it is mentioned as Puri in a Marátha chronicle of the siege of Bassein in 1738.² But there are no signs of old remains in or near the village, and no large ponds or other marks of an old city. Its buildings may have been used by the Portuguese in fortifying Bassein, but it is unlikely, if Puri was a place of consequence, that all trace of its former importance should have disappeared. In favour of Ghárápuri or Santapuri, that is Elephanta, are the remains of the brick foundations and brick wells which have been found along its north and north-east shores. There is also in the Gujarát history the Kumárpál Charitra, the description of the Siláhára capital as the sea-girt Shatánandpuri, a name which is unknown in the North Konkan but which may be a form of Santapuri. Another reference to the 'lords of the islands' helping the Lát or south Gujarát chief Bárap (see Part I. p. 436), seems to belong to the Siláháras and favours the view that their capital was on an island.³

SÁNDOR.

Sándor, three miles north of Bassein, has an inscribed stone 3' 4" long by 2' 5" broad and 1' 3" thick. The stone lay in a pond under two feet of water, and the letters are therefore well preserved. The inscription is entire in twenty-two lines, the last two being half lines. The letters are old Maráthi. The inscription is important. It is dated Hijra 966 (A.D. 1558), and has in the third line 'in the prosperous reign of Náyak Láro (?) the lord of the western ocean'. The rest is not clear. Half a mile south of the pond in which this stone was found is another small pond called Relbáv, where was a slab of white trap 4' 4" long by 1' 1" broad and 8" thick.⁴ On the top is a water pot, *kalash*, with the sun to its right and the moon to its left. Then follows the inscription in twenty lines, the last four lines rubbed out and re-carved on the rubbed surface. The king's name, Jetugi, occurs in the fifth line. He is called the Grandfather of Kings, *ráyapítámaha* and Konkan universal monarch *Konkana chakravarti*, titles which show that he was a Siláhára. The date is Wednesday the fifteenth of the dark half of *Mágh*, *Shak* 1177 (A.D. 1255). His ministers are Shri Udayiprabhu, Máyináyak, Dádaprabhu, and Jasamináyak. The donee is the astrologer Kheidev to whom a grant is recorded of a garden in the part called Nivayi within the limits of Sándor village. The last four lines are hard to make out. A high road, *rájpath*, is mentioned, and something more is said about the astrologer Kheidev. Mention is also made of a head-quarter station Nágapur, probably the modern Nágáon port two miles east of Bassein fort. It seems probable that this port, not the Koláha Nágáon or Nágothna, is the Nágapur mentioned in the Anantdev inscription.⁵ About ten yards from this stone lies a broken Nandi

¹ Mangalpuri is mentioned as the capital of the second Siláhára king Pulaahakti in an inscription in Kanheri cave 78 (see above, p. 177 : for Mágáthan see p. 216). Dr. Burgess proposes Rájápuri on the ground that it is still the head-quarters of a sub-division, and because some shadow of royalty hangs about the name. But the objection noted in the text and its distance to the south seem to go against the identification.

² Kávyetihása Sangraha, May 1881 ; Sáshtichi Bakhar, 13.

³ Elephanta has been proposed by Mr. Wathen (Jour. R. A. S. [O. S.] II. 384 ; compare Ind. Ant. V. 277). Details of the remains at Elephanta are given above, pp. 60, 61, 90-92, 94, 95. Do Couto gives 'Santapuri' as a name of Elephanta. See above p. 87 note. The two copper-plates found in 1865 at the Moreh landing-place are unfortunately missing. See above, p. 80 note 1.

⁴ This stone is now in the Museum of the Bombay Branch of the Royal Asiatic Society.

⁵ Ind. Ant. IX. 38, 44.

(2' 10" × 1' 6" × 1' 5") with bells and ornaments. About ninety yards from the Nandi is an inscribed stone 3' 2" long by 1' 9" broad and 7" thick. The letters are entirely worn away. The ass-curse appears below.

Sopára. A second examination of the relics showed that the ten thin fragments of earthenware are closely alike in colour thickness and texture. One of the two thick pieces is looser in grain and less uniform in colour than the ten thin pieces, but the difference is not more than is found between the thin well baked sides and the thicker less thoroughly burnt bottom or rim of the same earthen vessel. The piece of middle thickness is doubtful. It is dark and rough on one side and has a layer of white on the other side. It looks like a fragment of burnt bone. But the microscope seems to show that it is earthenware, perhaps the remains of some slight ornamentation in finer clay than the rest of the bowl. It has been suggested that the relics are the remains of the begging bowl of some local Buddhist saint or preacher.¹ But if the begging bowl had belonged to a local saint the whole bowl would have been preserved. The smallness of the fragments and the surrounding circle of Buddhas show that the Sopára relics were believed to be pieces of the alms-bowl of Gautama Buddha.

Relics of Buddha's bowl have a special interest from the resemblance between the legends which gather round Buddha's bowl and the legends which gather round the Graal, the holy bowl of western Europe. Sir Henry Yule speaks of Gautama's begging bowl as the Buddhist Graal.² He notices the resemblance between the wanderings of Gautama's bowl and 'the phantom of the cup that came and went'; the cures worked by Gautama's bowl and the western belief that if a man could touch or see the Graal he was healed at once of all his ills; the power which both bowls possessed of nourishing their worshippers; and the belief common to the legends that the times would grow so evil that the holy cup would be caught to heaven and disappear.³

In the beginning of the fifth century the past and the future history of Gautama's bowl were told by an Indian Buddhist to the Chinese pilgrim Fah Hian. The Indian's account was that Buddha's bowl was first at Vaisháli the modern Besarh on the Ganges about twenty-seven miles north of Patna. In Fah Hian's time the bowl was on the borders of Gándhāra in the Peshāwar relic mound.⁴ In about a hundred years (500) it would go beyond the Oxus to the country of the western Yuetchi. After a hundred years with the Yuetchi it would pass (600) to Khoten east of Yárkand. The eighth century would find it at Koutche,⁵ to the north of Khoten. In the ninth century it would be in China. It would pass the tenth century in Ceylon and the eleventh century in Mid-India. It would then go to the paradise of Maitreya or the coming Buddha in Tushita. Maitreya would say with a sigh, 'Gautama's bowl is come.' After seven days' worship it would go back to India, and a sea dragon

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¹ The Times of India, 13th May 1882.

² Yule's Marco Polo, II. 264-266.

³ On the day on which the Graal had been seen its guardians could not be wounded. (Baring Gould's Strange Myths, 13). The Kandahár bowl cured sickness (Le Messurier's Kandahár, 225). The Graal supported prisoners cut off from food; it supplied all kinds of meat (Baring Gould, 340-349). The Ceylon-China bowl made one man's share enough for five (Yule's Marco Polo, II. 264). When the Graal goes, Arthur's Table of Knights is dissolved (Coleridge's Introduction to Furnivall's *Le Morte Arthur*, xlii.); when the bowl goes Buddhism fades. (Koeppen's Buddhism, I. 525).

⁴ Fah Hian saw the Peshāwar bowl. See below, p. 408.

⁵ This prophecy was not fulfilled. The Peshāwar bowl was taken to Persia about 600. See below, p. 408.

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would take it to his palace and keep it till Maitreya was about to become Buddha. It would then divide into four and return to the four rulers of the Air from whom it originally came. When Maitreya became Buddha the four kings of the Air would present him with the bowl. All future Buddhas would use it, and when the bowl disappeared, the law of Buddha would perish.¹

According to the Christian story of the Graal,² when Lucifer revolted the archangel Michael cut off one of the jewels of his crown. The jewel fell on earth and was formed into a bowl which the queen of Sheba presented to Solomon. It passed in time to Joseph of Arimathea who offered it to Christ for the Last Supper. When Christ's side was pierced, Joseph caught the blood in the bowl. He guarded the sacred vessel for many years, and was carrying it to Europe when he died. The charge of the bowl was then entrusted to Titurel, who, according to one story, was the descendant of an Asiatic prince named Perillus, who had come from the east and married a French princess. A fort and temple were built in its honour and an order of knighthood was founded to guard it. The bowl produced all that could be desired and the sight of it ensured eternal youth. Titurel lived for four hundred years. His successors proved unworthy of their charge; the order of knighthood was dissolved and the castle was ruined. The bowl began to flit from place to place. It appeared at Camelot before Arthur's court, and when it withdrew the knights vowed to go in search of it. It was seen by Sir Bors and Lancelot, but they were unworthy to touch it.⁴ According to the English version the only knight who was brave enough and pure enough to touch the bowl was Galahad, and he lived in charge of it as ruler of the mystic city of Sarras, till at last with the bowl his spirit rose to heaven. According to the German version the successful knight was Percival, who went with the bowl to India to the court of Prester John.⁵ Some of the details of this legend, as German scholars have supposed, may have been brought from the east through Spain into France, and to some extent the whole story runs parallel with the stories of Buddha's bowl. At the same time the resemblance seems to be only in the surface ornament. Arthur's Percival turns out to be the Christian counterpart of an earlier Celtic Peredur, that is the bowl-keeper, and the Graal has been traced through the story of Bran the Blessed, to a time when it figured in Druid worship as a dish on which human sacrifices were offered. According to the German scholar Sepp the myth of the Graal has its root in the legends of the oldest tribes of Europe.⁶

The following is a summary of the story of Gautama's relics, of the history of the chief bowls which have been worshipped as Gautama's alms-bowl, and of the grounds for holding that the Sopára relics have a better claim than

¹ Beal's *Fah Hian*, 161-163.

² The word Graal seems to come from *Gradal* a French word for a large deep dish used at the tables of the rich (Baring Gould's *Strange Myths*, 359). Its other name *Sangrail* (that is *Sang-real* or royal blood) probably arose from the Christian legend that the bowl was used to hold the blood of Christ.

³ Baring Gould's *Strange Myths*, 342.

⁴ A short account of the quest of the Graal is given in Hartley Coleridge's Introduction to *Furnivall's Le Morte Arthur*. Compare Baring Gould's *Strange Myths*, 339, 341.

⁵ Prester John's court is Central Asia. This suggests some inkling of the holy Buddhist bowls at Kandahár, Balkh, and Ládak. See below, p. 408, 409.

⁶ Compare Baring Gould, 338. The Graal is a genuine Celtic myth with its roots in the mysteries of Druidism. This account is taken from Baring Gould's *Strange Myths* of the Middle Ages, 354, 361; from H. Coleridge's Introduction to *Furnivall's Le Morte Arthur*; and from the article *Graal* in the *Ratisbone Allgemeine Realencyklopedie*, 1869.

any other relics to represent the true alms-bowl. The story of the disposal of Gautama's relics is simple and natural, and differs little in the Buddhist books of the north and in the Buddhist books of the south. The story must therefore be old and is probably based on fact.¹ When Gautama, feeling that death was near, wished to be alone, he found it hard to persuade his loving followers the Litchhava or Lichhavi princes of Vaisháli to stay behind.² Touched by their love he left them his alms-bowl.³ After Gautama's death, near the city of Kushinagar or Kásia,⁴ a splendid pyre was built, and when the pyre was consumed the sweet pearl-like ashes were gathered and guarded by the rulers of the city. Seven neighbouring kings disputed the right of the people of Kushinagar to keep the relics.⁵ They gathered armies and surrounded the city. The rulers of Kushinagar refused to part with their treasure. A battle was imminent when a Bráhma quieted the rival kings, dwelt on the disgrace of shedding blood over the ashes of the gentle Gautama, moved them to religious enthusiasm, and, while they bent in worship before the relic casket, slipped into his turban the right tooth the most valuable of the remains, and divided the ashes into eight equal shares. The kings carried away their shares, and each in his capital built a mound over the ashes.⁶ According to one account within twenty years, through the influence of the Patriarch Máhákáshyapa, all the relics except the Rájagráma share, were brought together by Ajátasatta king of Magadha and a great mound was built to the south-east of Rájagriha.⁷ After about two hundred years, the emperor Ashok, in his zeal for the Buddhist faith, overran the lands of the eight kings, opened seven of the mounds, and took the relics.⁸

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¹ The Chinese pilgrim Hiwen Tshang saw a pillar at Kushinagar, where the story of the distribution of Gautama's relics was engraved. Julien's *Hiwen Tshang*, II. 346. This pillar was probably as old as the time of Ashok, perhaps one of Ashok's pillars.

² Vaisháli is the modern Besarh twenty-seven miles north of Patna.

³ Beal's *Fah Hian*, 95. According to Beal this story was engraved on a pillar near Vaisháli. Klaproth's translation is different and meaningless. *Foe Koue Ki*, 235.

⁴ Kásia is thirty-five miles east of Gorakhpur. Cunningham's *Arch. Sur. Rep.* I. 76.

⁵ The seven kings were, king Ajátat of Rájagriha, the Shákya of Kapila, the Lichhavis of Vaisháli, the Balayas of Allakappa, the Kausalas of Rámagrāma, the Bráhmans of Wetthadipa, and the Malliyans of Páva. Hardy's *Manual of Buddhism* (2nd Ed.), 364; Bhilsa Topes, 291.

⁶ The story is told from the northern books in Julien's *Hiwen Tshang*, II. 346-348 and III. 31; from Ceylon sources in Hardy's *Manual of Buddhism* (2nd Ed.), 362-365; from Chinese sources in Beal's *Fah Hian*, 90, 108; from a Chinese Ceylon book of the seventh century in *As. Res.* XX. 196-198; and, from Thibet sources by Csoma de Koros in *As. Res.* XX. 91. A ninth mound was built by the Bráhma who divided the relics over the gold vessel in which the ashes were measured. Hardy's *Manual* (2nd Ed.), 365; Burnouf's *Introduction A l'Histoire du Bouddhisme Indien*, I. 372. A tenth mound was built by Bráhmans who got no share and went to the burning place and scraped together some ashes and earth. Beal's *Fah Hian*, 93. *Foe Koue Ki*, 255; Julien's *Hiwen Tshang*, II. 332. Compare Koeppen's *Buddhism*, I. 116. Csoma in *As. Res.* XX. 316, 317. Cunningham (Bhilsa Topes, 30) gives the following identification of the ten relic mounds: Rájagriha, capital of Magadha by Ajátasatta; Vaisháli or Besarh north of Patna by the Lichhavis; Kapilvastu between Oudh and Gorakhpur by the Shákya; Rámagrāma near Gorakhpur by the Kausalas; Wetthadipo or Bettiya by the Bráhmans; Páva west of Besarh by the Malliyans; and Kushinára or Kásia between Benares and Besarh by the Malliyans. A ninth was raised over the charcoal at Peppholivano between Kapilvastu and Kushinára by the Moriyans, and a tenth by the Bráhma mediator over the vessels in which he measured the relics.

⁷ Cunningham's *Bhilsa Topes*, 30. Mrs. Summers' *Histoire de Bouddha*, 176. Other legends do not mention the collecting of the relics by king Ajátasatta. See Koeppen's *Buddhism*, I. 117.

⁸ Ashok spared one of the mounds which he found guarded by Nágas or Dragons. Beal's *Fah Hian*, 90; Remusat's *Foe Koue Ki*, 227. According to Hardy (*Manual*, 366) the relic mounds were built at Rájagriha, Kapila, Wisala, Allakappa,

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Every town in India, whose wealth was more than £100,000,¹ was asked to build a relic mound. They were offered a share of Gautama's relics, and were promised that the merit of the work should belong to the city and not to the sovereign. The cities agreed and while '84,000' mounds were building, Ashok, with the aid of spirits,² divided the relics into 84,000 parcels, and, for each parcel, set apart a vase with a fillet-bound lid, and four caskets of gold, of silver, of crystal, and of lapis lazuli or of glass.³ A set of caskets and a vase were sent to each town where a mound was building, and the people were warned to be ready so that on a day not far off, when the sun would be darkened, all the relics might be laid in their places at the same instant over the whole of India.⁴

It is not stated that fragments of Gautama's bowl formed part of the relics distributed by Ashok. The reason of this may be, that after Ashok's time a mystic meaning attached to Gautama's bowl. The bowl came to be viewed as the symbol of the office of Buddha. The belief got abroad that the bowl had been handed from Buddha to Buddha till it came to Gautama, and that, when Maitreya the coming Buddha should appear, Gautama would pass the bowl to him in token that he received him as his successor. The life of Buddha, as written in the Buddhist holy books, is so overgrown by sun-poems that it is not easy to reach the basis of historic fact which the sun legends overlies. Still, in spite of the overgrowth of sun allegory, there seems no reason to doubt that Gautama was a real man, that he lived as an ascetic and teacher, that he gathered followers, that he spent most of his life in Behár, and that he died not far from the town of Kásia. One detail of his death, whose probability and simplicity help to make it trustworthy, is the gift of his alms-bowl to the Lichhavis of Vaisháli.⁵ Of what this alms-bowl was made is not stated. But from the strictness of the rule which was introduced among Buddhist monks in very early times, there seems no reason to doubt that it was either of clay or of iron.⁶

Rámagrám, Wetthadipa, Páva, and Kushinára. Other accounts of the relic mounds built by Ashok are given in J. R. As. XX. 198; in Koeppen's Buddhism, I. 516; from Thibet sources by Csoma in As. Res. XX. 317; and from Nepál sources in Mitra's Indo-Aryans, II. 413. According to the Burmese books Ashok knocked down the mounds at Besarh (Wethali), Kapilvastu, Allakappa, Páva, and Koutteinaron, and found nothing. He spared the Nága-guarded mound in the village of Ráma. He rebuilt the mounds he found empty, and, when nearly in despair, was shown the place where the relics had been hid by Káshyapa in Radzagio (Rájagriha) and found the ruby which showed that he had been fated to open the mound. Bigandet's Life of Gaudama, 378.

¹ A *Koti* of *Suvarnas*, a hundred thousand gold pieces. Julien's Hiwen Tshang, III. 12. The number is indefinite.

² Yakkas, according to Burnouf (Int. I. 373); spirits and demons according to Hiwen Tshang (Julien, 418).

³ Beal in his *Fah Hian* translates this word by glass. Eighty-four is a sacred number with Buddhists and Jains. Compare Beal's *Fah Hian*, 108. The number is seven into twelve, perhaps the seven planets and the twelve signs of the Zodiac. Bhilsa Topes, 99; 84 pecks of relics, J. R. A. S. XX. 198; 84,000 wives of a Bodhisattva. Jour. As. (VII. Series), III. 406-412.

⁴ Burnouf's Introduction, I. 360-373. Julien's Hiwen Tshang, II. 418-420. According to Hiwen Tshang the share of relics in one of the mounds was 53 centilitres, that is about one pint. Ditto 418.

⁵ M. Senart has detected a sun fragment in an incident whose historic value was, according to Hiwen Tshang, borne out by an inscription of Ashok. But the incident, Buddha's return by a ladder from a visit to his mother in heaven, is evidently marvellous and allegoric. Journal Asiatique, III. 324.

⁶ Authorities agree that the Buddhist monk's begging bowl was either of clay or of iron. Beal's *Fah Hian*, 36; Remusat's *Foe Koue Ki*, 82; Hardy's *Eastern Monachism*, 70; Cunningham's *Bhilsa Topes*, I. 69; Koeppen's *Buddhism*, I. 343. They

In addition to the clay or iron bowl, which Gautama used during his life and at his death left with the Lichhavis, two sets of mystic or allegoric bowls are connected with passages in the life of Buddha. Of these mystic bowls one set is of gold and the other set is of stone. Gold bowls are twice mentioned in connection with Gautama. Brahma received the infant Gautama at the time of his miraculous birth into a golden bowl and bore him in the bowl to Indra or the sky.¹ Again in the marvel-laden passage where Gautama overcomes the evil Māra, and becomes Buddha, the lady Sujāta brings him the milk of a thousand cows in a golden bowl.² When Gautama finishes the milk he takes the golden bowl and to test his supernatural power throws it on the water. The bowl floats up the river, till it strikes against the three other golden bowls which the three former Buddhas had thrown into the river when it is drawn down by the Nāga king the lord of the water.³

The stone set of mystic bowls was given to Gautama by the four rulers of the Air. When Buddha had overcome Māra, two merchants who were passing were warned by the spirit of the wood that Buddha was in the forest faint for food. The merchants brought him parched grain and honey, and Gautama would have taken their offering, but he had no bowl. At once the four Powers of the Air, each from his quarter of heaven, came bearing a golden bowl. Gautama would not use gold: they brought him silver; silver also was too costly, and they brought him stone. That no envy might stir their hearts Gautama took the four stone bowls, laid one inside of the other, and ate the parched grain and honey.⁴

Of these two sets of mystic bowls the gold bowls seem to be parts of the sun-poem with which the chief events in the life of Gautama are overlaid. According to Senart, the golden bowl in which Brahma laid the infant Gautama is the sun, the golden bowl of the Atharva Ved.⁵ The golden bowl presented by the lady Sujāta is also in Senart's opinion mystic and part of the sun imagery. The golden bowl is the sun, the river into which Gautama throws the bowl is the water of the firmament, and Sujāta's offering of milk typifies the sacrifices which enable the sun to run his daily course.⁶ According to Senart the four mystic stone bowls received from the four kings of the Air are a variation of the sun-poem and like Sujāta's golden bowl represent the sun.⁷ But the fact, that from very early times stone bowls have been shown and worshipped as the bowls received by Gautama from the Air kings, makes it probable that after Gautama's death begging bowls were manufactured of stone, and a story had to be

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differ as to its shape. Cunningham (Bhilsa Topes, 70) thinks it had an upper part and a short neck. Arnold (Light of Asia, 196) describes it as shaped melon-wise, and Koeppen (I. 343) says, 'It was large, round, and pot-bellied like a tea-pot; the shape perhaps copied from a skull.' The question of the form of the Buddhist begging bowl is noticed in detail in the account of the Kanheri Caves above, p. 144.

¹ As. Res. III. 383. Senart in Journal Asiatique, III. 391.

² Senart in Jour. As. III. 319.

³ Senart in Jour. As. III. 319; Alabaster's Wheel of the Law, 145, 146; Koeppen's Buddhism, I. 526. According to one account Indra rescued the bowl from the Nāga king.

⁴ The story is told in Julien's Hiwen Tshang, II. 482; Remusat's Foe Koue Ki, 291; Beal's Fah Hian, 125; and Hardy's Manual of Buddhism (2nd Ed.), 187.

⁵ Jour. As. III. 391, 392. He notices other references to mystic bowls in the account of Gautama's infancy, and compares the worship of Krishna under the form of a golden bowl.

⁶ Jour. As. III. 391, 392.

⁷ In support of this he notices that, according to one account, the bowls given by Air kings were thrown into the air by Gautama and carried to Brahma's heaven. Do.

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The Begging Bowl.

invented to explain their number, and why they were made of stone and not of clay.

During the last two thousand years five chief bowls have been worshipped as Gautama's Begging Bowl; the Ceylon bowl, the Pesháwar bowl, the China bowl, the Kandahár bowl, and the Ládak bowl. All of these, except the Ládak bowl, have been of stone and have claimed to represent the stone bowls received by Gautama from the four kings of the Air. According to Ceylon accounts a stone bowl and numerous relics were sent by Ashok to the king of Ceylon.¹ In the first century before Christ² this bowl was carried to India by a Tamil invader, and was not recovered for about four hundred years.³ Fah Hian makes no mention of the Ceylon bowl.⁴ If it was not in Ceylon in the fifth century the bowl came back at some later date, as, towards the end of the thirteenth century, it was sent from Ceylon to China at the request of the great Moghal Emperor Kubláí Khán.⁵ Marco Polo (1290) describes this bowl as of very beautiful green porphyry, and a Chinese writer of the fourteenth century (1350) states that the bowl received from Ceylon was the bowl presented by the four heavenly kings. It was neither of jade, copper, nor iron: it was purple and glossy, and when struck it rang like glass.⁶ Since the thirteenth century the bowl has either been brought back from China or a new bowl has been made, as a begging bowl is shown in the Málegaon monastery in Kandy.⁷

Apparently in the first century before Christ the famous Skythian Emperor Kanarki or Kanishka, the ruler of Afghanistan and north-west India and the great reviver of Buddhism, obtained a bowl of Gautama's, and, at Pesháwar, built for it a relic mound 470 feet high and 580 yards round.⁸ Early in the fifth century (410) this bowl was seen at Pesháwar by the Chinese pilgrim Fah Hian. It was of blue black stone, able to hold one and one-eighth gallons, two inches thick, and made in four quarters. It was taken out every day and worshipped.⁹ In the following century, probably in one of the Naushirván's (540-604) successful raids into northern India, this bowl was taken to Persia, and when Hiwen Thsang was in India (640) it was still in the palace of the Persian king.¹⁰

According to a doubtful story, the Chinese bowl came to China in the

¹ Turnour's Maháwanso, 105. The fact that this bowl was of stone is noticed at page 248 of the Maháwanso.

² Turnour's Maháwanso, 204.

³ Turnour's Maháwanso, 248.

⁴ See Beal, 348, 358; Fah Hian had seen a bowl at Pesháwar.

⁵ Yule's Marco Polo, II. 259.

⁶ Yule's Marco Polo, II. 264.

⁷ Koeppen's Buddhism, I. 525; Ceylon has also Gautama's drinking vessel and betel box. Ditto 526.

⁸ Beal's Fah Hian, 35; Julien's Hiwen Thsang, II. 107. This is perhaps the great Mánikyála stupa which was opened by General Ventura in 1830. Wilson's Ariana Antiqua, 31-36.

⁹ Beal's Fah Hian, 38; Remusat's Foe Koue Ki, 77-83. The translations differ in details. Remusat makes the capacity of the bowl moderate about twenty pounds, while Beal makes it too big for a genuine bowl. The four quarters or seams in the bowl appear to have arisen from a mistaken idea of the legend of the four heavenly bowls. The text does not state that the Pesháwar bowl was of stone. But see Beal's note 2 page 38. Compare Koeppen's Buddhism, I. 526.

¹⁰ Julien's Hiwen Thsang, II. 106 and III. 179. Though he did not visit Persia, Hiwen Thsang passed along its north-east frontier. His information about Persia in other respects seems trustworthy. Koeppen (I. 526) thinks the bowl was probably carried away by Khosroes II. (591-628), who got a vase full of pearls. General Cunningham (Ancient Geography of India, 17 note 2) identifies this Persian bowl with the Kandahár bowl. He explains Hiwen Thsang's statement by the fact that in his time Kandahár belonged to Persia. The great difference of size (1½ gals. and 93 gals.) is against this identification.

fifth or sixth century after Christ, in charge of Bodhidharma the last great Buddhist apostle from India to China.¹

The Kandahár bowl has long been a famous object of worship. It is still to be seen in a thick clump of ash and mulberry trees to the east of old Kandahár. It is much respected by the local Musalmáns, who say that it was brought by His Highness Ali, and call it *Kash-guli Ali* or *Ali's pot*. It was noticed in 1845 by Ferrier,² who describes it as one of the most famous relics of antiquity, neither more nor less than the water-pot of Fo or Buddha. It was, he says, carried to Kandahár by the tribes, who, in the fourth century, fled from Gándhár on the Indus to escape an invasion of the Yuetchi who made an irruption from Chinese Tartary for the purpose of obtaining the pot.³ It was of stone and might hold twenty gallons. It was sacred and worked miracles. The Kandahár bowl has lately (1878-1880) been seen and described by Dr. Bellew and Major Le Messurier.⁴ According to these writers the bowl is of hard compact black porphyry which rings when struck. It is round, about four feet wide and two deep, with sides about four inches thick. The lip has twenty-four facets each about seven inches wide. From the bottom of the bowl scrolls radiate to near the rim, where, on the inside, is a Persian inscription and on the outside are four lines in Arabic characters. The capacity of the bowl is given at ninety-three gallons and the weight at about three-quarters of a ton.⁵ The trunk of the tree under which the bowl stands is studded with hundreds of iron nails and twigs representing cures for the tooth-ache.

The Ládak bowl is described by Cunningham⁶ as a large earthenware vase similar in shape to the two largest stone vases found in the Bhilsa mounds. Cunningham supposed it to be the same as the spittoon of Buddha which Fah Hian (410) saw at Kartchon west of Yárkand, and which he describes as of the same colour as the Pesháwar alms-bowl.⁷

The smallness of the fragments and the fact that they are of clay, not of stone, give the Sopára relics a higher claim to represent Gautama's alms-bowl, than these heaven-born wonder-working bowls which have remained unharmed by time and change.⁸ That, in the second century after Christ, they were believed to be pieces of the true bowl seems beyond doubt.

¹ Remusat's *Foe Koue Ki*, 83; Koeppen's *Buddhism*, I. 526. According to Beal (*Fah Hian*, xxx.), Bodhidharma, better known as the wall-gazing Bráhmaṇ, did not reach China till 526. Beal says nothing of this bowl.

² Ferrier's *Caravan Journeys*, 318 note.

³ Ferrier does not give his authority, and the account does not agree with Fah Hian or Hiwen Tshang.

⁴ Dr. Bellew's *Indus to the Tigris*, 143; Major LeMessurier's *Kandahár* in 1879, 223, 225.

⁵ Major LeMessurier's detailed measurements (outer diameter 4' 2", inner diameter 3' 7½", inside depth 2' 3") so closely correspond with General Cunningham's measurements (4½' in diameter and 2½' deep) of a stone bowl at Bhilsa, as to suggest that like the Bhilsa bowl the Kandahár bowl may originally have been a tree pot. See *Bhilsa Topes*, 180.

⁶ *Ládak*, 3.

⁷ Beal's *Fah Hian*, 16. As quoted by Koeppen (*Buddhism*, I. 526) the descriptions of the Kartchon and Ládak bowls do not agree.

⁸ To the instances of the wonder-working power of Buddha's bowls, which have been given above, the following may be added: A king of the Yuetchi determined to carry off the Pesháwar bowl. He set it on an elephant, but the elephant fell under its weight. He built a car and harnessed in it eight elephants, but the car stood fast. The bowl's time for moving had not come, so the king worshipped it and founded a monastery. Beal's *Fah Hian*, 38. Out of the Chinese bowl food for one satisfied five, Yule's *Marco Polo*, II. 264; the Ceylon bowl brought rain, Turnour's *Maháwanso*, 248; the Kandahár bowl cures sickness, LeMessurier, 225.

Appendix A.**SOPÁRA.****The Relics.***The Begging Bowl.*

The date is fixed by the coin of Gotamiputra II. (A.D. 160), and, as has been noticed, the circle of Buddhas which surrounds the relic casket means that they are gathered round the mystic bowl which is to be passed from Gautama to Maitreya.

The special honour shown to Maitreya the Coming Buddha in the Sopára *stupa* suggests that Purna, the son of Maitráyani, the glory of Sopára and the apostle of Buddhism in the Konkan may be, or may locally have been claimed to be, Maitreya or the Coming Buddha.¹ Maitreya is not an admissible form of Maitráyaniputra, or son of Maitráyani; but the similarity of the names favours the suggestion that Purna was locally believed to be the Coming Buddha. This belief finds support from the details of Purna's life preserved in M. Burnouf's Introduction to Buddhism. This story of his life shows that Purna, the son of Maitráyani, rose to the highest rank. He became a Bodhisattva or potential Buddha, and is one of the first of Gautama's followers who will hold the office of Buddha.² The high honour in which he was held is shown by the fact that Hiwen Tshang found a *stupa* of Purnamaitráyani at Mathura, which was said to have been built by Ashok.³ At the same time there are several difficulties in the way of the suggestion that the honour done to Maitreya in the Sopára *stupa* is connected with a desire to show respect to Purna. Purna's title as Buddha is Dharmaprabhása,⁴ not Maitreya. It is stated⁵ that the former name of Maitreya was Ajita, or the Unconquered, and that he was a Bráhman, not like Purna the son of a merchant. Further in the introduction to the Lotus of the Good Law,⁶ among the beings who are gathered to hear Gautama teaching, Purnamaitráyaniputra appears as an Arhat and Maitreya as a Bodhisattva Mahásattva.

Since the above was written, Dr. Burgess has stated that Maitreya is often confounded with Dharmaprabhása.⁷ Dr. Burgess does not give the authority for this statement. If it is correct it greatly increases the probability that the prominent position given to Maitreya among the images that surround the relics was due to the belief that Purna, the apostle of Sopára, was to be the Coming Buddha.

The fame of Sopára, and the fact that Ashok engraved a set of his edicts near the town, make it probable that Ashok presented the city with a set of caskets and that a mound was built. The form of the present mound, so far as it can be ascertained, seems to show that it belongs to the time of Gotamiputra II., and no other mound has been found in Sopára. But the position of the stone casket inside of the more precious silver casket suggests that it may have belonged to an earlier set of relics.

It seems probable that, like other relics the fragments of the bowl were at first from time to time taken out and worshipped.⁸ But that by Gotamiputra's time the belief in the symbolic meaning of the bowl had gained such strength, that it was felt that the remains of the bowl should be left untouched till the new Buddha came to claim them.⁹

¹ Burnouf's Introduction, 235-274.

² Le Lotus de la Bonne Loi, 122, 123.

³ Julien's Memoirs, I. 208.

⁴ Le Lotus, 123.

⁵ Burnouf's Introduction, 55, 102.

⁶ Le Lotus, I, 2. ⁷ Ind. Ant. XI. 236.

⁸ For detailed accounts of the worship of relics see Fah Hian (Beal, 41, 155), and Hiwen Tshang (Julien, II. 488).

⁹ The style of the head-dress and ornaments of the chief figure in the circle of Buddhas have been held by Pandit Bhagvánlal to belong to the seventh century, and therefore to show that the mound was opened and the circle of images added at that time. The age of styles of dress and ornament must be left to the decision of experts. At the same time it may be urged that the limits of time assigned to old fashions in

The following additions to the details given in the text are taken from Pandit Bhagvánlál's paper in the Journal of the Bombay Branch of the Royal Asiatic Society. On the outer surface of the coffer is a dark layer like the glaze with which the old Jain and Bráhmánic images called *lepya pratimás* or varnished images, are darkened and smoothed. The old broken image of the Jain saint Nemináth in Girnár is varnished in this way, and in the Bráhmánic temple of Bet, near Dwárka, the coating of the old image of Ranchhodji sometimes falls in flakes, which, under the name of *Karál chandan*, are given to pilgrims as an object of worship. This coating is never used for modern images, but the Jains still apply it to old images. It is made from the following seven materials. The resin of the *sál* or *Shorea robusta*, sandalwood charcoal, powdered oxide of iron or sulphate of iron in small quantities, fine myrobalan powder in small quantities, antimony, lamp black, and clarified butter in small quantities. These ingredients are powdered for several days on a block of stone by an iron hammer. A thin coating of this powder is first laid on, and the image is smoothed by a trowel, which has been rubbed with powdered silicate of magnesia or oxide of tin to prevent it from sticking. Further layers are added till the coating is thick enough to form a smooth black surface. The coffer when new must have been of a bright shining black colour.

The casket and the images were sprinkled with a powder which formed a layer about an inch deep on the bottom of the coffer and lay on the images in a thick crust of verdigris. This powder looks much like the mixture of aloe powder *agrarachurna*, sandal powder *chandanachurna*, saffron powder *kesarachurna*, and cassia powder *tamálapatrachurna*, which the Nepálese Buddhist books frequently mention as thrown on Buddha by the gods. There are distinct traces of sandal and aloe; the saffron may have lost its yellow colour and so cannot be made out; and apparently no cassia powder was used. This powder, which is called *Gandhadravya*, *Vásachurna*, or *Vásakshepa*, is still used by Bráhmans and Jains. Its Bráhmanical name is *Abir*. It is white in colour, and is mostly used in worship and for throwing about during the Holi holidays. Another almond-coloured scented powder is called *padi* in Gujaráti and *ghisi* in Hindi. It is laid in small cloth bags or paper covers to scent robes and rich clothes. The Deccan *abir*, or *bukka*, which is black in colour, is used in worship and at religious meetings, such as Bhajans, Kirtans, and Hardás Kathás, when it is applied to the foreheads of visitors.¹ The powder

Appendix A.

SOPÁRA.
The Relics.
The Glaze.

The Powder.

dress are in many cases provisional. Except when based on separate historical evidence, the calculation of the limits of a fashion is founded on available materials and is liable to be changed by fresh discoveries. Apart from the question of the age of the style of dress and ornament the evidence of the Sopára relics goes to show that all are at least as early as A.D. 160. This, as far as the form can still be ascertained, is the probable date of the mound, and the position of the relic coffer in the centre of the mound, and the absence of any sign of opening or passage from the surface to the centre make it improbable that the relics were ever taken out after the mound was built. The size of the stone coffer shows that it was made to suit the copper casket and the circle of gods. Its position inside of the silver casket and its shape make it possible that the stone casket belongs to an older set of relics. The rest seem to be of the same time and that time seems to be fixed by the date of the coin. It is unlikely that any one should have opened the mound and added the circle of Buddhas without leaving inside any trace of when or by whom the additions were made.

¹ White *Abir* is made from the following ingredients: The root of the *Andropogon muricatus válo*, the tuber of the *Hedychium spicatum kapurakáchali*, the wood of the *Santalum album chandan*, and arrowroot or the flour of cleaned *Sorghum vulgare*. Besides from *válo*, *kapurakáchali*, and *chandan*, the Gujarát

Appendix A.

SOPÁRA.

The Relics.

Ajanta Buddhas.

which the Jains make is of a pale yellow. It is used for worship, for sprinkling on newly consecrated images, and on disciples when first admitted to holy orders.¹

With the eight Sopára Buddhas the row of eight Buddhas in a fifth-century painting above the doorway of Ajanta Cave XVII. forms an interesting comparison. The eight Ajanta Buddhas are of one size, about twelve inches high, in panels eighteen inches by twelve. All are seated cross-legged on cushions, and all have cushions behind their backs. Except Maitreya, whose long tresses hang to his shoulders, all have close-cropped curly or woolly hair rising to a knob on the crown. All wear the ascetic's robe. In some of the figures the robe is drawn over the left shoulder, leaving the right shoulder bare; in others it covers both shoulders and is fastened round the neck like a coat. Round the head of each is a nimbus, and each sits under his *Bodhi* tree. The eight figures form two sets of four. The four on the right vary in hue from wheat colour to umber brown; the four on the left are black, perhaps because the colour has faded. The black Buddhas have also a white brow-mark which the others have not. The flower scroll and a belt of small figures under the four right hand Buddhas also differ from the flower scroll and the figures under the four left hand Buddhas. The figure most to the right is Maitreya, the Coming Buddha. He is painted in the act of passing from being a Bodhisattva to be a Buddha. His skin is wheat-coloured, and his hair falls in long tresses on his shoulders. He is dressed as an ascetic in a brick-coloured robe drawn over the left shoulder, leaving the right shoulder bare. He wears the ornaments of a Bodhisattva, a rich tiara, earrings, a necklace, armlets, and anklets. He sits in the *Varamudra* or Giving Position, his right hand over or resting on his right thigh, with open upturned palm, his left hand, also with upturned palm, rests on his lap over his folded feet. He is seated under a long-leaved tree which is difficult to identify. On Maitreya's right is Shákyamuni or Gautama, wheat-coloured, in a salmon robe, which covers both shoulders to the neck like a coat. His hands are in the *Dharma-chakramudra* or Teaching Position, both raised to the chest, the tip of the left little finger caught between the points of the right thumb and first finger. Over his head hangs a bunch of *pipal*, *Ficus religiosa*, leaves representing the tree under which he is sitting. On Gautama's right is Káshyapa, dusky yellow in hue, with a dark grey robe covering both shoulders like a coat. His hands are in the *Dhyánmudra* or Meditating Position, both laid in the lap, with upturned palms, the right hand above. His tree is an *udambar*, *Ficus glomerata*, with faded fruit. On Káshyapa's right is Kanaka, umber brown, with a white robe drawn over the left shoulder, leaving the right shoulder bare. His hands are in

almond coloured powder called *Padi*, or *Ghisi* is prepared from the seeds of the *Cerasus* mahaleb *ghaunla*, the leaves and stem of the *Artemisia indica damo*, the wood of the *Pinus deodora devadár*, the tuber of the *Curcuma zerumbet kachuro*, the dried flower bud of the *Caryophyllus aromaticus laving*, and the fruit of the *Elettaria cardamomum elchi*. The Deccan variety of *Abir* is made of the four following ingredients in addition to those used in preparing *padi*: the wood of the *Aloexylum agallochum agara*, the root of the *Auchlandia costus keth*, the root of the *Nardostachys jatamansi jatámási*, the half liquid balsam of the *Liquidamber orientale selatrasi*, and charcoal.

¹ The Jain scented powder *Vásakhepa*, properly *Vásakshepa*, is made of sandalwood, saffron, musk, and *Dryobalanops aromatica bhimseni barás*. The last two ingredients are taken in very small quantities, mixed with saffron and water, ground on a stone slab by a large piece of sandalwood, and rolled into a ball. The balls are dried, powdered, and kept in silk bags specially made for holding them.

the *Abhayamudra* or Blessing Position, the right hand raised to the right shoulder, the palm open and held slightly forward : the left hand in the lap open and with upturned palm. His tree looks like a banyan, but it has no air-roots, and may be a *pākhādi* or *pipri*, *Ficus infectoria*. On Kanaka's right is Krakuchchhanda, who, like Kāshyapa (No. 3), is in the Meditating Position. He is black with a white robe which rises to the neck, covering both shoulders. His tree is the *pātālī*, *Bignonia suaveolens*. On Krakuchchhanda's right is Vishvabhu, black in hue, with a white robe drawn over his left shoulder. He sits like Kanaka (No. 4) in the Blessing Position. Over his head is a bunch of long deep green leaves, perhaps of the *ashok*, *Jonesia asoka*, but they are difficult to identify. On Vishvabhu's right is a damaged figure of Shikhi, black, with a light-coloured robe that fastens round the neck, covering both shoulders. Like Kāshyapa (No. 3) and Krakuchchhanda (No. 5) his hands are in the Meditating Position. His tree has disappeared. On Shikhi's right is Vipashyi, black, with a white robe drawn across the left shoulder. Like Shākyamuni (No. 2) his hands are in the Teaching Position. Above his head hangs a bunch of *śāl* leaves, *Shorea robusta*, representing a portion of the tree under which he is sitting.

In connection with the Sopāra relics two points call for explanation. Why were these articles placed in the *stupa*? What guided the builders of the *stupa* in the choice of the articles and of the materials of which the articles were made? First as to the number and the materials of the caskets. The idea of the builders of the *stupa* seems to have been to enclose the relics in seven envelopes, each more valuable than the one outside of it. Thus, there is the clay and brick of the mound, the stone of the coffer, and the material of the five caskets, copper, silver, stone, crystal and gold, each more valuable than the covering in which it is enclosed. The stone casket seems to break the rule, and it is difficult to suggest an explanation. It seems to be plain sandstone, but it may stand for marble or for some other precious material.¹

Again, what is the meaning of the gold flowers which were found in all the caskets, except in the stone casket? In India the throwing of flowers is a sign of welcome and worship. When Buddhas or Tirthankars gained perfect knowledge, when some great personage is born or dies, on the field of victory, or when a king enters his capital in triumph, gods and men cover them with flowers. The custom is referred to in the *Mahābhārat* and the *Rāmāyan*, and in Buddhist and Jain sacred books. Another and a very early form of the practice was to mix gold flowers with real flowers, or to use nothing but gold flowers, for gold is the richest and most meritorious of offerings. While the images of the gods are carried in procession, or while the wealthy or saintly dead are borne to the burning ground, it is still the practice to scatter gold flowers mixed with real flowers, and to leave the gold flowers to be picked by the poor. Again on festive, religious, and other great occasions, when a ruler seated on an elephant passes in state through his capital, persons sit behind him and throw over his head gold or silver flowers to be scrambled for by the people. So also when a vow has been made to present a god with a particular kind of flower for a certain number of days, on the last day of the vow, instead of real flowers, flowers of gold are presented, as gold is the richest of offerings. The flowers in the Sopāra caskets were placed there as offerings to the relics. How did it come that flowers were laid

Appendix A.

SOPĀRA.

The Relics.

*Ajanta Buddhas.**The Seven
Envelopes.**The Gold Flowers.*

¹ Another explanation has been suggested at p. 410.

Appendix A.

SOPÁRA.

The Relics.

The Gold Flowers.

in all the caskets except in the stone casket? The ceremonial observed in laying the relics in their place seems to have been this. Flowers were dropped over the pieces of earthenware and the golden casket was closed; flowers were dropped over the golden casket and the crystal casket was closed. When the crystal casket was closed flowers were strewn over it, but they had to be taken out as it was found that the stone casket fitted the crystal casket too tightly to leave room for flowers. Again, when the stone casket was closed flowers were dropped into the silver casket, and when the silver casket was laid in the copper casket gold flowers were again strewn. The number in the copper casket was specially large, as it included the flowers for which there was no room in the stone casket. In the copper casket, besides the gold flowers, there were the thirteen undrilled and thirty-one drilled stones, the sweet-scented powder, the gold image of Buddha, the inch or two of silver wire, and the patch of gold leaf and the coin. All of these were offerings to the fragments of earthenware. The seven kinds of undrilled stones represented an offering of seven jewels,¹ and the drilled-stones probably represented the offering of a necklace; the sweet-scented powder was an offering of incense; the silver wire and the gold leaf were offerings of metal; and the coin was an offering of money.

*Brahma Hill
Mounds.*

Though only one or two pieces of pottery were found in the Brahma-hill mounds the discoveries at Nágpur and at Dharnikot, and the results of opening similar burial mounds and circles in Europe, make it probable that deeper digging may unearth remains at Brahma hill.² The statement made in the text that the use of unhewn stones in burial monuments does not prove that the builders were ignorant of the use of tools, is supported by the case of the Khasiás of Eastern Bengal, who, though skilful iron smelters and probably acquainted with iron tools for thousands of years, raise undressed blocks and pillars of stone in memory of the dead.³

The following information is offered in addition to the notes in the text on the Kods and on Indian rude stone tombs. According to Wilson's Glossary the Kods are a race of mountaineers inhabiting the hills west and north-west of Ganjám to the borders of Nágpur, and, according to the same authority, the Kols and the Gonds are the same as the Kods, Kollu and Kondru being Telugu forms of the plural of Kodu.⁴ The limits assigned by Wilson to the Kodu country are interesting, as they belong to the same tract of country as Dharnikot or Amrávati near the mouth of the Krishna and Junapani close to Nágpur, places where large numbers of funeral circles have been found. Dharnikot has the special interest of having

¹ The correct seven jewels are the diamond or *vajra*, the ruby or *manikya*, the pearl or *mukta*, coral or *prabál*, lapis lazuli or *vaidurya*, the agate or *gomed*, and the emerald or *marakat*. From what has been found in other *stupas*, great variety seems to have been allowed in the choice of the seven precious stones. See Cunningham's *Bhilsa Topes*, 298.

² Of the opening of the Nágpur mounds details are given later on. The Amrávati circles, in which ashes and burnt bones were found, were opened not in the centre but near the side opposite an opening in the circle of stones. *Rude Stone Monuments*, 243-257. In Europe excavation has led to the discovery of remains under the circle of stones sometimes near the surface, sometimes deep down. *Rude Stone Monuments*, 264-266. In other cases deposits were found under or in front of detached stones at some distance from the circle. *Rude Stone Monuments*, 132-156.

³ *Rude Stone Monuments*, 461, 482.

⁴ Glossary, 292. In connection with these tombs and with the apparent relation between the Kods and the Kols, it is worthy of notice that the Kols are remarkable for a pathetic reverence for the dead. Tylor's *Primitive Culture*, II. 32. Bishop Caldwell (*Grammar*, 2nd Ed., 37) notices that the Telugu name for the Konds or Gonds is Kod.

formed part of the same kingdom as Sopára, soon after, if not at the time when the Brama-hill stones were inscribed. About four miles to the south-east of the town are hundreds of stone circles apparently the burying ground of the people of Dharnikot. The Dharnikot circles vary from twenty-four to thirty-two feet in diameter. Unlike the Brahma-hill stones, which are the bases of small mounds, the Amrávati stones stand out from the ground. They have an opening at one side, and opposite the opening, near the other side of the ring, are two or three stones which seem to mark the sepulchral deposits. Dr. Fergusson thinks that some of these circles are of great age while others are not more than a century old. He formerly thought that the rail round the Amrávati *stupa* was a development of the rude circle; he has since come to consider the circles rude copies of the rail.¹ Of the use of the circles, there seems to be no doubt. All that were opened yielded funeral urns and burnt bones.²

At Junapani, about five miles west of Nágpur, the northern slope of a line of low basalt hills is covered by burial mounds. The mounds, which have weathered down to a height of three or four feet, vary from twenty to fifty-six feet in diameter, and each is surrounded by a circle of undressed basalt boulders. They seem to be much like the Brahma-hill circles only larger. Inside of the circle the earth is pressed into stiff clay difficult to pierce and mixed with large stones. About three feet below the surface broken pieces of red and black pottery were found, and, under the pottery, iron tools, an iron snaffle bit and apparently stirrups, and a whitish earth, probably the remains of bones. Mr. Rivett-Carnac, who opened the mounds, was satisfied from their condition that they were very old.³ But nothing was ascertained about the people by whom they were made.

Besides these stone circles and burial mounds at Nágpur and Dharnikot, which seem to be the work of the same Kods Kols or Konds who made the Sopára circles, rude burial mounds have been found in the south Deccan and in north-east and south-west Madras. These differ from the northern circles in having the remains enclosed in rudely built chambers.⁴ Sir Walter Elliot believes that the chief builders of the south Deccan and east Madras sepulchres were the Kurumbers (Kurumbas), who were powerful near Madras and Conjeveram from very early times to the eighth or ninth century, and of whom a wretched remnant remains in the Nilgiris and about the roots of the Sahyádrí hills.⁵ *Kodeh Kul*, Mr. Babington's name for the mushroom-like chamber-tombs near Kalikat, suggests a connection with the Kods. But the resemblance is misleading if, as Mr. Babington states, the word *Kodeh Kul* is the Malayalam for an umbrella stone.⁶ What gives special interest to these rude sepulchres is

Appendix A.

SOPÁRA.

*Brahma Hill
Mounds.*

¹ Tree and Serpent Worship, 152; Rude Stone Monuments, 474, 475; J. R. A. S. III. 143. The two views do not seem inconsistent. The rude Kol circle may in a time of power and with foreign help have developed into the rail, and again when foreign help was withdrawn and power and wealth passed away, it may have fallen back to the original rough circle.

² Tree and Serpent Worship, 151.

³ J. A. Soc. Beng. xlviii. 1-16.

⁴ See papers by Colonel Meadows Taylor and by Sir Walter Elliot, quoted in Rude Stone Monuments, 446-478, and in J. A. S. Beng. xlviii. 11. Of the distribution of these rude stone sepulchres, as far as at present recorded, Mr. Fergusson gives the following summary: They are not found north of the Vindhya range of hills. They occur somewhat sparsely in the Godávári and more commonly in the Krishna valleys. They are found in groups all over Madras, especially near Conjeveram and on both sides of the Sahyádris through Koimbator to Cape Comorin. Rude Stone Monuments, 475-476. Compare Caldwell's Dravidian Grammar, 2nd Edition, 593.

⁵ Rude Stone Monuments, 476.

⁶ Trans. Bom. Lit. Soc. III. 342-348.

Appendix A.

SOPÁRA.

Brahma Hill
Mounds.

their close resemblance to some of the burial mounds, and open air chamber tombs or dolmens of North Africa and Western Europe.¹

It has been shown in the History Chapter that, though they have ceased to hold a prominent place, the Kods continue to form an element in the Konkan population. Kod appears as a Maráthi surname, and according to one account, as the name of a distinct community on the Thána coast about fifteen miles north of Sopára.² The large funeral urn carved on the tops of the *páliyás* or memorial slabs which, probably as late as the eleventh or twelfth century, were so often set up in Thána, seems a relic of the practice of enclosing urns in sepulchres or burial-mounds.³ The old practice of building burial mounds or cairns and of laying urns in them seems also to explain some of the present Konkan funeral rites. The burial service of several middle class Konkan Hindus, notably the Kunbis Prabhas and Páchkalsis of Thána, includes three chief observances. On the spot where the dead breathes his last and where the body is laid a lamp is kept burning for twelve days, and, during these days, offerings of rice and of milk are left in or near the house for the spirit's use. On the way to the burning ground the bearers stop, the bier is set on the ground, and the chief mourner and the bearers go to one side, gather small stones, heap them into a cairn a foot or eighteen inches high, and place a copper and some food under the stones or hide them near the cairn. One of the stones of the cairn, generally a small pointed stone, is chosen to represent the dead. This stone, which is known as the stone of life *jivkhada*, is taken by the chief mourner to the burning ground and there used to pierce a hole in a jar from which he lets water fall in a line round the pyre.⁴ Then the stone is either taken home or thrown into water. At the burning ground, for twelve days after the funeral, offerings of rice and milk are left for the use of the spirit. The food and drink set for the spirit, in the house, under or near the cairn, and at the burning ground, seem to show that the present funeral observances include traces of two rites older than the main ceremonies at the burning ground. The milk and rice offered to the spirit in the house seem traces of an early practice of house burial.⁵ So the stopping on the way to the burning-ground, the building of the cairn, and the offering of money and of food seem traces of former mound building. Urn burial is still occasionally practised by rich Deccan Maráthás, who, on the third day after the funeral, gather the ashes and bones in an urn or earthen pot and lay the urn in a raised masonry tomb.⁶ In the Konkan the only

¹ Rude Stone Monuments, 275, 399; Jour. A. S. Beng. xlviii, 11-13; Caldwell's Dravidian Grammar, 2nd Edition, 593.

² Later accounts from Kelva-Máhim speak of the Kods as a sub-division of Kunbis, not as a separate community. The Mámlatdár of Máhim.

³ Descriptions of memorial stones or *páliyás* are given above under Eksar and Sháhápur.

⁴ With the miniature cairns and the stone of life may be compared the miniature stone chamber, like a box, in which the Mala Arians of Travancor place a small stone which is believed to be the spirit's dwelling place. See Fergusson's Rude Stone Monuments, 479.

⁵ The Nilgiri Todás still keep, or till lately kept, the practice of burning a body in its old dwelling house. Tylor's Primitive Culture, II. 26-47. Other examples of house burial are given in Spencer's Principles of Sociology, I. 217, and in Tylor's Primitive Culture, II. 26. Among the Russians in the tenth century a sick man was put in a separate tent with food and drink. If he got well he came back. If he died they burned him and his tent, Reinaud's Abu-l-fida, lxxx.

⁶ Compare the miniature arms and vessels found in cairns in the extreme south on both sides of the Sahyádris, and in graves in Coorg and elsewhere. Rude Stone Monuments, 479. Bishop Caldwell speaks (Grammar, New Ed., 595) of a number of beautiful little vessels of various shapes made of glazed pottery.

trace of the practice seems to be the temporary burial of ashes in an urn until the time comes to take them to Benares or other holy place. The pots of food that used to be left in the tomb for the use of the dead survive in the three small jars (2" x 1") called *tilās* which, on the third day after the funeral, are, with three small cakes, left full of water near the burning or burying ground.

Near a well at the south end of Nil Dongri are five fragments of carved figures from some pre-Musalmán temple. They are said to have been found on the hill when earth was carried away at the time of making the railway. There is a small mound on the top of the hill with some cemented stones, apparently the remains of the small Portuguese fort.

On the level of the basalt pillars, across a ravine to the east, a cluster of large stones stands out from the hill side. From the other side of the ravine they look like a circular monument of unbewn stones. But examination shows no trace of artificial arrangement. The stones are an outcrop of the same basalt dyke as the pillars on the western spur. At the south-west base of the Rákshi hill is a broken land-grant stone with a rudely carved ass-curse but no writing. Near a Mhár hamlet about half-way between the Nil and Rákshi hills, that is about two miles east of Sopára, is a small shrine to the goddess Mahámári the cholera spirit. The emblems of the goddess are three roughly round stones covered with redlead and about four inches in diameter. The shrine which shelters them is made of three slate-like slabs of yellow trap, two side slabs about two feet long and a foot high placed about two feet apart, and a top slab about two feet square. This rude shrine is interesting from its resemblance to the open-fronted chamber-tombs or dolmens of north India and west Europe. These Mhárs have lately come from Ratnágiri.

Besides those mentioned in the text, Dr. Burgess gives the following references to Sopára: ¹ In the Rámáyan, 'Then go to the western quarter, to the Suráshtras, the Báhlikas, the Ábhiras, Shurpáarak, Prabhás, and Dváravati (Dwárka).'² In the Mahábhárat, 'Then the very powerful one conquered Shurpáarak; then let one go to Shurpáarak dwelt in by Jámadagnya (Parshurám), the man who bathes in the Rámatirtha will obtain much gold;³ the altar, my son, of the noble-minded Jamadagni at Shurpáarak; thereupon Ságara (the ocean) fashioned forthwith for that Jámadagnya the Shurpáarak country occupying the western face of the earth;⁴ he who fasts for one fortnight, after bathing in the waters of the Narbada and the waters of Shurpáarak, becomes a prince.'⁵ In Jain works Sopára is variously written Sopáraya, Sopáraka, and Sopár, and referred to as an auspicious city in Kunkunadesh where the Jain teacher Vajrasen (A.D. 60-80) converted the four sons of Jivdatt. These four sons became the founders of four families *kuls*.⁶ The celebrated astronomer Varáhmihir (A.D. 500) in his chapter on diamonds calls the Suráshtran diamond copper-coloured and the Sopára diamond sable.⁷

To the identifications of Ophir given in the text must be added Sir

Appendix A.

SOPÁRA.

Nil Dongri.

Rákshi Dongar.

History.

¹ Ind. Ant. XI. 236-237.

² Corresio's Rámáyan, IV. 47, 526. Shurpáarak does not occur in this passage in all MSS. of the Rámáyan.

³ This is the 'Rámatirtha in Shorparaga' mentioned in Ushavdat's inscription in Násik Cave VIII. See above, p. 320. ⁴ Muir's Sanskrit Texts, I. 455.

⁵ Mahábhárat, II. 1169; III. 8185-86, 8337; XII. 1781-82; XIII. 1736. The Márkandeya Purán mentions Shurpáarak as a country in Aparánt (Chapter lvii. 49). Compare also Bhágvat Purán, X. 20, 79.

⁶ Ind. Ant. XI. 237, 293, 294.

⁷ Jour. R. A. S. (New Series), VII. 125.

Appendix A.

Henry Rawlinson's recent identification with Apir or Apirak on the mainland, close to the island of Bahrain on the west coast of the Persian Gulf.¹

THÁNA.

Thána. Six copper-plates fastened together by a ring in two parcels of three each, were found in 1787 while digging foundations in Thána fort.² They record a grant by the tenth Siláhára chief Arikeshari. The names of the nine earlier chiefs are given and Arikeshari is described as by direction of his father even in childhood going with his army to Someshvar (Somnáth Pátan?) and offering the whole earth before the god. The grant is of the village of Chávinár(?) and the district of Tokabala Pallika(?) to the illustrious Tikkapaiya, son of the astronomer the illustrious Chhintapaiya, inhabitant of Shristhának. Arikeshari is described as having made the gift after bathing 'in the opposite sea' on the full moon of *Kártik* (October-November) *Shak* 939 (A.D. 1017) *P'ingala Samvatsar*, when there was a lunar eclipse. Arikeshari is described as governing 1400 Konkán villages, the chief of which was Puri. The towns of Hamyaman (probably Sanján) and Shristhának (Thána) are also mentioned. Arikeshari's ministers were the illustrious Vápapaiya and the illustrious Várdhipaiya. The inscription was written by Jouba, nephew of the great bard Nágalaiya who lived in the royal palace. It was engraved on plates of copper by Vedapaiya's son Mándhárpaiya.

About 1830 two other copper-plates were found while digging a grave in Thána and sent by Mr. Baillie to the Honourable Mr. Elphinstone. They are dated A.D. 1272 and 1290 and record grants by Konkán viceroys of the ninth Devgiri Yádav Rámchandradev, better known as Rámdev (1271-1308) whom Alá-ud-din Khilji defeated. The 1272 grant is by one Achyut Náyak 'the powerful western prince' to propitiate divine favour on the illustrious Rámchandradev. The date is Sunday the fifth of the bright half of *A'shvin* (September-October) *Shak* 1194 (A.D. 1272) *Angira Samvatsar*. The village granted is Vávla in the Konkán in the district of Shatashasthi (Sálsette).³ The grantees are thirty-two Bráhmans, who are to employ themselves constantly invoking blessings on Rámchandradev.⁴ The 1290 grant was by the illustrious Krishnadev, governing the whole province of the Konkán under the orders of the illustrious Rám (Rámchandradev). The object of the grant is the prolongation of Rám's life, his preservation in good health, and the increase of his wealth. The village granted is Anjor in the district of Khajana Warrari(?) and the grantees are forty Bráhmans.⁵ The grant bears date Tuesday the fifteenth of the bright half of *Vaishákh* (April-May) *Shak* 1218 (A.D. 1290) *Virodhi Samvatsar*.

UTAN.

Utan. Three land-grant stones were found about 1835 by Mr. Murphy in Sálsette. Mr. Murphy writes, 'One is the fragment of a grant in the

¹ Jour. R. A. S. (New Series), XII. 214, 227. Against this identification it may be urged that Palmyra is believed to have been a centre of trade in the time of Solomon (Heeren's Asiatic Researches, III. 428); that therefore in Solomon's time there was communication by land between Gerrha or Bahrain and Palestine and Phœnicia; and that with this short land route there was little advantage in opening the long voyage by the Red Sea and East Arabia round the mouth of the Persian Gulf to Bahrain.

² Asiatic Researches, I. 356-367. ³ Vávla village is seven miles north of Thána.

⁴ The names of the Bráhmans are given in the inscription. The village is granted to them with its grass, timber and water, trees and forests, with the *khátri* (creek?) streams and rivulets. Mr. Wathen in Jour. R. A. S. (Old Series), V. 185-187.

⁵ Anjor is seven miles south-west of Bhiwndi. The village is granted with its hamlets limited to its proper bounds, with its grass, timber, water and forest trees, mines, treasures, and land marks. The names of the forty grantees are given in the inscription. Mr. Wathen in Jour. R. A. S. (Old Series), V. 178-183.

village of Utan in Sálsette from a prince named Keshidev Rájá in the year of our era 1047; the others are similar grants in Utan and Veeor (Yeur?) from Haripáldev in A.D. 1099 and A.D. 1100. The last two dates are apparently incorrect, for there is a difference of ten years between the names of the years as they stand in the cycle (*Samvatsar*) and the figures. The grant, dated A.D. 1099, asserts that there was an eclipse of the moon on the day on which it was written. All three name the Rájás as the descendants of a long line of ancestors.¹ The names of the grantors correspond with the names of two Siláhára chiefs, who, according to present information, are numbered sixteen and nineteen. Land grants of Haripáldev the sixteenth chief have been found dated A.D. 1149, 1150, and 1153, and grants of Keshidev, the nineteenth chief, have been found dated A.D. 1203 and 1238. These dates do not tally with those given by Mr. Murphy. Mr. Murphy's first date (A.D. 1047) is apparently wrong.² If his second and third dates are right (A.D. 1099 and 1100), Haripáldev (I. ?) will come after the fourteenth Siláhára chief Anantdev, whose grants bear date 1081 and 1094, and between whom and the earliest date (A.D. 1138) of the next known chief Aparáditya (I.) is a blank of forty-four years.³

Va'gholi. One of the inscribed stones in the Collector's garden in Thána was brought from Vágholi a mile west of Sopára. The stone is 3' 8" long, 1' 1" broad, and 7" thick. The inscription contained fourteen lines, but none of them can be made out. Even the date, which can be traced in the first line, is illegible.

Appendix A.

UTAN.

VÁGHOLI.

¹ Trans. Bom. Geog. Soc. I. 132.

² The Anantdev copperplate mentions three kings, Chhittaráj (A.D. 1027) Nágárjun and Mummuni (A.D. 1060) but none of them can be identified with the Utan Keshidev.

³ See Thána Statistical Account, Part I. pp. 422-427.

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